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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. IV., No. 51.

CHICAGO, ILLINOIS, JAN. 4, E. M. 400. [C. E. 1901.]

WHOLE No. 846.

To Mothers.

In the name of your ages of anguish!
In the name of the curse and the stain!
By the strength of your sorrow I call you!
By the power of your pain!

We are mothers. Through us in our bondage,
Through us with a brand in the face,
Be we fettered with gold or with iron,
Through us comes the race!

With the weight of all sin on our shoulders,
Midst the serpents of shame ever curled,
We have sat, unresisting, defenseless,—
Making the men of the world!

We were ignorant long, and our children
Were besotted and brutish and blind;
King-driven, priest-ridden,—who are they?
Our children—mankind.

We were kept for our beauty, our softness,
Our sex,—what reward do ye find?
We transmit, must transmit, being mothers,
What we are to mankind!

As the mother so follow the children!
No nation wise, noble and brave,
Ever sprang,—though the father had freedom,—
From the mother,—a slave.

Look now at the world as ye find it!
Bleach not! Truth is kinder than lies!
Look now at the world—see it suffer!
Listen now to its cries!

See the people who suffer, all people!
All humanity wasting its powers
In a hand to hand struggle—death dealing—
All children of ours!

The blind millionaire—the blind harlot—
The blind preacher leading the blind—
Only think of their pain, how it hurts them!
Our little blind babies—mankind!

Shall we bear it? We mothers who love them;
Can we bear it? We mothers who feel
Every pang of our babes and forgive them
Every sin when they kneel?

Little stumbling world! You have fallen!
You are crying in darkness and fear!
Wait darling—your mother is coming!
Hush darling your mother is here!

We are here like an army with banners!
The great flag of our freedom unfurled!
With us rests the fate of the nations,
For we make the world!

Dare ye sleep while your children are calling?
Dare ye wait while they clamor unfed?
Dare ye pray in the proud pillared churches
While they suffer for bread?

If the father hath sinned he shall answer,
If he check thee laugh back at his powers!
Shall a mother be kept from her children?
These people are ours!

They are ours! He is ours, for we made him!
In our arms he has nestled and smiled!
Shall we, the world-mothers be hindered
By the freaks of a child?

Rise now in the power of The Woman!
Rise now in the power of our need!
The world cries in hunger and darkness!
We shall light! We shall feed!

In the name of our ages of anguish!
In the name of the curse and the stain!
By the strength of our sorrow we conquer!
In the power of our pain!

—Charlotte Perkins Stetson.

George Macdonald on Vice Crusades.

"Truth Seeker," New York.

As the only citizen of New York who does not know how the social evil can be either abolished or restrained, I feel that I am qualified to write upon the subject. Men in the line of business of Comstock and Parkhurst are in a position to get first-hand information about vice. They have the means to pay all the inmates of a house of joy to parade before them as God in his wisdom created the same, but a man on my salary can't afford the luxury. When the deacon read about the multitude of wives permitted by Providence to the patriarchs he exclaimed, "What advantages them early Christians enjoyed." And so I have to remark of the individuals I have named that they enjoy privileges beyond my reach. I sometimes think that if I had not been created a man I would like to be a minister of the gospel or the agent of a vice society.

In the days before the modern vice crusade was inaugurated by the pulpit, the social evil and its indulgers seemed much more remote from the doors of the virtuous than at present. Then one could "live into a tenement" and have only the good for neighbors. An apartment or two might be occupied by a single woman who boarded her "brother," a policeman, but there was no vice, so-called. I lived for years in a house where all the apartments were filled by families, with the trifling exception above noted. I knew that in the unexplored distance there were haunts of vice that caused certain streets to be lightly spoken of. Immorality was localized, and if it came under your nose it was because you pointed your nose that way and followed it. But all things come to him who waits, and pretty soon the tenement dweller found himself under no necessity of leaving his own hired roof in order to be bad. The parsons discovered the nests of doves that were soiled, and insisted on their being dispersed by the police. There was a consequent fluttering, and when the birds settled they were in the tenements. They had fellows with them they called their "husbands," who were all loafers and mostly thieves. I lost a suit of clothes and an overcoat before I discovered that under the reign of purity it was necessary to fasten the fanlights with screws and to have a spring-lock on the door. About the time the eruptions of vice in those quarters were becoming confluent I moved.

The primary cause of this condition of affairs was of course the scattering actuated by the pure. A contributory cause was the encroachment of business, which tore down the old-fashioned houses adapted to the uses of vice and put up sky-scrapers in which articles of clothing and adornment were manufactured and many working girls employed. I recall the remark of Hugh O. Pentecost that the girls now seen in these districts do not appear to be so well-nourished nor so happy as their predecessors.

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I feel thankful for the train of thought, started a number of years ago, which finally led me to the conclusion that I am not under any obligation to discover and dispense a remedy for social ills. There was once a sick man corked up in a close room that was opened only to admit the doctor and the minister. Getting no better, he resolved to stop praying and throw his medicines out of the window. He did so, and the air that entered through the window when he opened it brought about his recovery. If a community sick of vice would dismiss its clerical and political quacks and expose the disease to the action of the unimprisoned air, the patient might improve. Vice is its own punishment, and if virtue is not always rewarded, it certainly is not visited with any of those penalties that follow a reckless life. Nature has shown herself competent to avenge her own outrages, and my confidence in her would not be increased though she were a member of the legislature or in the direct line of apostolic succession through the laying on of hands.

What Is It to Be Well Born?

BY LILLIE D. WHITE.

This is a question that puzzles me exceedingly and I search in vain even in Lucifer for a satisfactory answer.

In Lucifer No. 840 Mr. Harman says: "The simple fact is that a large and growing criminal class is a necessity to our system of government, and hence the conspiracy of the ruling classes to close the doors of reform against all who are so unfortunate as to be once branded with a 'criminal record.'" With this I agree. Further on we gather that the victims of this conspiracy are such because they have been "deprived of the right to be born well." He gives as an illustration a poor, hungry wretch with a bad-shaped head who begs at his door for something to eat. His bad-shaped head and other evidences mark him as one of the disinherited, with tendencies toward the criminal type. (They are both the same as far as the "necessity" and the "conspiracy" are concerned.)

Now I feel myself very closely related to this hungry fellow in spite of his bad-shaped head, for I am in nearly the same fix. I am one of the disinherited. I do not own a foot of land nor a dollar's worth of property. I haven't a week's security this side of starvation or his condition, if I was disabled or thrown out of a job. Yet I have a good-shaped head and was well born; that is, I was welcome, was one of a small family. My mother was not overburdened with maternity, was devoted to and was happy with her children. I had a free, happy childhood, have always had good health, energy and industry. Yet I am in the same class with the hungry beggar. What signifies a few degrees of destitution and want?

I do not intend to be personal, but speak in behalf of the millions of disinherited who can say the same—millions of victims of the conspiracy who have good-shaped heads and were well-born.

I cannot believe the shape of the head has much to do with one's condition in life, for there are a great many men among the successful, powerful and prosperous who have villainous shaped-heads, and there are most villainous things done every day by men with good shaped heads.

But what is the process, what the conditions necessary for the well-born child? Mr. Harman talks of free motherhood, free women, free choice of fathers, and repeatedly quotes Ingersoll, "Woman the owner, the mistress of herself"—all of which I endorse, for I do not believe in the ownership or tyranny of any one person over another—but is it "the solution of the whole question"? Is woman herself so powerful, so good, so scientific, so wise that she needs only to be let alone to produce perfect beings who cannot be made victims of the conspiracies of the ruling classes?

B. F. Robbins in same issue outlines a plan for being well born. But would any strong, self-respecting, sensible, free woman ask or accept such conditions for motherhood? Must women be treated like unreasoning, whimsical, irresponsible things, accepting unreasonable indulgence and sacrifice from

others for the sake of a well-born child? Would such conditions insure a well-born child?

In my opinion, the unreasonable, whimsical, selfish woman, whether kept contented or not, would have the same kind of a child—at least not one at all fitted to deal with and overcome the conspiracies of the ruling classes. I should expect more from the child of the strong, self-reliant, reasonable woman, even if born under the worst of conditions, its natal influences being the stress and storm of life's deepest sorrows and struggles.

Seventy and eighty years ago women were more enslaved by the church, the will of God and rule of husbands than they are now. They bore families of from ten to twenty children without a thought of science or self-ownership. I wonder what the effect would have been if women had had a good grasp of "science" in those days that would have made it possible to refuse to bear children. For it is not likely that they really wanted so many children in the poverty and hardships of that time, but they had strong, stalwart sons and daughters who laid the foundations of our grand civilization (?) of today. If it really was the most important thing to be done—to populate and cultivate the land—it seems to me the thing was pretty well managed.

Ever since our pioneer days the tendency of reproduction has been toward smaller families, the freedom and self-ownership of women, a scientific (and unscientific) knowledge and control of propagation—all requirements of being well born—yet "crimes and criminals are rapidly on the increase, far more rapidly in proportion than population," and the solution of the whole question, according to Ingersoll and Harman, is to be well born! Yet they do not tell us and no one knows just what that means. The best known rules of stirpiculture have so often produced bad results they cannot be depended upon.

Mr. Harman has said so many good things and made such a noble fight in woman's behalf, and I have received so much of value from his teachings, that I am reluctant to appear to criticize or even differ from him, but I know he advocates bearing all sides and asks for different opinions on all subjects. I am earnestly seeking for truth and have no positive opinion that I am not ready to leave when convinced it is wrong.

Lake Charles, La.

Is the Universe Cellular?

BY C. F. H.

The "Flaming Sword" has replied to my criticism. I quote: "Turn the last page of 'The Flaming Sword' with the top to the right; imagine an observer standing directly beneath the moon at 'Third Quarter,' in the central diagram. Let the visual ray follow the curve of the solar ray, and the sun will be seen on a level with the eye; it is rising then. If it were Polaris [North Star] being viewed from the equator, it would appear on the horizon for the same reason, and would rise one degree for every degree of latitude covered in progress toward the north. Take the same visual curve to 42 degrees north latitude, and it will extend 42 degrees beyond the North Star, and the entire surface of 42 degrees radius will be embraced in the field of the circle of perpetual apparition; and none of the stars will appear to be 'on the edge of things,' because the limit of vision on the star sphere is at the horizon, for the reason that the space between the heavens and the earth at the distant point of rising and setting of sun or star, is vanished by perspective."

I replied as follows:

EDITOR "FLAMING SWORD":—"I have read your reply to my criticism. If at 42 degrees north latitude the visual curve extends 42 degrees beyond the north star, any star at that point will appear at the horizon, and the stars in this circle of perpetual apparition which are nearer to the observer will appear the highest from the horizon. This "circle" then, is simply reversed, as though it were taken from the north section of the sphere and set before the observer to the north of him, where he can view the whole of it in the same way that he could do if the old idea of light radiation in straight lines were true. This is a

valid conclusion from your conditions; but if so, then the motion of this "circle" would be also reversed, and we would observe that it turns in a direction opposite to that of the rest of the starry sphere. Such is not actually the case.

Although you say that light is not propagated in straight lines, the line that separates the light and dark portions of your diagrams is about as straight as a line can be made.

You say that the reason the sun, or a star appears on the horizon is that "the space between the heavens and the earth is vanished by perspective." This space you place at 1000 miles. In your book you say that an object vanishes in perspective at a distance of 3000 times its size. Yet this space of 1000 miles vanishes at a distance six times its size, and the sun, instead of vanishing at the distance, does not even diminish in size, although it is but 100 miles in diameter. This is, I think, the funniest part of your entire comedy, funnier even than those cunning little mercurial disks that float about between your metal layers of the "shell," (regardless of the law of friction) to produce eclipses.

A practical use for your "system" might be that we could invent some way of shooting Filipinos without going away from home, and we need not mind very much if the zenith does get perforated by bullets.

Witch-Slayers Not All Dead Yet

BY HELENE VIOLET.

The issue of *Lucifer* dated Dec. 22, E. M. 300 made me very proud of the manly man at its helm because of his incisive arraignment of the core of woman's enthrallment—Christianity. So long as the burden of woman-dominating Christianity is carried, so long will woman be a sexual and social slave. From the *Dayton, O.* "Daily News" of Dec. 25, 1900, let me quote.

"WOMAN MURDERED AS A WITCH!"

Washington, Dec. 25.—News has been received at the war department of a peculiarly atrocious murder. It appears from the testimony, that two of the prisoners were responsible for the death of the wife of one of their neighbors. With seven or eight other men, they went to the house of Victor Perre, and forcibly took him and his wife to the river, where they bound their hands behind them, and told them that their "last day had come."

"The woman was struck, and her dead body thrown into the river. Her husband witnessed her murder, and anticipated similar treatment. He sprang into the river, and notwithstanding his arms were pinioned, managed to reach the opposite shore. According to the witness, the motive for the crime was a superstitious belief that the murdered woman was a witch, possessed the occult powers whereby she in some mysterious way had brought about the death of a neighbor's child."

"The men were sentenced to be hanged [for obeying the bible?] but the sentence in each case was mitigated to confinement at hard labor for twenty years out of consideration for the exceedingly low order of intelligence and blind superstition of the accused."

Comment upon the above is unneeded; it speaks for itself. Those who killed that woman were obeying the specific command of God. Where Christianity has power to carry out the mandates of the Jewish deity, Liberty is suppressed, and the lives of neither men or women can be safe.

[The clipping from which our correspondent quotes does not say where or when the murder was committed. In a private note she promises to mail the entire clipping to us if its authenticity should be questioned. M. H.]

Do You Know—

"That in thirty-seven of these United States a married mother has no legal right to her children?"

"That in sixteen states a wife has no right to her own earnings outside of the home?"

"That in eight states a woman has no right to her own property after marriage?"

"That in seven states there is no law compelling a man to support his own family?"

"Discussing these things the New York Journal is led to remark:

"If women who bear children, who nurse them in sickness, whose existence is bound up in babyhood, have no right to their babies, who on earth has?"

"It seems a strange fact that the remarkable legislators who passed this law in thirty-seven states were once babies themselves. Perhaps the curriculum of an incubator would have made them think and act differently."

"And why should not a wife have a right to her own earnings? What justice is there in that law which prevails in sixteen states which allow a recreant and drunken husband to deplete his wife of the money she has earned?"

"Who gave the small atom shaped after the fashion of Adam the right to oppress and bulldoze the smaller atom shaped after the fashion of Eve?"

"Not less idiotic is the law prevailing in eight states which takes away the right of a woman to her own property after marriage. Thus the marriage law in these states may be made the vehicle of downright thievery by men who care nothing for the sanctity of the vow."

The Effect of Uniform Divorce Laws.

E. C. Walker, in "Brain's Iconoclast."

The movement for a national law of marriage and divorce is a movement to bind back the progressive states to the dead mass of the inert communities. It is an attempt to kill out differentiation, to put the comparatively free states of the west into the same category with South Carolina, where divorce is absolutely forbidden. This is proved by the fact that the promoters of the scheme are the rabid enemies of divorce; if they imagined that a national law on marriage and divorce would result in liberalizing divorce laws on the whole, they would not say a word or lift a finger in the attempt; to secure a national law on the subject. Their very attitude unmasks them. They stand committed to the policy of doing everything they can to compel persons who desire to be apart to live together, to force undesired and repulsive relations upon wives, to bring into the world the greatest possible number of children who will be the children of constraint and disgust rather than the children of liberty and glad love. Still more briefly and distinctly, they are determined that the unhappy wife shall be raped at will by her husband to the day of her death or accept the alternative of isolation and heart-hunger. To be sure, she may become a prostitute; if she resorts to this, they will bound her to her grave, but she will revenge herself to the full on their beloved society.

This, then is the gospel of glad tidings which the advocates of no-divorce bring to the wife who cannot live happily with the man to whom the law has bound her: "Submit to rape, accept perpetual celibacy, or become an outcast." Blessed moral reformers! And to the husband: "Associate with your wife, whether she is willing or not, whether you love her or not; or suppress your manhood to the end of life, or buy transient pleasure and deadly disease of the woman of the street—one of these three courses only shall be open to you, by command of the saints, meaning ourselves." Blessed moral reformers.

Leaflet Literature.

"To Mothers" is a poem which has been greatly admired by many of our readers. We have just had it printed as a leaflet and are sure that it will be widely circulated.

The paragraphs headed, "Do You Know?" which also appear in this issue make another leaflet worthy a wide circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will you make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The New Year and the New Century.

The division of time into days, weeks, months and years, has its basis or reason in nature. The revolution of the earth round the sun, according to the Copernican astronomy, divides time into years. The revolution of the earth on its axis divides time into days, the revolution of the moon round the earth into months (moonths) and the change of appearance of the moon—new, full and half-full—divides time into weeks.

While these divisions have their basis in natural phenomena the time or season of beginning the year, and the number and length of the months, are largely arbitrary or conventional. The old Romans began their year in the Spring, or at the opening of warm weather in the northern hemisphere, as shown by the names of some of their months—September meaning the seventh month, October the eighth, November the ninth and December the tenth, instead of the ninth, tenth, eleventh and twelfth, as with us. The length of the month was changed by them from the lunar four weeks to varying lengths—twenty-eight to thirty-one days.

Likewise the Hebrews, the Mohammedans, the Chinese, etc., have each their peculiar customs as to seasons for beginning the year, also their own arrangement of months.

Our year begins about ten days after the winter solstice—sun-stand. It would seem more reasonable to have it begin immediately after the solstice, or when the sun seems to begin its annual northern journey. If I mistake not the day celebrated as New Year was established by the Roman hierarchy, and was put one week later than Christmas, which festival had already been adopted from older religions—the festival instituted before the dawn of authentic history to celebrate the new birth of the Sun-god, thus showing the analogy or kinship between Christianity and the ancient forms of sun-worship.

The origin of the custom of dividing the years into centuries and millenniums is also largely arbitrary and conventional, having little or no basis in the facts of nature. The word century means simply one hundred, or the first multiple of the number of digits on the two hands. The century or hundred years just closed is called the nineteenth century by Christians, not because there is anything in the motions of the earth, the sun, the moon, the stars, or anything else in nature, that authorizes such division, but simply because the Christian chronologists needed a starting point

from which to reckon years, and as the first martyr or chief hero of the Christian system is supposed to have been born about nineteen hundred years ago these historians fixed upon that supposed event as the initial year of their calendar, or chronological era.

I say "supposed event" because churchmen themselves are by no means agreed as to the year or time of year in which the Nazarene was born. It is now generally conceded that the common calendar is wrong by at least four years, and no real scholar pretends to believe that Christmas is the anniversary of the birth of Jesus, called the "Christ," or the Anointed. Moreover, but few scholars are willing to risk their reputation as such by claiming that the Judean Jesus is an historical personage, as Julius Caesar, Aristotle or Plato is an historical personage.

All this ado, then, that we hear so much of, over the death of the old century and the birth of the new, is seen to have no basis whatever, so far as nature and reason are concerned; no more in fact than Santa Claus and Mother Goose stories have a basis in nature or reason. The "Nineteenth Century" is not a fact in nature, as stars and suns and persons and events are facts in nature. The nineteenth and twentieth centuries are figments of the imagination, just as goblins and ghosts in nursery tales are figments of the imagination. These "bogies" of our childhood are invented to amuse and also to keep in subjection the immature minds of children; is it not much the same with the figments known as the centuries of the Christian era? When these are spoken of as separate entities, having each characteristics—if not personalities—of their very own, is it not for the purpose of hoodwinking and holding in awe the great masses of people, so that their cunning masters can the more securely exploit and rob them?

Of course we need to divide time into periods for convenience, but to spend money and time in celebrating the death of the old year and old century, as though these had individual existence or entities of their own, shows that, as a race, we have not yet evolved beyond the kindergarten age, or the age of childish ignorance and superstition.

When will the age of childish ignorance and superstition be exchanged for the age of science and reason, the age of adolescent womanhood and manhood?

This long and somewhat prosy article is written on New Year's day, 1901, of the unscientific and unreliable Christian chronology, or 301 years since Giordano Bruno—the noble martyr to science and manly independence, as against ignorance and unmanly submission to priestly domination, suffered the most terrible death, that of burning, at the hands of the Christian Roman hierarchy. Because the Christian chronology is unscientific, superstitious and unreliable some of us prefer to date our letters and our journals "E. M. 301"—Era of Man 301, instead of "Era of Christ 1901."

With this brief explanation of our method of dating, we close what was intended simply as a New Year's greeting from Lucifer's band of home workers, here in Chicago, to its many readers, scattered as they are in many lands and climes—from the frozen Arctic zone to the torrid regions of eternal summer, and from Maine to California and Mexico and from London to South Australia and the Philippines—to all of these we send not merely the stereotyped "Happy New Year!" but rather a huge telepathic wave of good

thoughts and fraternal feeling, which if interpreted in words would read something like this:

"May the incoming year bring joy, gladness and prosperity to every one of you, and may you live to see at least a hundred happy returns of January First, if you care to tarry on earth so long!"

THE LUCIFER WORKERS.

"Plain Words on the Woman Question."

Number Nine of the monthly Light-Deer Library, with the above title, was mailed to subscribers December 31. As previously explained the subscribers lose nothing by delay of the publisher except the time and patience lost in waiting.

"All good things come to those who wait," saith the proverb. It is hoped all readers of the delayed number will feel themselves rewarded for their exercise of the "grace of patience." The essay, by Grant Allen, on the responsibility of woman in race-reproduction is regarded as one of the masterpieces of this famous writer, and the comments thereon by Edwin C. Walker are terse and go to the core of the tremendously important problem. Price 5 cents per copy or fifty cents per year, of twelve numbers.

Brief Replies to Correspondents.

TO FRANK REED.

Mr. Reed's letter, found in "Voices" column, has shared the fate of many others—been set in type and then side-tracked for weeks if not months, for lack of room in Lucifer's forms. Since Mr. Shepherd declines to continue the discussion with Mr. Reed in regard to "Pre-Nuptial Contracts" I will just say that to my thinking "precautionary measures" are just as proper and needful in nuptial as in any other contracts—if not more so; because of their greater influence—for weal or woe—upon the lives of the contracting parties. To provide against a cessation of love between the parties is not to doubt the honesty or truthfulness of either party, or the genuineness of their love for each other, but simply to acknowledge themselves *human*. Instead of causing each to distrust the other the fact of such pre-nuptial agreement to separate as friends when conjugal love has ceased to bind, would naturally make each more careful to conserve and hold the love of the other. Each would then be put upon his or her good behavior, instead of, as now, being practically told to abuse and neglect each other as much as they please, because, forsooth, they have taken each other for life,—for better or worse—and if either proves the worse there is no release from the nuptial bond but by death or through the scandal and exposure of a divorce court.

Instead of a talisman to make love eternal the vow of lifelong fidelity proves, in practice, the very worst of all foes to the permanence of conjugal love.

As to the "Examining board" for candidates with matrimonial intentions there could be no objection to such examination if perfectly voluntary on the part of the candidates themselves, but if compulsory I would say, No—with a big N! H. W. Beecher was right when he said, "Paternal government is infernal government!" We have altogether too much of this sort of government now. An intelligent sense of responsibility to self and to the unborn, with ample opportunity to correct mistakes when found to be such, would be infinitely better than state or church regulation of marriage could be.

That most present day marriages—contract or no contract—are formed to gratify passionate impulse—"base of the brain," rather than from intelligent choice, is most sadly true, but who or what is to blame for this? As some of us see it our marriage laws and superstitions are chiefly responsible. A vast majority of the children born in marriage are not wanted, not born of love, but born of parents who had lost their conjugal love for each other, if there ever was any conjugal love between them. From such sowing, what must the harvest be?

In regard to the economic factor in the problem we do not greatly differ. As frequently said, however, in these columns it

is far more easy to achieve financial independence, or competence, bad as our economic environment is, than it is to free ourselves from the chains of law and custom in regard to what is right, moral and "pure" in the conjugal or marital relations of men and women.

TO MRS. L. D. WHITE.

Mrs. White's article entitled "What is it to be Well Born?" is so pessimistic, so hopeless in tone that her many friends have good reason to think she made a sad mistake when leaving Chicago to sojourn in Louisiana. Regarding her present mental status as decidedly morbid I would much prefer to say something cheerful and encouraging in reply rather than, by sharp rejoinders, increase her mental disquietude. A very few of her points will therefore be noticed in this issue.

Yes, I think R. G. Ingersoll's view is substantially correct when he says the freedom of woman is the solution of the whole question. The freedom of woman involves and includes an intelligent sense of personal responsibility, to herself and to the race, on the part of woman, for without this it is safe to assume that she can never be free. Free, intelligent, responsible, self-reliant, motherhood includes and insures free intelligent, self-reliant sons—like mother like son. Such sons will neither rule and rob others nor submit to be ruled and robbed by others. Hence the freedom of woman is "the solution of the whole question."

"What signifies a few degrees of destitution and want?" says my friendly critic. To my thinking the difference is ocean wide between the destitution of one who, like Mrs. White, though landless and moneyless, is rich in friends, rich in good deeds, altruistic deeds, laid up against time of need—on the one hand, and on the other the destitution of the woman who lately called at our door begging for a penny, and saying she had no friends, no kindred—"none left but myself and God!"

As to the "shape of the head:" While it is true that a man may have a "villainously-shaped" head and still be successful in life and another may have a well-shaped head and still be a villain, yet the general truth remains that shape as well as quality of brain has much to do with character, and with success in life. Compare the head of the average idiot with that of Daniel Webster or of H. W. Beecher, for illustration. Do we not all instinctively judge a new acquaintance by the shape and size of the head?

To compare the results of propagation under the comparatively free and normal conditions of a century ago or less, in this country, with results under the abnormal conditions and artificial culture of today, is unfair and misleading, unless all the factors of the problem are considered, and for this I have no time for this paper, and close by freely admitting that the question, "What is it to be Well Born?" is a most puzzling one. Yes, of all the problems that now confront the sociologist and humanitarian, none can take precedence of this, and of its cognate question, how to utilize the lessons that are brought home to us by the facts of experience and observation in the field of stirpiculture. M. H.

Men, Women and Emotions.

BY LILLIE D. WHITE.

Some radicals seem to think that no one is deserving of the name who says or does anything that conservatives say or do. A regard for cleanliness and personal appearances, ordinary politeness and honest dealing are booted at as silly conventionalities. They despise a love of home and family, stability of character, constancy and reliability because the Philistines assume to possess these virtues.

They see a conservative spirit hovering over a woman who wears long skirts and says "thank you," or who sees anything in the conventional world worth saving.

A miser is not an admirable character, neither is a spendthrift. They might be likened to the (legal or illegal) monogamist who monopolizes, controls and swallows up his mate, and the butterfly varietist who plays at love with any one he meets

VARIOUS VOICES.

who will let him. Our society has developed all of these characters and they need to be evolved out of the human family. No one can be happy to be owned and watched and fretted at for every word or smile given to another; on the other hand much mischief is done by indiscriminate, off-hand love-making that comes so easy and seems such a matter of course thing to some of the advocates of social freedom. In the ordinary occupations of life no man who has to make a living or has any serious business to attend to, can possibly have time to love more than one or two women at the same time. So few people can see, as Josiah Allen's wife says, "the beauties and necessities of jealousy."

The deep grief that one feels on losing the affection of some one he loves is such a different sentiment from the fretful, suspicious, invasive complainings of the ordinary jealous person that it needs an entirely different word to express its meaning. Jealousy won't do for both. Mrs. Holmes speaks of the sorrow one will naturally feel on losing something he or she loves and values and depends upon, just as one cannot help grieving over the death of a loved one. Some of her critics seem to think she is defining narrow, petty jealousy.

Aunt Elmina believes that evolution will prove the superiority of the female, and says so in a letter in which she writes quite approvingly of my booklet "The Coming Woman." The one point in my paper, if it has a point, is the injustice and wrong of considering woman superior to man, as it is to assume man's superiority to woman. I also declare that the mother element is no more important than the father element. She can hardly endorse the "The Coming Woman" if she believes that woman is man's superior.

The man who falls headlong in love on every possible occasion, whether he thinks he is serious or is only mistaken, is somewhat to be pitied as well as despised. Despised because a man without responsibility or stability of character is despicable, and pitied because he would naturally be worried. He might be wanted to explain things and if he has a conscience he might feel bad to have the other fellow hurt, and when he makes mistakes, he must feel humiliated at finding himself such a poor reader of character, such a poor judge of personal attraction and harmony.

But your butterfly man of the world has a logical mind that saves him all worry. He reasons that the sudden cessation of letters and visits and attentions are equivalent to saying "It is all off, you are no longer attractive to me and that ends it." No one should feel badly over it for it does not hurt nearly so bad as a broken arm and a great many people have recovered from broken bones. One cannot find a sore spot caused by disappointment or wounded affection, so what is the use of worrying over such silly things or giving them a thought.

Blue-Beard might well have felicitated himself on being so kind and gentle with his wives. He cut their heads off slick and clean and surely that did not hurt nearly so much as having all their bones broken or being pitched out of the top castle window.

SEND TEN CENTS to Etta Semple, editor of the "Freethought Ideal," Ottawa, Kan., and get sample copies of all leading Freethought and reform papers. The "Ideal" is the organ of the Kansas Freethought Association, price 50 cents per year.

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C. M. Moe, Spokane, Wash.:—I enclose \$1 to renew subscription to Lucifer. Hope 999 more will reach you by the New Year. With the best wishes for your success in the new century, I remain as ever, yours for more truth.

A Friend, Mass.:—I send stamps for Library. Your publications have done more good in my home, to make it happier, than any other reading we have had, and have brought peace, where formerly was contention. Yet I must ask you not to print this with my name, or initials, for the time of freedom is not yet. May it come soon! Thanks for extra copies.

Loretta Mann Hammond, Rosedale, Kansas:—Send "Karela, or the Ethics of Marriage," by Dr. Alice B. Stockham \$1; also the "Wedding Night," by Ida Craddock, (I don't know the price.) Also the flashlight picture of your office, and photo of yourself. We want the books for presents for New Years, if possible. Happy New Year to you and Lillian and Verna, Mrs. White and the whole outfit. Yours is about the only free paper published.

J. S. Odegaard, Ebolt, Canada:—Some years ago I read a poem entitled "The Devil Was Sitting on the Shore of Time." I cannot remember the name of the author, or the name of the journal in which I saw it. Can you or your readers tell me where it is to be found? Enclosed find a dollar to renew subscription. No. 842 has not arrived. I want to see the answer of Mr. Shepherd to Frank Reed.

[Who knows where the poem can be found?—M. H.]

H. C. Goodrich, Chicago:—Kindly send me some copies Dec. 29, issue of Lucifer. It is a splendid number. Really I never see any that are not. Some stamps enclosed. I notice you are having a great fight to make unconventional sentiments, true reform ideas, take hold of people. Never mind; the sweetest nuts are hardest to crack. The best is always slow, but sure. Those who sacrifice themselves for others' good must in the end be rewarded. It takes strong characters to withstand the onslaught of a world of ignorance. May all good be yours now at the birth of a new century.

A. W. St., Charles, Ill.:—My wife and I are getting old and we are childless. My wife would like to bring up a little boy. We have visited a good many "orphan homes" in Chicago, but there are no boys for an anarchist. The most homes ask for church references, and the end of the story is, we can't have a boy. Now, what shall I do? My wife is bound to have a boy to bring up, but will not deny her anarchistic views for the sake of obtaining one. Can you help or advise?

[If any of our readers can give Mr. W. information letters will be forwarded from Lucifer office.]

Frank Reed, Eureka, Calif.:—Seeing that you gave me so much of your space in the last number of Lucifer, I enclose one dollar to pay for its fifty-two visits to me, the time to be reckoned from the present date. The few cents I have already sent you, will help to pay for the little pamphlet you sent me. It is proper for me to add a few words by way of explanation; I do not feel that I am capable of sitting in judgment upon any one; but I do feel that there are some things that are done in the way of contracts and divorces that are better out of print, than in print. I believe that Mr. Shepherd had a perfect right to leave his wife, if it was perfectly agreeable to both, when he found it impossible to live with her longer and have love and respect for her. What I object to is, the precautionary measures that are resorted to in the beginning. If I had the least idea I could not always love the woman of my choice; I would not marry her. The very fact of such an arrangement would certainly cause the woman to mistrust the man, and vice versa. I would make it

hard for men and women to get married, but would make it easy for them to get divorced. I would have the contracting parties go before a board of examiners, composed of phrenologists and physicians, and would have the man and woman examined as to brain development and temperament, to ascertain, if possible, whether or not the contracting parties were by nature suited to each other. The brain is as surely the organ of thought, as the piano is an organ through which notes are given off; there are too many who live in the base brain, and we shall doubtless find that a large percentage of marriage contracts are made chiefly in the base brain, and not in the intellectual faculties. The man and the woman whom nature has joined together no man can put asunder by fair means; their love for each other will endure as long as life endures, and no other one could so well satisfy that love. There are too many "mis-fits," and herein lies the great trouble. Put men and women on an easy road to earn their living—free them from fear of want, and then educate them, and we shall soon have a world of wise people and healthy children.

F. Radick, New York, City:—I am really thankful for the patience on your part in sending me *Lucifer* a long time after my subscription was due. Believe me, it was impossible for me until now to send you even this paltry sum of fifty cents. I am aware I am still indebted to you but still ask your forbearance till I am more able. For the last two years I have had my share of sickness and lack of work.

[The above is a fair specimen of many letters received at this office. Most of our subscribers are of the working classes—wage-working classes, and now that the dollar is magnified and exalted the worker is correspondingly debased and thrown out of employment. It now depends mainly upon human sympathy and co-operative helpfulness among those who are able to help their less fortunate brethren and sisters, whether these can continue to read *Lucifer* or not, or whether the paper itself can live in the twentieth century or not. M. H.]

E. E., Councilman, Newark Valley, N. Y.:—The gems of thought contained in *Lucifer*, the always cool and unruffled equanimity of its editor towards his critics endears it day by day to all honest thinkers and investigators. At seventy-two years of age, confined to the house during the cold winters with a maltreated broken hip, unable to earn any money for nine years, I am able to give *Lucifer* but little encouragement financially. The best I can do now is to send a list of names, some of which may become patrons and helpers of *Lucifer*.

[Having known by personal experience what it is to be confined to the house by a similar affliction I can sympathize with our appreciative friend, as few others can do. By sending us lists of names and by recommending *Lucifer* and the Light-Bearer Library to personal friends, Bro. Councilman can do much to help dispel the mists of superstition and ignorance in regard to the most important problems of human life. M. H.]

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THIRD SERIES, VOL. IV., No. 52.

CHICAGO, ILLINOIS, JAN. 12, E. M. 400. [C. E. 1901.]

WHOLE No. 847.

To the Loser.

So you've lost your race, lad?	Diamonds turned to paste, lad?
Ran it clean and fast?	Night instead of morn?
Beaten at the tape, lad?	Where you'd pluck a rose, led.
Rough? Yes, but 'tis past.	Of you grasp a thorn?
Never mind the losing—	Time will heal the bleeding—
Think of how you ran;	Life is but a span;
Smile, and shut your teeth, lad—	Smile, and shut your teeth, lad—
Take it like a man!	Take it like a man!
Not the winning counts, lad,	Then, when sunset comes, lad,
But the winning fair;	When your fighting's through.
Not the losing shames, lad,	And the Silent Guest, lad,
But the weak despair:	Fills his cup for you.
n failure stuns you,	Shrink not—clasp it coolly—
Don't forget your plan—	End as you began;
Smile, and shut your teeth, lad—	Smile, and close your eyes, lad—
Take it like a man!	And take it like a man!

—C. F. Lester.

The Woman's Portion.

Byron Boker, in "Hobart Clippier."

For a Sidney winter the night was cold beyond the common. A night of chill wind and skurrying clouds, following on the heavy and unseasonable rain of the previous day. The moon was at the full, and as it ever and anon emerged from some passing cloud-veil it made the city beautiful as only the moon can, inexplicably vitalized the atmosphere, brought out the massive buildings about the General Post Office in imposing and richly-varied chiaroscuro.

Arthur Glynfield, passing rapidly along Pitt street, noted these artistically charming maneuvers of the moonlight with distinct and generous approval, for Glynfield had the artistic temperament; he frequently told his friends so. He was a fortunate man, this Glynfield. The times of "boom," though they had impoverished thousands, had made Glynfield rich. He was singularly fortunate, with a marvelously acute premonition of a paying hazard. He had what his intimates called the "luck of the devil."

The phrase was not, perhaps, apt, for Glynfield had given largely to church and charity—had become a pillar of the state and a bulwark of the Nonconformist conscience. Even now, as he strolled erectly down Pitt street in appreciative mood, he had but just left a meeting which had enthusiastically recognized his gift of one hundred pounds to the Indian famine fund. A more than usually staunch upholder of the sanctity of marriage, a stern enemy of all sexual license, he wore on the lapel of his well-cut coat the tiny dab of white silk significant of membership of a certain "social purity league." Evidently a man of God.

"Sir!"

Mr. Glynfield was startled abruptly from his reverie, and he disliked interruptions of that sort very much at any time. But that this—this wanton should accost him, should even lay a tremulous hand on his coat, and so bring her unseemliness so near his unimpeachable respectability! He made a gesture of

angry dissent, and would have passed on, but something held him.

The woman was at least thirty, and looked older. Her face, although it still bore the traces of past beauty, was deadly pale around the rouged patches, and drawn by suffering or want. The dark eyes, still beautiful, burned with the despair of a hunted animal. There was something in the pose of the emaciated figure which spoke of a time when that, too, had been beyond the usual comely.

"My God!" said the philanthropist. "You, Nell!"

"Yes," she said thickly, "it is I. And—it is like this I meet you, Arthur, after these twelve awful years! I left home, friends, womanly repute, everything for you; and I have not so much as seen you through all this hellish time. But I love you still; I love you with all the strength of my soul!"

At this point a spasm of awful coughing shook her, and the racking strength of it almost terrified him. When presently it ceased, and she stood panting, he noticed the foam on her thin lips was blood-flecked, and that the shabby dress she wore was flimsy and utterly unsuited to the night. "Nell," he said, trying to keep down all evidence of the annoyance the forlorn creature caused him, "Nell, I'm inexpressibly sorry to see you like this."

With a woman's instinct she divined his feelings, and for a moment her affronted pity of herself overcame her long passionate love of him.

"Yes," she said, laughing bitterly, "one would scarcely think that the woman you first raved over, then conquered, then forsook, only twelve years ago—the woman you and other men called beautiful—could not succeed in so much as keeping her disfigured body even by the sale of it now. Do you know, Arthur, that to-night a brute I spoke to laughed in my face, told me rag-picking was a better business for me. Think of it!"

Glynfield winced, and drew the robe of self-righteousness more closely about him.

"But," he said, "however did you come to this, Nell? I left you in London, you know; I—I never thought it possible that you could fall so far."

"Thought!" she murmured, sadly. "Of course not! Men never do think for long nor care. I don't blame you, dear. When you left me I had a little money, but it soon went, and I could not write home—I could not! Then after baby's birth—"

"Baby's! you don't mean to tell me there was a child?"

"Yes," said the woman, simply, "and I held on, longing for you, even hoping a little. But I could not get work—what could I do? And—and I could not see your child die of hunger, Arthur!"

Here another fit of that fearful coughing intervened. Then she continued in a very low tone:

"Of course things were easy enough then—easy? My God, how hard! I loved you always, Arthur, and every—every man who so much as laid a finger on me I hated because of the wrong done to you. And when baby died I thought I should go mad."

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no. 52

But soon I got the pleurisy, and the doctor told me that nothing but a warmer climate would keep the life in me. I did not want to die till I saw you again, Arthur. Oh! I could not die till then! And I heard that you had gone to Australia, somewhere."

"But, my poor child," said Glynfield, "what can I do? I—do you know I am married, Nell?"

"No," she said with a sob of a thing sore-wounded. "But who am I that I should blame you? Only, Arthur, I know what men think and say of such as I. They cannot look at things from our standpoint. I tell you that I love you—love you as truly and purely as on the day I left my home for you. You will not say I can never see you, Arthur? It will not be for long."

"Don't you see how impossible that is," said the Philanthropist, painfully agitated. "But, Nell, I am rich now, you know. You will let me arrange that you want for nothing?"

The harlot rose to her full height. Then, with blazing eyes, as she held the poor rags about her shrunken bosom, she spoke, and the Philanthropist quailed before her:

"You offer me money—you? Then you think I have fallen low indeed! Arthur, the time will yet come when you will realize what you have done; and I would be willing to become the meanest thing that crawls sooner than exchange places with you then! I left everything for you, and you forsook me without a word. And after the horror of these years I still loved you, and forgave what there was to forgive. But now, Oh! I love you with all my heart—that is my punishment; and I hate you with all my soul!"

The fit of coughing was this time such that before it ceased the outcast had fallen to the pavement exhausted. He stooped to raise her.

Then for a second her eyes opened, and all trace of anger had gone out of them.

"Arthur," she murmured, softly, "forgive me. I love you always. It is not my punishment; it is—my—reward!" And Glynfield shuddered in face of a new consciousness. He did not like death in the street; it was not respectable.

"Poor devil!" said the Irish constable he called. "She was moity little good, yer honor, and it's kind of yez to boide by the likes of her."

They took her to the morgue.

So the wanton died. And the man of God went home to the arms of the pure woman.

Christmas at Home.

BY JAMES W. ADAMS.

[Chas. L. Govan, one of the workers on "Discontent," published at Home, Washington, was arrested charged with sending obscene matter through the mails. The offending article was written by Henry Addis. Mr. Govan was fined \$75 and costs, which he paid. L. H.]

No stockings hung up the preceding evening; no fire-crackers to celebrate the natal day of a myth; no packing of nether garments with the view of partaking of the hospitality of distant friends; no sunny smiles to greet our comrades; but with contempt for prevailing superstitions, three of us boarded the steamer Typhoon en route to Seattle where Comrade Govan was to appear next day to answer the charge of sending obscene matter through the mails. Against this charge we unequivocally and unalterably protest. The motive for writing the article, the object in publishing it, was to induce our readers to weigh well the consequences of bringing children into the world.

We returned home poorer in purse but in no wise dismayed in what we regard a violation of the Constitution of the United States. This experience has intensified our hatred of the marriage system, and man-made laws. The only salutary effect upon us is that our estimate of the officials with whom we came in contact has changed for the better. Marshals Dilly and Davidson and Commissioner—— into whose hands we were

first committed were so affable that each was tendered a cordial invitation to visit us, nor was there any exhibition of austerity on the part of the United States District Attorney and Judge——

The mentality of the complainant (in this case) is so opaque or oblique that he finds not anything offensive to supersensitiveness in the nauseating details of vice and salacious advertisements found in the daily papers and second class magazines. Here are excerpts taken from the daily papers while in Seattle and on the boats——

"Elderly lady desires to form acquaintance of elderly gentleman," etc.

"Middle aged lady desires position as housekeeper for some gentleman," etc.

"Uno suppositories for anxious women, surr," etc.

"Parisian monthly regulator," etc.

"Lost manhood restored."

"Banker's wife has many beaux—Sensation suit begun."

Yet the grand jury does not find villainy and lewdness in an elderly woman advertising for a paramour in a well established daily paper—but can and does in "Discontent"—Why? Presumably because the one is a shout for government by force while the other stands for self-government—the only true government. No one objects to the advertisement of "Rubber Goods," "Tansy pills" &c., &c., in family newspapers; yet these advertisements refer as directly to offspring as does the matter for which a fine has been imposed. For the sake of argument we will suppose that our publication was obscene and tended to inculcate lewdness and salaciousness. What of "Rubber Goods" but that one may be indiscreet and with impunity; while the "Uno suppositories," "Tansy Pills" and the like not only plainly infer that a child may be conceived and during any stage of gestation may be aborted or in other words the parties advertise themselves as willing co-adjutors to foeticide, a common phase of murder—murder as indefensible as that of the aged or afflicted.

There is on exhibition in Seattle's most crowded thoroughfare two nickel-in-the-slot peep-shows open to young and old wherein nude figures of men and women, the posing evidently intended to excite the animal propensities. However offensive to good taste these exhibitions may be we as anarchists would not suppress them. The owners of these exhibits and their patrons have the same right to make money and gratify their curiosity as we have to gratify our propensities to better the race by publishing a paper for the purpose of helping people help themselves to think before tradition's musty shelf.

A Victim of Ignorance.

The following letter was sent to us by a physician who is in receipt of many such heart-rending stories. The writer lives in Pennsylvania. She had read a book written by the doctor and felt impelled to give him her history. The letter requires no comment by us—nothing could add to the strength of its simple truth and sincerity:

"I was an orphan, had no home; was married when thirteen to a man without a cent, without knowing one thing of what marriage meant. He was five years older than I. He thought I was his property. I was delicate, only weighing eighty-four pounds; but as I was his property I had to work in the woods with him until my first baby was born. The baby was born in the fall in a shanty where no one but a Swede family lived. I had no care, no doctor. I had scarcely anything to eat or wear, for my husband gave his money to his father. Thank God! my baby died when eleven weeks old.

"For four years I was just able to crawl around, had fainting spells all the time. Then I had another child, when my health became some better, for I then had something to love. Oh, my heart was so hungry for love! I have had nine children, but I never had one word of love from my husband. We still exist together.

"If I could have read your book years ago so I could have had some light on the subject, I could have been happy; but I

thought he owned me body and soul and that I had to endure all, and that all has been more than words can express. I am thirty-nine, but I feel as though I had never really lived, but merely existed in all this misery, and I hope I never will have any more children, for I may be free. When my children get old enough to take care of themselves I will get out of jail. I was always nearly crazy when expecting a little one. I felt such a terrible aversion to him when I had to endure such terrible suffering and stand the kicks and blows and the curses heaped on me when I had done nothing to offend him except to bear him.

"My husband has a cousin whose wife was not able to turn over in bed for years. Her hip bones were drawn up until she didn't look like a human being, and still she had nine children—one every two years or less—and I never heard of his ever speaking a kind word to that poor woman.

"Is there anything in this world needed more than something to prevent children being born of such parents?"

Progressive Views by a Clergyman

From a sermon by the Rev. L. M. Powers, Buffalo, N. Y.

Of all the foolish things ministers do there are few more foolish than preaching of the advantages of early marriage and against childless homes and divorce. These are almost entirely the results of economic conditions. Unperverted human nature is all right, or if it is not, preaching can never change it; but the economic conditions of today are wrong and they can be changed.

I recognize the fact that the smallest families are usually found among people of largest means, but this requires no modification of the statement that economic conditions are at the bottom of most of the disturbing elements in the home. Idle luxury on the one hand works as much mischief to the home as degrading poverty on the other. Change the economic conditions, give to the men who earn that which they produce, compel those who divide up their time between sleeping and singing to go to work, and most of the hindrances to happy home life will disappear.

One cause which has a tendency to lessen marriage is good, not long ago every woman had to marry to live. Today there are in this country over four millions of women earning their own living. Marrying for a shelter and a home is going out of fashion. More and more as woman achieves her economic independence, will marriage be a matter of choice on her part, and this both for herself and the race will be an unqualified gain.

There is another accompaniment to marriage that strikes the outsider unfavorably. It is the unwritten law which seems to decree that all former friendships must cease at marriage. Even though the couple themselves have sense, they are seldom strong enough to ignore the world's base suspicions. Marriage must mean larger liberty, greater confidence and trust, a fuller recognition of the fact that the spiritual needs of live souls cannot be found in the eternal gossip of two over the tea table, in a word the association should enlarge instead of narrow one's life and sympathies. The selfish, jealous spirit which many men and women exhibit on assuming the married relationship helps to produce the restlessness that results in the divorce court.

Women Adopt a Masculine Garment.

"Current News."

While we are upon the subject of clothing, may I very lightly touch upon the astonishing news that tens and hundreds of thousands of English women have permanently adopted the garment which, up till perhaps a year ago, was man's distinguishing garb? Manhood's last bulwark has been stormed and taken, I am most credibly informed, and to-day that grotesque question which a much advertising clothier used to print and distribute among New York men and women alike would at last be answered in the affirmative. Do you remember the question? It was, "Do you wear pants?" It seems that this bifurcated garment which we used to think had a gender of its own was surreptitiously, and most modestly, stolen from the sterner

sex, to be hidden beneath the shortened skirt of those of the fair moiety of mankind who lightly pursued the flying front wheel of the bicycle. Alas for us and our once proud possession, it seems that the garment has stayed where it was put, shortened to the knees as it is and buckled there, but made of manly cloths and corduroys, as it was when the predatory sex filched it from us. Thus go practically all young school girls, I am told, most of the millions of young, unmarried ladies and practically all ladies of whatever age and condition who either lead or follow the smartest fashion. Ah, me! it was a delicate subject which the stern duty of a chronicler thus forced upon my pen, and I thank the kindly gods that they have enabled me to dash through it and away without a single false step or cause for regret.

[There should be no man-made laws to prescribe the kind of garb that any human being must wear; unless it be the prison-stripes of convicts and felons. Enforced garb means tyranny, every time. Were men and women clad alike, sex would be evident, to the informed observer—all others should ask if in doubt, or else remain uninformed.—H. V. W.]

Where is Freedom Free, or Equality Equal?

BY FLORA W. FOX.

Please allow me to call your attention to a booklet just issued by that clear, independent thinker, Dr. Orr W. Lee of Des Moines, Iowa: "Where is Freedom Free, or Equality Equal, in the Social Evil or in Marriage?" I glean a few sentences.

"Humanity must analyze the social evil before it can be suppressed. If people would study natural laws instead of man-made statutes, they would come to conclusions that would bring freedom from superstition and dogmas, the ignorance that darkened the world. Statutes regarding woman's relationship with the body-politic, or as to her association with men, are all man-made. No enactments come from women as a body, or reveal the presence, counsel or consideration of her wishes, save as they harmonize with established interests, profits and lusts of morality. This being the case, it is but just that men take the responsibilities that fall, as chips from their graven handiwork.

"Speaking of the cruel term 'bastard.'"

"Man's own legislation has proven him to be a coward that dares not father or brother his own issue."

"The regeneration of man's economic condition is the surest way to save our women and girls, our men and boys."

"Nature regulates weddings; man has regulated marriages. 'Wedded' expresses the condition where the woman fills her equal and half-place in the whole union."

"Marriages have been carried on similar to the sales at a market place. If the contracting parties fight over their private relationship it is well and good (marriage is a success) but rather mystifying to onlookers!"

"The present marriage system is not productive of either health, comfort or happiness. The condition will be changed by a great many individuals for themselves, long before society will adopt any modification of its tenets."

"Revolutionists in sexual matters, as in the overthrowing of false governments, defy society's edicts, customs and statutes. This has made martyrs, whose bodies have been forced to endure the agonizing loneliness and torture of jails and dungeons."

At the close Dr. Lee gives the form of a wedding contract, used by himself and wife I believe. It is a comprehensive, just, sensible, but an alarmingly liberal statement of what true co-operation means, with "no fears to entertain; no pledges to exact; no commands to give; no powers to serve; nothing to question or decide." Who could hesitate to wed under these simple restrictions? Ah! but who of us could continuously comply with even these?

No one but a coward is afraid to learn of truth, and to appropriate all that is wisest and best of her teachings.

Success to brave old Lucifer the coming New Year!

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Americans Helping to Conquer The Boers.

A little more than a century ago the sovereign of a small German principality covered his name with lasting if not everlasting infamy by selling his human chattels or serfs to the British monarch to be driven unwillingly to battle against their fellow human beings, the American colonists, then fighting for their homes and political independence.

Ever since that time the word "Hessian" has been a term of reproach, of detestation, if not of execration in the minds of the American people.

What are the descendants of these same American colonists doing today, in a war similar in many respects to that of "1776?"

A kinswoman of George the Third, guided and controlled by a successor to Lord North, as prime minister, is now putting forth greater efforts, by far, to crush the Dutch colonists in South Africa than did her egotistic and half-idiotic grand-uncle, to crush the American revolutionists of a century or more ago. After more than a year of fearful suffering and slaughter—after the death or disabling of more than seventy thousand men of the invading armies and the loss of a far greater number of horses, the comparative handful of Dutch burghers are still unconquered, and still the cry goes forth for more men and especially for more horses, to fill the depleted ranks of the imperialistic invaders.

Owing to the industrial war ever waging and never settled among their wage slaves—brought about mainly by capitalist monopoly of the means of subsistence, the British imperialists find little difficulty in buying the bodies and mechanical service of men—biped recruits, for their wasted armies, in the labor markets of their own dominions, but for horses—four-footed recruits, it is not so easy.

Here then, seems the main trouble. An army of biped troops, no matter how large or how well equipped, is comparatively helpless when landed on South African shores. Cavalry—meaning horse-men—HIPPO-CENTAURS, is by far the most effective division or arm of the invading force. "My kingdom for a horse" was once the despairing cry of one of Victoria's predecessors, when unhorsed on the battlefield, and if the supply of horses should fail the present British sovereign, she would certainly fail to add the two South African republics to her imperial domain.

The loss of four-footed soldiers in the English-African armies seems to have been something quite unprecedented

in the annals of modern warfare, and now, having drained the empire, presumably, of its best material for this purpose the English recruiting agents are at work on American soil. One of these agents is reported to have shipped, from Kansas City alone, fifty thousand horses and mules to Cape Town and other English South African ports. "Only the best animals are accepted," says the report. The cost per head to the British quarter-masters in Africa is stated to be about three hundred and sixty dollars, after deducting the loss in transit, which must be something fearful—crowded closely together, with scarcely standing room, on cars and ocean-going transports, about forty days being required for the trip.

Think for a single moment, what must be the sufferings of these noble beasts, taken as they are from the salubrious air and water, and from comparative freedom of a Kansas or Missouri stock-range, to be crowded together by the hundred in the stifling air of the hold of the ship, for a solid month or six weeks, under the burning suns of the tropical passage!

We have all had our feelings harrowed by recitals of the "horrors of the Middle Passage," on board the slave-ships, before the abolition of the African slave trade. Is there no Wilberforce or Clarkson, no Harriet Beecher Stowe, to lift a voice in protest against this trade in horses taken to be slaughtered on South African battle-fields?

"War is hell," for man and beast alike,—said one who knew whereof he spoke, but it seems even more pitiful for our poor voiceless relative, the horse, than even for the human soldier who can raise his voice in protest when abused.

Bad as our economic conditions are the man who chooses the slavery of the military life instead of slavery to industrial bosses, has some choice, some voice in the matter. He knows what war means; the horse does not. After enlisting the man has still a few rights and privileges left, and when sick or wounded, there are surgeons and hospitals, nurses and ambulances for him, but none for his brother soldier, the horse. The enlistment paper of the horse is the bill of sale from the breeder to the army officer, and so terribly severe is the strain upon his powers of endurance that six weeks is said to be the average span of life of the cavalry horse after reaching South Africa.

The humanitarian view of the matter, however, was not uppermost in mind when I began this article. It was rather the question of responsibility to ourselves and to the race at large, for the part we are now taking in the conquest of the Boer republics by imperial Britain. I was thinking that if the English recruiting agent at Kansas City should enlist fifty thousand men, American farmers and stockmen, to go and fight as foot soldiers for the British empress, these farmers and stockmen would do the Boer cause much less harm than they do now by sending fifty thousand of their best horses as remounts for the horseless cavalymen already on the ground, and that if the Boers are finally conquered it will be largely owing to the act of these American Hessians—the men who sell their quadruped chattels to the English monarch to help her subdue those she now regards as rebels against her authority. The Landgrave of Hesse probably knew little and cared less of and for the merits of the war in America, but he had more human chattels than he had money to spend on his court equipages, or his royal vices, and so he exchanged some thousands of the said chattels for ready cash.

Likewise, the Kansas and Missouri farmers know little

and presumably careless of the merits of the British-Boer war, but they want money to pay their mortgages and to buy more land to raise more horses, steers and hogs, and so they are very willing, for the sake of a better price than the home market affords, to send their best dumb chattels to help the British subjugate the Boers.

I have credited the American horse-breeders with ignorance of the merits of the South African war. I claim the same for myself, and now—in conclusion—would say, in few words, that while I have little or no sympathy for and with the Boers in many of their beliefs, customs and practices—their faith in the Jehovah god of Abraham, of Moses and Joshua, of Samuel and David; their patterning after these old patriarchs in their treatment of the Kaffirs and other African tribes, etc.; and while I have little sympathy with their mis-called republican form of government, nevertheless and notwithstanding this lack of sympathy I am free to say that, with my present stock of information as to the merits of the war, if the British still persist in refusing to submit the matters in dispute to a board of arbitration I feel much inclined to paraphrase and adopt the language of a noted Englishman during the American war for independence, when he said—in substance:

"Were I a Boer [born and bred] as I am an American, while a foreign foe remained in my country, I never would lay down my arms,—never, never, NEVER!" M. H.

Books Worth Reading.

"Herbert Spencer and his Critics," by Charles B. Waite, A. M., author of "History of the Christian Religion to the year 200," "A Conspiracy Against the Republic," etc. Chicago, 1900; C. F. Waite & Co., publishers.

From the first chapter of this book of 184 pages, under the head "The New Philosophy—Doctrine of the Unknowable" we quote a paragraph or two:

"No writer of the Nineteenth Century has had greater influence in the world of thought than Herbert Spencer. At the same time no one has been more severely and unsparringly criticised.

"These criticisms, with his replies, have exhibited an intellectual gladiatorship such as has seldom been witnessed; one which has had the effect to arouse discussion and to stimulate thought and inquiry all along the lines of his philosophy. His works are now complete. The labors of a life-time have been brought to a close."

Both as a scientist and philosopher Herbert Spencer stands head and shoulders above his contemporaries, with the possible exception of Huxley and Darwin. I now speak only of his English and American contemporaries. Most of our readers have neither the means to buy nor the time to read the voluminous works of the great leader in the world of thought, and hence will be glad of the opportunity afforded by this book of convenient size, to get a clear and concise statement of the "New Philosophy," sometimes called the "Spencerian Philosophy," by one fully competent to perform this very difficult task, and also to see what Spencer's principal opponents and critics have to say.

The book is remarkably well printed and bound. Price not given, but is probably one dollar. It can be ordered through this office.

"THE WHITE FLAME."

In Lucifer number 837 there appeared a brief notice of a book by this name, with a promise to give quotations

from and a brief analysis of the same later on. That promise I will now try to fulfill.

In the early history of Modern Spiritualism in this country it was by no means uncommon to hear of people being confined in asylums because of their belief in what is called spirit return. Now that this philosophy—or delusion, as my reader may choose to call it, has become comparatively popular and numbers its adherents by the million, we seldom hear of people being adjudged insane because they claim to hold daily and nightly converse with friends who no longer wear the "garment of flesh."

The heroine of the story called "The White Flame" was not called a Spiritualist by herself or others but the book opens with the sentence, "Some one was sitting in my chair," which "some one" was visible and audible to no one but the owner of the chair; and because she talked nightly with what was to her a real personage, though invisible and inaudible to all her friends, the said heroine, named "Frank" for short, was sent to a sanitarium, or private asylum. From this asylum she escaped, and donning male attire went to Europe as a teacher of music in the family of a rich man, a distinguished judge named Bennett, who in course of time becomes her husband.

Such is the merest skeleton of the story and may sound commonplace enough to the average story-reader, but "The White Flame" is no commonplace story. Though not avowedly an iconoclast of the old and a builder of the new the writer of the book shows clearly enough that she has caught gleams of what the future has in store for the race when

WOMANHOOD AWAKES—

when woman shall break the chains that in all the past have made her a slave to conventionalism, to church-state codes of morality, of purity, of virtue, of goodness.

A few brief quotations will help to explain what is here outlined. Describing her sensations when first dressed as a boy she says:

"I walked a long time for the pleasure it gave me. The lightness of my apparel was a source of strength. With no skirts to weigh me down I felt light enough to fly. I looked with pity on every woman I met switching her skirts around her ankles. Does a man's dress engender in him a sense of superiority over the less favored petticoat-weakened part of humanity?"

When advised by a friend to continue her male attire, and study and practice law as a man, she said:

"I wish I might, for I shall forever after this abominate the tiresome swing of a skirt. I have grown strong and vigorous in this dress and I like it; if I were to set the fashion for woman I would give her a short skirt that would not burden her."

To please her friends Frank returned to the conventional costume for women, but her protest against woman's slavery to trailing skirts is a prophecy of what is coming when the swaddling clothes of theologic superstition are fully outgrown. That this change is coming is voiced also by what our author puts into the mouth of one of her characters, Miss Gay, the architect, or designer of a new church. Frank was urging her to speak to the pastor about the right of women to live a larger life, and this is part of her answer:

"Were I to say to him, if thou circumscribe woman's attainments thou wilt cheat thine own sex, for there can be no perfection in the race until we have a line of educated

and untrammelled mothers, what would be his reply? 'Let the women keep silent in the churches.'

Adding that the pastor would thus "tie the tongue of oratory, and deprive her sons of the prenatal culture which the mother transmits to her offspring."

Among other pointers showing that the author is not tied to conventional ideas in regard to love is the fact that her heroine ardently loves two men at the same time. Speaking of her pastor, Gabriel Booth, Frank says:

"I loved him devotedly, not as I loved Judge Bennett, in whose arms I ardently longed to be, but as one possessing more than human perfection, and whose good opinion I coveted more than anything else. Judge Bennett was connected in my mind with the things of earth; Gabriel Booth with the things of heaven. Could both men have been made into one, to have been wedded to that one would at that time, have satisfied every desire of my soul."

This is quite similar to the central thought of the pamphlet entitled "Motherhood in Freedom," namely, that to do her best work in creating new human beings woman needs the physical, the intellectual and the psychic co-operation of more than one man; in other words that several men would have to be rolled into one in order to satisfy the needs and aspirations of the evolved woman.

Though for a time the woman of the future may clothe one man with all the attributes that her mind, her soul or her physical needs require, she will soon find that her idol is but human after all, and like the image that Daniel saw, her perfect man is pure gold only in part, the rest being baser metals, grading down to common clay.

Frank's words, "at that time," are suggestive of the possibility that later on even these two much loved and admired men would not satisfy the aspirations of her progressive mind and soul.

Finally, then, I would say that the "White Flame" is a book of the transition from the old to the new; that it introduces the new by suggestion, rather than by direct inculcation or clear-cut formulation. Its central thought and motto, "The White Flame of Mercy Never Dies" eliminates and denies the doctrine of hate, of hell, of endless pain for any human being; the doctrine that, more than any other, has filled the world with war, with wretchedness and woe.

By suggestion the author teaches self-reliance, self-help, for woman as well as man, instead of reliance on the "atoning blood," or on authority of a priest or a book, and while her book will not fully satisfy Lucifer's most radical readers I can heartily recommend it as useful and helpful, especially to those who still cling to the old ideals of woman's subordination to man, and to the exclusive and life-long love of one woman for one man and one man for one woman.

In a very charming way the book weaves and blends the occult, the psychic, the telepathic, the spiritualistic, with the commonplace, the every day affairs of life, and, as said before, I found it very helpful reading as a restful diversion when both mind and body needed relaxation and repair.

For further description see the publishers advertisement in this issue of Lucifer.

M. H.

Training a Child.

One of the illustrated pages of the "New York Evening Journal" of December 15, was largely taken up with letters of protest against the avowed intention of a young mother to bring up her baby girl without hearing anything of gods, devils, heavens, hells, and other ecclesiastical teachings. Believing that Lucifer's readers would like to hear

what these critics have to say we quote the editorial introduction and some of the letters:

A little girl of Cincinnati whose wondering eyes have as yet looked upon but two weeks of the world is to be reared in the strictest school of agnosticism.

She is to know nothing of prayer or of praise, as Christian teaching regards them. She is to be brought up without ever learning a prayer at her mother's knee, without a love or a fear in her heart for the Divine One.

These are facts, corroborated by a statement by her mother, who is nineteen years old and an agnostic. The baby's father, too, is an agnostic, and in the influences in which they believe the little one is to be reared.

CRY OF PROTEST FROM CHRISTIANS.

The announcement that the parents of the baby girl intended to bring up their child beyond the pale of Christianity has aroused a cry of protest from Christians throughout this country. Criticism has gone with the protest, and many persons have communicated with the "Evening Journal," condemning the course of the parents of this little one.

The little girl is Charlotte Ingersoll Sparks, the child of Mr. and Mrs. Charles S. Sparks. The father is an attorney in Cincinnati, and both he and his wife are agnostics.

Mrs. R. S. McLeod says:

"To raise a child without prayers or religious influences is not only bad for the child, but bad for the community. Such a child is a menace.

"Immorality spreads with the disbelief of God and anarchy threatens. A child so raised is a child ruined and made the essence of selfishness."

"Mrs. McCune makes an earnest plea to teach the child to pray, if not, 'teach her the Golden Rule, which includes all the great truths that Christ came to teach.' She appeals to Mrs. Sparks to leave the child alone rather than follow the plan laid out, 'for religion,' she says 'is innate in the human heart and the child will learn to acknowledge God.'

"Delia Phelan, of No 101 Tillary street, who takes a keen interest in the affairs for children in St. James's Cathedral, Brooklyn, in a letter which is to be sent to Mrs. Sparks, says:

"I cannot understand how any woman who is a mother can bring up a child and make it not believe in God and prayer. It is a shame to allow this to be done.

"Can nothing prevent it? If a generation of girls are brought up without religion and prayer, God pity the human race."

"Mrs. James McCormick, of No. 226 Pearl street, known in the Catholic religious circles of Brooklyn, in a written statement which she has asked to be sent to Mr. and Mrs. Sparks in Cincinnati says:

"If a little baby girl is not taught to pray, her young girlhood will be blighted. If not taught the love and fear of God she will be far more apt to go wrong. If you don't commence to teach the child it will be of no avail afterward."

Among the letters that have been sent to Mrs. Sparks is one from Miss G. Byrne, No. 37 West Ninety-ninth street, New York City:

To Mrs. Charles Sparks:—A child who is brought up without religious training loses the sweetest of early influences. The man who has established a philosophy of life may remain a creditable citizen without the restraining influences of religion, but children must be taught the gospel of love before they are taught the gospel of reason.

I feel truly sorry for the little girl who is never to know the comfort of prayer. But there is consolation in the thought of human contrariety. Little Charlotte Ingersoll Sparks, if she is a normal little girl, will naturally want to investigate that from which she has been so zealously guarded. I foresee that nothing short of ritual will satisfy her.

G. BYRNE.

Some of us who had the misfortune to be brought up under the "religious influences" here spoken of as so neces-

sary to the moral health of the child, remember well the effect thereof on our tender minds and consciences—until by frequent presentation the picture lost much of its horror by repetition. Familiarity hardens and sears the mind to the most shocking sights or teachings. The French women used to take their children and their knitting and sit by the hour to witness the work of the guillotine, without being in the least horrified at the sight, so common had it become.

For one I shall never forget the effect on my infant mind when first told by my father the meaning of those terrible words "devil and hell." He was himself a devout believer in the literal interpretation of these Bible teachings, and being a very kind and tender-hearted man was often himself on the verge of insanity because of his realistic belief in these truly devilish doctrines. Naturally courageous in the face of real danger I could scarcely sleep at night because of these goblin Bible stories and for years and years would waken in a terrible fright from dreaming of seeing the devil and being thrown by him into the flames of hell. That this fear had any salutary restraining effect upon my conduct I certainly do not believe, but instead, the tendency was to make me doubt the justice if not the truth of the whole Bible scheme of morals, and, in fact every standard or code of morals.

I certainly congratulate Charlotte Ingersoll Sparks on the prospect that her young mind will not be warped by the teachings of a crude, irrational and vicious system of morals and religion, and yet I think her parents make a serious mistake when they make an attempt to keep all knowledge of theologic teachings from their child. Far better, as I think it would be to let her go to Sunday school and church occasionally, while yet under parental guardianship,—while her parents are near to apply the needed antidote. M. H.

SOCIETY OF ANTHROPOLOGY, of Chicago, meets now in the Masonic Temple, floor 17; subject for next Sunday's discussion, "The History of Socialism;" first speaker Thomas J. Morgan. At 3 o'clock p. m. Seats free; all invited.

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WHOLE No. 848.

If I Were a Voice.

If I were a Voice—a persuasive Voice—

That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale or singing a song,
In praise of the Right—in blame of the Wrong.

If I were a Voice—a consoling Voice—

I'd fly on the wings of air;
The homes of Sorrow and Grief I'd seek,
And calm and truthful words I'd speak,
To save them from Despair.
I'd fly, I'd fly, o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a Voice—a controlling Voice—

I'd travel with the wind;
And, whenever I saw the nations torn
By warfare, jealousy, or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder-crash,
And into their blinded bosom flash;
And, all their evil thoughts subdued,
I'd teach them Human Brotherhood.

If I were a Voice—a pervading Voice—

I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right—
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard—
Truths which the ages for aye repeat,
Unknown to the statesmen at their feet.

If I were a Voice—an immortal Voice—

I'd speak in the people's ear;
And, whenever they shouted "Liberty,"
Without deserving to be free,
I'd make their error clear,
I'd fly, I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And making all the world rejoice—
If I were a Voice—an immortal Voice.

—Charles Mackay.

Women, Beauty and Love.

Bertha Marvin in "Liberty."

For the saying that "a man is as old as he feels, but a woman is as old as she looks," there is, perhaps, a more profound *raison d'être* than one's first feeling discovers. It may be accepted as a pleasantry designed to certify that the world has no use for a woman who doesn't "look right"; but it is doubtful whether it would ever have come to be a saying at all if woman had not always been a step farther from conscious, deliberate egoism than man. The world has a place for a man, however he looks,—work for him, a sphere for him, and respectful attention to him because he fills that sphere. Isn't it usually the first question asked about a woman: "Is she good-looking?" Mrs. Whitney has a character who was never called pretty, as a child, but of her as a woman they said: "Desire

was just beautiful—she never stopped to be pretty." Women usually stop to be pretty—if they can. They lose time, stopping. And they may fail,—are sure to fail at last,—for no beauty that can be stopped for endures to the end, if the end be long delayed. If women were once to betake themselves to realizing life—feeling it—with less care about their external presentment—and let themselves look to the world as they chanced to,—would they not, perhaps, come to have that part in life which belongs to those who take part in it,—to the actors on the stage, not the *decollete* audience in the boxes who are there to be focussed with the opera-glasses.

* * *

The practical attitude of many men and women of new thought toward love seems at variance with the theoretical attitude. It is as if they let themselves love under protest, and approve themselves most when they love least. I say "least," because I am thinking of the line: "To divide is not to take away"—the line to which we are all saying "Amen" with our tongues and presumably with our hearts. Do you say: "It is not to add, either perhaps"? It is quite true that love is neither more nor less than because one loves one, or two, or three, or five people. The force of a heart's outgoing is not measured by numbers. But exactly in proportion as you give your love-nature its fling, as if it were an honorable part of your being, you do thereby increase your capacity for loving. Whenever you deliberately refrain from loving anyone whom you find yourself spontaneously drawing near, you do thereby and verily contract your heart. Do not think that there can be a transmutation of the love you might have for the new friend to the friend you call your lover. The passionate force of your true nature will enrich all lives, all loves, if you give your heart its way. But it will only shrivel your whole being if you deny its righteousness. And then the dishonesty of this attitude of suppression. You are with your lover, and your thoughts are with another. And you will not let yourself go to this other waiting heart, and say: "I think of you and I love you." Instead, you keep quietly within those encircling arms, saying always to yourself—not aloud—the same refrain: "It is you I wish to love. I love you, and you I wish to love." Vera Pavlovna was honest, and said it aloud. Had she been silent, Lopoukhoff's words must needs have been long delayed: "Remember, my friend, what you said to me on the day of our betrothal: 'You give me liberty.'" And, however great may be your doubt if there be, perchance, Lopoukhoffs in real life, at least command your heart to be honest with itself. But I don't know just how I came into all this. When I began, I was thinking only how easy it was to backslide—how easy it was to get into a rut in loving, just as one does in all the ways and walks of life—how very easy it might sometimes be to mistake the finding ourselves in touch with one to whom we are accustomed, for the height and depth of all possible love. Always we are afraid,—again afraid—the new heart may fail us—the new love is untried. As if we were not more—if we let ourselves be—

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that anything that can fail us! Love need not be only adjustability—the smooth flow of the great river to the ocean. To those profound and open natures that make room for honest and full expression of every elemental force within them, a single human life becomes as wide-reaching, as limitless, as the ocean.

The Nineteenth Century.

BY H. B. KERR.

The Nineteenth Century will be remembered mainly for two things. First, the extraordinary advances which were made in the physical and natural sciences, both in theory and in the application of theory to practical uses. It will be remembered as the century in which the old stage coach was superseded by the railway train, the horse by the bicycle, the wooden sailing vessel by the ocean liner, and the slow and expensive mail-service of a hundred years ago by the electric telegraph and telephone.

But the nineteenth century will be remembered also for its humanitarianism and the wonderful uplifting of the weak by which it was characterized. The position of the masses of men, and of the whole population of women, children, and domestic animals, changed so completely during the century that it is difficult to realize the facts even when the proof of them is indisputable.

A hundred years ago serfdom prevailed over about three-fourths of Continental Europe, and traces of it lingered even in the mining laws of Scotland. Today it has been entirely swept away.

Just about the beginning of the nineteenth century the burning question in the British Isles was that of Negro slavery in the colonies. Men like Clarkson, Wilberforce, and William Pitt were agitating this question, in the teeth of tremendous opposition, while it had not yet come to be discussed at all in any other country. Finally in 1833 the British Parliament abolished slavery throughout all the British possessions, paying the slave-owners \$100,000,000 as compensation, a proceeding which the historian Lecky has justly described as one of the "three or four perfectly virtuous acts recorded in the history of nations." Since then all civilized nations of any importance have pursued a similar course, so that slavery may be considered a thing of the past.

A hundred years ago the United States was the only country, of any account at least, in which the great masses of the people had any share whatever in the election of the government. Now nearly every country which professes Christianity has manhood suffrage, and several also give a vote to every woman.

A hundred years ago England was the only country in which the modern factory system had taken root. In the textile industries the work was mainly done by pauper children of six and seven years old, who worked sixteen hours a day, while overseers with whips walked up and down, and laid about them to make the children work harder. After a little while Parliament stopped the workhouse children being so treated, but their places were taken by other children who worked hard all day, to earn bread for their parents who remained idle at home. A certain number of women were also able to find work, while their husbands stayed at home to cook and mind the baby. Then came the great crusade of Shaftesbury and his friends, which resulted in the Ten Hours' Act and the other Factory Acts, and in the abolition of the labor of young children. These Acts have been enforced with great strictness, and not only have many other countries passed similar laws, but some have gone far further. A few countries, like New Zealand, Australia, British Columbia, and Utah have reduced the hours of labor to eight, to some or all of the population.

Few things have done as much for mankind as Trades Unionism, an institution of the nineteenth century. In all countries which are old enough to have any industrial history wages enormously increased during the century in organized trades, but the wages of unorganized labor increased very little.

A hundred years ago the overwhelming majority of the

people in nearly all countries were unable to read and write. Justin McCarthy tells us that before the Education Act of 1870 more than two-thirds of the children of England never had any education at all. England was an unusually bad case, but as much might have been said of most nations fifty years before. At the present time an illiterate person is a rare exception in most Christian countries.

In 1800 two hundred crimes were punishable with death in England, and other countries were in the same predicament. Now the criminal law, instead of being too rigorous, is in many matters a good deal too mild.

At the beginning of the nineteenth century the press had very little freedom in any country. Even in the latter half of the century editors were sent to prison for ten or twelve years in the Southern States for advocating the abolition of slavery. Outside of Russia such things are inconceivable in our time. In Western Europe and all English-speaking countries there are very few restrictions on the press, and the penalties imposed would have seemed utterly trivial to our ancestors.

During the century marvelous strides were made in sanitation and the extermination of disease. Scourges like cholera, small-pox, and the plague, the frequent and deadly visitors of former ages, scarcely come at all in our time, and when they come they do very little harm.

The position of women improved greatly during the nineteenth century. A hundred years ago they had practically no rights of property anywhere, while in our time they have in most progressive countries equal property rights with men. In England, and the colonies which have adopted the law of England, a husband has no longer any right to the custody of his wife's person. As the Master of the Rolls said in the Clitheroe case, "under the law of England a man has no more rights over the personal liberty of his wife than over that of any other woman."

The social freedom of women also increased very much during the nineteenth century, at least among the classes which set the fashion to the whole community. It is no longer considered degrading for a woman to work, nor is it considered waste of money to educate her. Girls now go everywhere without a chaperon, and even the daughters of the Prince of Wales bicycle about the country by themselves.

Children also have a much better time of it than they used to have. A hundred years ago even the schools of the gentry were houses of correction and starvation. Dotheboys Hall is now a thing of the past, and as much may be said of the workhouses described in "Oliver Twist." In domestic life, too, children receive infinitely more consideration than they used to do.

The welfare of the lower animals has received far more attention in the nineteenth century than in any former age. These creatures are now coming to be regarded as an important part of the body politic, as sensitive to pain and pleasure as their human brothers and sisters, and every whit as deserving of social consideration. Darwin has greatly aided the humane tendencies of the age by proving that the ape, the dog, and the horse are our own relations, although more distant than the negro slave. The interest of the century in the lower animals was shown by its associations for the prevention of cruelty to animals, and its movement against vivisection and the practice of eating animal food. Some of these movements have displayed a zeal not altogether according to knowledge, but, it is safe to predict that the protection of animals on thoroughly scientific lines will be one of the great achievements of the new century.

Towards the end of the century the experiments made throughout the world in national and municipal socialism greatly benefited the human race. New Zealand entirely abolished the great evil of strikes and lockouts by a system of compulsory arbitration. She also introduced old age pensions, which has given absolute satisfaction. Glasgow began to supply good houses to the poor at low rents, and erected lodging houses in which a single man can get bed-room, bath, and reading matter for seven cents a night, together with a fire to cook

his food at. If he prefers it, he can get his cookery done for a trifle. Some French municipalities supply free bread. The success of Glasgow and many other cities in running street railways, and supplying water, gas, and electric light, is too well known to need comment. The British Government nationalized the telegraphs, and almost immediately cut the price of telegrams in two. With regard to railways in Switzerland I learn from the "Appeal to Reason" that "about two years ago the Government bought the entire railroad system of the nation and proceeded to show what it could do. After increasing the wages, reducing the hours of employees, and reducing the tariff to one-third of its former rate on both freight and passengers, its officials were not satisfied and put in a system of season tickets by buying one of which for \$16 you can ride on any railroad in the nation as often as you please, as long as you please, and at any time within its limits that you please."

The Government of Switzerland receives enough returns to pay the interest on \$100,000 a mile which it paid for the railroads, and is laying by a sinking fund that will wipe out the debt in fifty years.

Finally, there were fewer wars in the nineteenth century than in any preceding age recorded in history. Alexander Sutherland, in his remarkable essay on "The Natural Decline of Warfare," which can be obtained in the Tucker Library, has shown that for twelve hundred years at least wars have been ever less frequent from age to age. War was once a part of the normal business of every able-bodied man. Now, not one man in a hundred ever sees it. "In the eleventh century," says Gibbon, "every peasant was a soldier, and every village a fortification; each wood and valley was the scene of murder and rapine." In the nineteenth century there was no war between any two great powers from 1815 to 1854, or from 1871 to the end of the century. History records at least two great humanitarian movements against war. One was the Truce of God in the eleventh century, the object of which was to make every boy swear before the altar at the age of twelve that he would leave off fighting every Wednesday night, and not begin again until the Monday morning. The other was the Peace Conference called by the Czar of Russia to put an end to war altogether.

Such was the nineteenth century.—There is little doubt that the twentieth century will witness changes many times more beneficent than the nineteenth.

Revising Our Opinions.

BY LIZZIE M. HOLMES.

A great many radical thinkers are beginning to "call in their opinions and look them over," as Myron Reed once said. The first crude conceptions of personal liberty, adopted by many sincere and many truth-loving people as a basis of principles and conduct, are proving imperfect and unsatisfactory. The best happiness to self and the most good to others, are not always the result of following the conclusions arrived at a good many years ago.

The modern free love idea gained a footing among the thinkers of this country about fifty years since. It has been lived, advocated, defended and taught by some of the brightest minds and strongest characters among them. The good accomplished by these earnest people in loosening the bonds which enslaved the "old woman" can scarcely be estimated. And wherever the idea of individual liberty has been thoroughly understood, it has truly elevated and enriched the character. But the theory has been misunderstood by many of its converts as well as by its enemies. When Epicurus taught his disciples in Athens, he was despised and maligned by his enemies as a teacher of vice of all kinds, because he taught that happiness was the object of life. They could not imagine that one could make happiness an aim unless he plunged into all sorts of selfish, sensual pleasures; naturally this man and his disciples, having no fear of the angry gods before their eyes, must be indulging in the rankest sins.

Theon, a youth of much learning and virtue, expected to find them rioting in the worst of dissipation, their minds corrupted and their bodies diseased. Instead, he discovered them to be cheerful, healthful, strong, wise, and simple in their tastes, loving learning, living closely to Nature whom they adored. Their object in life was happiness—but they had learned the best way to find it.

The thought of a free life often comes very suddenly to individuals. Divested of the fear of an angry God, of hell, of penalties which an outraged society would inflict, the man or woman steps determinedly out into the pure, fresh air of freedom; he shivers and catches his breath at first; then his imagination runs riot among the possibilities of his new liberty. He has had little experience, he knows nothing of a true self-control, in place of the outward rules and laws which thus far have restrained him; he only gloats over the pleasures he will grasp in the new life. He is like a man who has been kept all his life on one article of food for fear everything else will injure him, and who suddenly casts off the fear and determines to eat everything because he has a right to; he partakes of everything within his reach, all he can hold, and as often as he imagines food will taste good. At first he delights in this abandonment to his desires. But sooner or later, sickness, misery, incapacity to enjoy good nourishing food at all, teach him that he did not use his freedom in a way to really bring happiness after all.

Throughout society a new restlessness, a great, indefinable longing to break away from the old shackles of conventionality, laws and superstition prevails. Persons feel it who do not realize what it means. The old strict marriage laws of church and state chafe and hurt, and something new and higher and better is longed for. But among the old advocates of freedom in sex relations, those who have practiced their ideal to the fullest extent, a correspondingly great dissatisfaction and disappointment is arising. A great many are beginning to realize that they have not found the happiness they hoped for; their characters have not been strengthened and enriched by their various experiences. They have not attached any one to them with a love that lasts into old age and feebleness. In seeking their own delight they have often forgotten to see if they have bestowed the happiness on those around them they have expected out of life. Perhaps they have been indifferent to the suffering of others. The fruits they have gathered are turned to ashes in their hands, and memory brings no soothing influence. Once past the age of youth, and passion and spontaneous delight in the bare fact of life, it is sad to be able to look upon bygone but empty pleasures—nothingness for and loneliness for old age.

Our old comrade, whose sweet, poetic thoughts many of us have pondered over with keen delight, has expressed this idea beautifully in the last number of his little journal, "Free Comrade." I hope you will read it. Every one of his little papers is well worth the reading, the writer has kept his sweetness and purity of thought through all the phases of his life. He asks that others write their suggestions of a newer and higher plane, a rule of true living that shall actually bring a real happiness.

I still believe that the only road to true happiness is by the way of complete self-mastery. We must not allow ourselves to "drift." If we fear no god or state or church, let us fear our own outraged selves. Let anger, spite, hatred, be entirely eliminated, let passion be the warmth of life that at our bidding flows over and around our activities, never let it be our master.

I do not think we can ever find our greatest happiness in seeking after it. My words may sound like the old, conventional morality which we have heard until we have become impervious to its real import. But true it is, that love, sympathy, kindness, are real, practical and necessary things and possess deep meanings. Chasing after our own personal happiness while ignoring the feelings of others, is not the way to reach it.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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"What Is a Sensible Marriage Law?"

In the "Sunday American," Chicago, of January 6, editorial section, Richard Le Gallienne, in speaking of the "Tasks of the New Century" says, "perhaps, one task, however, needs separate mention, the establishment of a sensible marriage law." In the "American," of next day the editor, under the above heading, comments thus:

Here is really an interesting suggestion which will be of importance to all men and women as long as we live on this earth and depend on the marriage relation for such little actual happiness as we find here.

Mr. Le Gallienne thinks that we need "a sensible marriage law." He therefore thinks that our present marriage law is not sensible. This is a notion that appears to be growing constantly. It is one which has suggested itself to people more or less frequently since the beginning of marriage.

All of our institutions are changing constantly, and marriage, perhaps, need not be an exception to the rule.

Our present idea is that a man and woman MUST marry in the period of youth, enthusiasm and ignorance and that they must abide by this early impulse whatever its results.

People who share Mr. Le Gallienne's views and the views of other emancipated souls feel that some other system is needed—some other system that will give to men and women a chance to make up for the preliminary mistake without humiliation, degradation or any other punishment.

Montaigne declares: "Few have married for love without repeating it."

Dr. Johnson was very happy in his marriage, yet he believed that marriages would be happier, as a rule, if they were arranged by the Lord Chancellor and not by ignorant young children.

We are inclined to think that the present marriage system is the best possible under these circumstances. It gives perfect happiness to those well mated and wisely controls those mated unfortunately. It is imperfect, of course, but not as imperfect as the beings for whom it was devised.

The time will come, doubtless, when a decent relief will be afforded from unfortunate marriages.

But we do not believe that the marriage system uniting one man and one woman for life will be abolished ever.

On the contrary, it is our opinion that as men improve in intellect and in moral sentiment they will gradually grow worthy of married life. They will select their life companions more intelligently, being better developed mentally at the age of marriage.

There is no reason, however, why we should refuse to hear what may be said in favor of changes in the laws of marriage.

No laws are more important to men. We shall ask Mr. Gallienne to write his views more in detail, and we shall be glad to hear from our readers who may care to discuss this very serious problem.

For the billionth time, perhaps, the fact is herein set forth and clearly acknowledged that marriage is for MAN and not for woman! "As men improve in intellect and in moral sentiment they will gradually grow worthy of married life," says the editor of the "American"—who is supposed to be Arthur Brisbane of New York. "They [men] will select their life companions more intelligently," etc. "No laws are more important to MEN" than marriage laws.

True, O Brisbane! but if all-important to men, are they not equally if not still more important to women?

Or, is it true in fact, as well as in theory, that women are mere ciphers—politically, economically, morally and religiously, with no rights that men are bound to respect?

Speaking of and deprecating cruelty to animals Cowper the poet said:

"If man's convenience, health or safety interferes, his rights and claims are paramount and must extinguish theirs."

Do not our law-makers, and the editors who manufacture the public opinion that gives vitality to statute laws, argue much the same way in regard to the rights of women as Cowper did in regard to the rights of dumb beasts?

"The present marriage system . . . is imperfect but not as imperfect as the beings for whom it was devised," says the "American."

Which of these "imperfects" is cause and which effect? Or, is each a cause of and each an effect of the other?

Bad men, power-loving men, made a marriage system that would keep the masses of people in subjection to themselves—instead of "for whom it was devised" the writer should have said, in whom it was devised—then this man-made machine, system, has, in all the ages, done its work well in turning out a perennial supply of "beings" so imperfect that they have to be governed—simply because conditions of motherhood were so bad that it was impossible these beings could be born strong enough and good enough to govern themselves—to be a law unto themselves.

Suggestively the saying quoted from Montaigne is valuable. Why should most people who marry for love repeat it?

Is it not because the mental and psychic state of exaltation, or craze, known as love, is wholly unsuited to a matter-of-fact business partnership, such as marriage requires and means?

Hence also the pertinence of Dr. Johnson's suggestion. He himself married for business and for comfort—not for the creation of new human beings. Such marriages could much better be arranged by the parents of the candidates for matrimony, or by the "Lord Chancellor," than by the parties most concerned.

It will be observed that Mr. Brisbane is by no means consistent in his talk about a "sensible marriage law." In direct words he upholds and commends the present system, but by indirection, that is, by suggestion, he stabs it to the heart. As when he says,—"other emancipated souls feel that some other system is needed—some other system that will give to men and women a chance to make up for a preliminary mistake without humiliation, degradation or any other punishment."

More significant still, more important still, is the offer to "hear what may be said in favor of changes in the laws

of marriage." To throw open the gates or pull down the bars to free discussion of any slave system is the first and most important step towards destroying that system. So long as the slave-holding oligarchy of the Southern States could keep discussion out of congress and out of the pulpit and public press, just so long they felt secure as to the permanence of their peculiar institution, but once open to free discussion they knew that nothing but war could save it.

And just so it will be with that other peculiar institution, that jealously guarded child of the unholy alliance between church and state—our present marriage system. Free discussion will seal its doom—will ring its funeral knell.

How many of Lucifer's readers will accept this challenge?

How many will send short, crisp letters giving reasons why our present marriage system should be changed for something better, or abolished entirely—as having out-lived its usefulness, if it ever had any.

Direct your letters to Arthur Brisbane, care "Evening Journal" New York City.

M. H.

Hypnotism—Suggestive Therapeutics, etc.

For a long time I have much desired to say a few words on these subjects in Lucifer's columns, but always something else has slipped in between this desire and its fulfillment. A recent letter from a medical friend and subscriber in Iowa rouses me to the performance of what I conceive to be an important duty. Leaving out names this friend and helper says:

"In 'Suggestive Therapeutics,' 'Prof.'—advertised a ten-cent course in hypnotism. I sent for it and found it interesting, but all through the pamphlet he declared he could not fully teach the science in so small a work, but in his large book it was fully taught. Said book was sold at two dollars. Now mind you, this was to be a large book. I sent for the two dollar book and got a pamphlet containing 220 words more than his ten-cent pamphlet, which contained only twenty-eight small pages and he made it come handy to say that he had to deal honestly with the people or 'Uncle Sam would get after him for fraudulent use of his mail.' I have proved several of those self-styled 'Professors' and found them all frauds. Not one of them knows anything about psychology."

The power of mind over the bodily functions is no new doctrine or theory as we all know. More than fifty years ago I was a frequent witness to performances very similar to those performed by hypnotists of the present day, and my attention was often called to this class of subjects by my teachers in school. Among other lessons very distinctly remembered is the following:

In 1849 hundreds of people were dying of epidemic cholera in St. Louis not far from the school I was then attending, and when one of the pupils, from eating unripe apples or some other indigestible food, exhibited some of the symptoms of the much dreaded disease, there was something of a panic. The principal called the students together and gave them a lecture in mental science, that would have done credit to the present day experts who charge us from one to ten dollars, or even more, per lesson. Among other illustrations of what suggestion can do he told us of the French prisoner killed by the doctors who told him he was to be slowly bled to death instead of guillotined. The condemned man was placed on a dissecting table, bound, blindfolded, his arm bandaged in the usual way. Then the click of the lancet was heard; warm water made to flow from the bandaged arm to a vessel beneath. Not a drop of blood

was drawn and yet the man died within the time the doctors told him he would die—died of hypnotic suggestion.

Every student of history, of philosophy, and especially of psychology, knows that there is really nothing new in the teachings of Mrs. Eddy and her numerous imitators. But Mrs. Eddy achieved wealth and fame by utilizing what previous experimenters discovered, and now the country literally swarms with "Professors," "Doctors," "healers," etc., each of whom would make us believe that he or she has made a wonderful discovery; a discovery that will abolish pain, disease, poverty and even death itself!

As a sample of the style and claims of those who teach the art of healing all disease, of themselves and others, I quote from a little pamphlet sent us some weeks ago, from a western state. In giving instruction to a pupil the "Prof." says:

Say to your Hypnotized subject, "You are feeling very stout." See by a test that he is stout. Say to him that he will be this [sic] stout when awake, and no thought of weakness can ever enter his mind. Make this very impressive on your subject, repeating several times the same suggestion that when he is awake he will have perfect health, feel very happy, and be constantly filled with Divine love all the time in the future, and strength of body, too; a love in strength and faith that nothing can ever shatter, and that he will never be sick, but will preserve youth perpetually. If he be an old man tell him that he is coming back to youth again, etc.

Not all who assume the role of teachers of the art of "Hypnotic Control," "Self-Hypnotic Healing" etc., show so little acquaintance with the recognized standards of use of the Queen's English, but so far as I have read their books and lessons they all show little regard for clearness of expression, or literary accuracy, leaving an unpleasant impression in the mind of the reader that their ability to give "scientific" instruction in the art of curing or preventing disease, poverty, etc., is not of the best or highest.

The role of public censor is by no means a pleasant one to him who is keenly conscious of his own shortcomings, and therefore I wish to disclaim any intention of setting myself up as a model, in any respect, for others to follow. "Judge not, etc.," is a maxim that should prevent all harsh criticism of our fellow humans. We, as publishers have allowed several persons to advertise in Lucifer's columns, their books on hypnotism, suggestion, personal magnetism, magnetization, etc., without examining very carefully into the merits of the advertised books. The heavy daily drafts upon our time and strength forbid such examination, and even if carefully examined we should hesitate to sit in judgment upon and condemn any book or course of lessons as fraudulent. We give our readers the credit of being able to judge for themselves and take the consequences of such judgment.

A good plan for self protection against imposture would be to ask the advertiser to send a copy of his book, or a sample lesson, for examination with privilege of returning if not suited. If our Iowa friend and subscriber had taken this precaution he need not have wasted his two dollars on a small and to him worthless pamphlet.

In conclusion I would say that while impugning no man's or woman's motives I decidedly disapprove the almost universal habit indulged in by these teachers and healers, the habit of charging extravagant prices for their instruction, whether in book form or otherwise, thus making the uncomfortable impression that the almighty dollar is the chief object in life with them, and not the good they can do to their fellow human beings; and yet, for those who have "money to burn" perhaps it is just as well that they burn it in this as in any other way.

M. H.

Comment - Various.

THE PREVENTIVE CHECK.

The letter of Mrs. M. T. of Ohio was written to Daughter Lillian and is a fair sample of many received at this office inquiring for a safe and harmless yet "positive means of prevention," or reliable check against further increase of family. Mrs. T. thinks four small children are quite enough to care for; with less than forty dollars per month for all expenses of six persons.

Some of our friends would doubtless recommend Dianism; others Oneida continence; others separate beds and asceticism or celibacy, until such time of life as mother nature makes reproduction no longer possible.

To all of these methods of living there are serious objections, and upon all other methods of prevention our population-loving paternal rulers have put their veto, with heavy pains and penalties for those who impart the desired instruction.

What can we do? What ought we to do, as publishers, as citizens, as neighbors and well-wishers of our fellow-human beings? The cold hard walls of the penitentiary are not desirable as a dwelling place, as some of us have proved by experience. What better can we do than to continue the effort to awaken public sentiment, to arouse the dormant public conscience until the stupid masses demand their birthright to knowledge? Demand the citizen right to manage their own affairs, including their bodies, in their own way, so long as they invade not the equal rights of others.

GOVERNING ALL THE PEOPLE.

The newly inaugurated governor of Illinois, Richard Yates tells the people that when he became a candidate he made the promise that if elected he would be the governor of all the people of Illinois and now he means to faithfully carry out that promise.

The love of governing others seems innate and irrepressible. Why not let each govern herself and himself so long as she or he invades not the equal rights of others?

No government of man by man, or of woman by woman, or of woman by man, or man by woman, is ever really needed. All that is needed to secure justice, equity, freedom, peace and happiness in the social arrangement is an agency for the

RESTRAINT

of those who will not or cannot keep from invading others.

KANSAS AND COLORADO LYNCHINGS.

The late lynchings of negroes charged with rape by the citizens of Denver and Leavenworth show that the middle west is really little more advanced in civilization than is the southland, which is commonly believed to be the native home of the savage and brutal lyncher. Ignorance—law-enforced ignorance in regard to sex, race-hatred and the vengeful feelings fostered by worship of a vengeful god, are the chief causes of such shocking occurrences as that which but yesterday blackened the escutcheon of the state called Kansas.

VARIOUS VOICES.

P. Olsen, Little Rock, Ark.:—Enclosed find \$1, for which renew my subscription for another year; also a list of names for sample copies. If possible send No. 845. I wish you all success in your work, and I will say, that for interesting, instructive and truthful reading, your paper has my full appreciation. I would not object to a continued story in Lucifer.

J. C. S., Minneapolis, Minn.:—Am just in receipt of Light- Bearer Library No. 9 and think both of the writers are excellent. Walker speaks of "a mutual maternity insurance association" long ago suggested by Clarence Swartz. Can you give in some issue of Lucifer some further details of such an idea? It is new to me and I presume may be to many others.

Mrs. Vander C., Chattanooga, Tenn.:—Inclosed please find \$1 75, for which please send me Lucifer, Vol. III., cloth. Have you any more bound volumes? and if so, for what years are they? I will renew my subscription, as I find it almost impossi-

ble to get along without the dear old paper. I think "Light Bearer Library" is simply fine. Long may our Moses be spared to continue to spread the light of truth through this land of darkest ignorance. I will send some names which you may send sample copies of Lucifer to, as I think they may possibly become subscribers.

Mrs. R. B. Bruce, Michigan:—I wish to express my thorough appreciation of Sadie A. Magoon's ideal of love. When that love is recognized by all women there will be no Josephine Irvings with lives stretching beyond them "a grey, level waste." Brief infatuations, spasms of passion, hypnotic dreams of love will be valued at only what they are worth and will leave no scars. Love will not be centralized in one person but will be received from all and flow out to all.

J. H. Young, Onset, Mass.:—Sorry I could not renew before, but "better late than never." However, don't stop either Lucifer or the Light-Bearer Library until I leave this body, or stop them myself. I enclose \$1.50 which takes Lucifer to 882, and Light-Bearer Library for 1901 or Vol. II. A friend says he will take a copy of your book as soon as published. You can send me three copies two are paid for, other will be. Should be glad to help Lillian if I could. I'm young yet, only seventy-eight, and who knows what may turn up.

Jacob Hause, Hagerstown, Md.:—I received a number of your paper a few weeks ago. You will please find enclosed one dollar for the coming year.

[This brief letter is inserted to encourage our friends everywhere to continue sending us names of those who would possibly if not probably be interested enough in Lucifer's work to send for a trial subscription for three months, if not for a full year. If a few stamps can be sent with the names the favor would be much appreciated, but send the names anyway, please. M. H.]

A., New York:—Several of Lucifer's readers want serial stories in the paper. Have they asked themselves where they are to get them? Who are to be the writers? One does not need all the fingers of one hand with which to count the good stories of a radical trend and purpose which have been written. One does not need the fingers of both hands with which to count the good radical and freethought stories written to date. Most of the attempts in either line have been crude abortions, each a shame to literature, inartistic, ungrammatical, clumsy and in effective in construction. We are paupers in the imaginative field.

J. W. G., Dallas, Tex.:—I am very well pleased indeed with "When Love is Liberty and Nature Law." It is the most satisfactory pamphlet on the subject I have yet seen, not even excepting "Cupid's Yokes." By the way, can you not procure me a copy of that little book? I have not read it for twenty years, and would like to have a copy. What has become of Heywood? I don't see anything about him in Lucifer. Are the Oneida and Wallingford Communities still in existence? If so, are they prosperous? What is their present population, wealth etc. Can you obtain for me a history of the above Communities? I inclose five cents; please send me "The New Hedonism."

["Cupid's Yokes" is out of print, and not procurable anywhere as far as we know. Mr. Heywood died in Boston in '93, about a year after his release from prison. The Oneida and Wallingford communities are not in existence as originally planned. The Oneida Community still exists; but the central ideas and practices have been abandoned. We have "The Oneida Community; a record of an attempt to carry out the principles of Christian unselfishness and scientific race-improvement." By Allen Estlake, member of Oneida Community. Price \$1.—L. H.]

Mrs. M. T.:—Ohio:—I determined many moons ago to write to you and remit subscription on Lucifer long over due.

Hoping that in this case it is better late than never, I hereby enclose one dollar for which you will please move up the number on my wrapper to the right notch. We have been reading your paper at irregular intervals ever since 1888 but only became a regular subscriber last August, when my husband visited your office while at Chicago. We had lost track of Lucifer completely until then but we will hold fast from now on, and expect to subscribe for the Library, soon, although my time and money are both limited, which you will understand when I tell you that I have four small children to take care of, and constant fear of more, coupled with the fact that my husband receives less than forty dollars per month for his labor. And now, dear friend, I am going to ask a great favor. I want you to tell me a positive means of prevention, as you know the position I am in, so I hope you will come to my relief. Of course we understand the law says "no," but we have progressed far enough to believe we are capable of being a law unto ourselves, being entirely free from superstition of all kinds; so you need have no hesitation in imparting any knowledge of which you may be possessed. I enclose stamps for reply.

Frederica de l'Espinas, Iowa:—You have had some splendid articles lately, and I have eagerly read comments concerning "A Lesson From Life." All the logic in the world will not help one to whom life seems a "grey level waste" any more than in a loss by death. Time is the only healer. According to some we should train our children to be more shallow. Perhaps it is best so in the battle of life. But shallow, superficial natures have never moved the world. Perhaps it is not worth while to move the world; "Too much concentration," perhaps. But with less concentration where would reformers be? Where would Lucifer be if its editor was less intense?

And there is not the satisfaction in a shallow affection than there is in one of deeper root. Variety is not a woman's ideal. Under existing social conditions, children are best brought up under the guidance of both parents. Sex attraction should not be all of life. In a long-mated pair where this has long died out there can still exist a deep regard and an intense affection. This is perhaps sentimentalism. But sentiment and theory are half of life and different characters can not follow one rule.

My little daughter startled me the other day, telling me that her teacher was to give the class in physiology a lecture on the organs of sex. Only the girls were permitted to attend; those having scruples on the subject might be excused. It was the teacher's first attempt at instruction of this kind and she seemed confused and blushed painfully. The lecture consisted mainly in sanitary hints as to approaching maturity. The next day the boys attended a lecture on the same subject not by their usual instructor (a woman) but one of the male teachers. So at last even in prudish Iowa sex is recognized. A step forward. Some time afterward the high school had a book contest. Each pupil was to have a sign representing some well-known book. My May chose "The Heavenly Twins"—represented by two nude baby dolls as sexless as a school physiology. On entering the room the shocked teacher told her to wrap them in tissue paper. Oh, for more light to make the coming generation better, morally and physically!

Hail man no good life!

Pitch this one high!

Nit there no judge in heaven, our sins to see!

More strongly, then, the inward judge obey.

—Matthew Arnold.

Cautious it is to boast, my friend, if grim defeat hath found thee;

Unnecessary is the boast if glad success hath crowned thee.

—J. W. V. Cooke.

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WHAT SHALL WE DO

To be saved from the unjust conditions in which ignorant and foolish legislation has placed the mothers of the race? And we must be saved, for—

"No nation, wise, noble and brave,
Ever sprang, though the father had freedom,
From the mother, a slave."

We must read, think, act. . . . Read

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THIRD SERIES, VOL. V., No. 2.

CHICAGO, ILLINOIS, JAN. 26, E. M. 400. [C. E. 1901.]

WHOLE No. 849.

More Legalized Robbery—The Govan Case.

When, in October last, the prosecution against Messrs. Moore and Hughes for alleged violation of the postal laws was withdrawn and the case dismissed without trial, the following paragraph was written and printed in Lucifer as part of its editor's opinion of the legal and moral effect of that failure to convict.

While sincerely congratulating our Kentucky contemporaries on their release from the annoyance and expense of legal proceedings in defense of the right of free publication, and while joining with them in the hope that no such prosecution will again disgrace our already deeply disgraced national judiciary, I for one do not share editor Moore's roseate and self-gratulatory view as to the thoroughness of the work done by the "Blade," or as to the lasting effect of this latest defeat of the officials whose business it is to meddle with other people's business. These officials usually care but little for the merits of the cases brought by them into court. With them it is business, business first, last and all the time. A few failures to convict, as in the case of J. B. Caldwell of this city, and now that of the "Blue Grass Blade," will by no means discourage these invasive meddlers, these money-loving and power-loving officials. Until the general public shall awake to the necessity of wiping out the laws that give authority to such invasions of personal liberty these prosecutions against speech and press will continue.

Scarcely had this prophecy time to reach its readers when Chas. L. Govan, editor of "Discontent," a small weekly paper published at Home, Washington, was arrested on a charge very similar to that under which the Kentucky editor and publisher had been prosecuted. I have not yet seen a copy of the indicted article upon which the prosecution against Govan was based, but inasmuch as no one is alleged to have been slandered or otherwise injured by its publication I conclude that this prosecution was simply another of the many invasions of citizen right by the censors of press and mails, that have indelibly disgraced the records of the American judiciary for near a third of the century just closed.

Having little time to look up the matter I herewith insert a letter written by one who has given much of his time and money to aiding the victims of the officials who seem to have no other business than meddling invasively with the business of other people. For reasons best known to himself this friend and correspondent prefers that his name be withheld, for the present at least. Not that he wishes to evade responsibility, in the least, but probably in good measure because he does not wish to have his benevolent acts paraded before the public eye. With a very few editorial changes this is what our correspondent has to say of the Govan case:

The account given in Lucifer of the judicial outrage committed on Mr. C. L. Govan in the United States court at Seattle, though by a friend of the victim and an eye witness, is singularly moderate and inadequate. It is the "worst yet" instance of abuse of that much-perverted obscenity law.

It was said that the last case against C. C. Moore was the "worst case yet", but the gathering of his friends in force, and the due preparation for a big fight, scared off the prosecutors and saved him a trial.

Thus that attempt at villainy was foiled by publicity, and by prompt exhibition of vigilance.

Now, in the Govan case, so far as I have been able to ascertain the facts, it is all outrage. There was no just cause of indictment, for the matter was, as in Moore's last case, merely an expression that some would regard as immoral. The trend of the article indicted was simply that young folks suitably mated and mutually-attracted might well join hands for parentage without asking consent of church or state—that the latter had no right to step in and interfere or compel a fee for the union of hearts and hands. There is no flavor of salacity or licentiousness or obscenity in the article condemned. It is as straight, clean and well put as any such argument could be; and the judge who sustained Moore's demurrer would have necessarily done the same for Govan, had the case come before him; but the "learned" judge of Seattle took advantage of the ignorance and poverty, the meekness and necessity of the victim before him and told him it was plainly a case where the law applied; that there was nothing for him to do but plead guilty and pay a fine. Between this judge and the "cordial" district attorney, they discovered Govan's assets were \$100—all he possessed in the world and after frightening him by their show of power and talk of imprisonment, they bulldozed him into pleading guilty, whereupon he was mulcted by a fine of \$75 and costs of nearly \$24—thus judiciously robbing him of all he had.

Never was a meaner job put up by bunco-steerers, than by these official confidence operators. These officers were in a position to know that the man before them was not guilty; that the law could not be fairly construed to apply against him; that it had recently been interpreted as not covering merely immoral arguments (in the Moore case), and it was their business to protect him in his rights, instead of to inflict wrong upon him, and punish him by fining him all he was worth.

If a more degrading exhibition of official lawlessness and bigotry has ever been offered in a court of this country, let it be cited, or let this case stand as the height of absurdity and worst case of injustice yet perpetrated under the oft-perverted and misconstrued obscenity laws.

I need not remind the readers of Lucifer that Govan is but a poor printer; that he is living in a pioneer settlement of poor people, that they are minding their own primitive business and maintaining a hard struggle for small comforts of a home in a wilderness. One of their small solaces was freedom of expression, through their little sheet called "Discontent," and now

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come the emissaries of Government to abridge even this constitutional right, and make them justly more discontented than ever. Such an outrage would be the best possible way to convert philosophical, harmless anarchists into the dynamiting kind, and many a man who now believes in some laws would prefer none, with the abolition of government, if such abuse of law were of common occurrence.

The result in the Moore case shows that a judge of a United States Court can make a just decision when the eyes of the world are being directed upon him, while this last case in Seattle shows what dirty work they will do to please a clergyman (who made the complaint) and spite a freethinker, when they can get him in a corner and overcome him with pomposity before his friends can be rallied to protect him.

Govan made a mistake in allowing himself to be so readily fleeced by plausible officials who only too well knew the weakness of their prosecution, and were anxiously hasty for a plea of guilty instead of a trial; but one can easily imagine himself in Govan's predicament, taking the shortest cut home, knowing the power and mercilessness of the wolves that had cornered him.

While I wish he had nerve to fight it out, yet I am as sorry for him as the good Samaritan for the man who fell among thieves, and I propose to bear a good portion of his loss, hoping that others will come forward and follow suit, so that Mr. Govan may be reimbursed the whole amount of the \$95 of which he was so unjustly despoiled.

Since penning the above I have happened on an article by Ella Wheeler Wilcox in "Evening Journal," of Jan. 15, containing this bold belief: "I believe the woman who resigns herself utterly to a man through love, without marriage, is a much better woman morally than the woman who marries the man she does not love. But I insist that this is a very foolish and unwise person; and that her happiness in her love cannot last."

I have never met or heard from one 'common law wife' (or mistress) whose happiness lasted through a score of years."

This belief of Mrs. Wilcox, in the first sentence quoted is certainly heterodox, and would be regarded as immoral by Mrs. Grundyites, and after the decision of the Seattle Judge he would be consistent, convict and fine any publisher in his district who should quote this "Journal" article.

If Uncle Sam were an argus-eyed and impartial ruler he would either refund Govan's fine with apology, or direct his New York officials to prosecute Mrs. Wilcox and her publisher under the same law that mulcted Govan. Since our Uncle will do neither, I will do my part to share Govan's loss, and hope others will feel the same way about it. His address is C. L. Govan, Home, Wash.

Lucifer's method is and has been to allow all correspondents to dress their thought in their own language, and yet I could wish that in this impeachment of the Seattle officials our earnest and sympathetic friend had left out such words and phrases as "wolves," "dirty work," etc. The old Romans had a maxim, *suaviter in modo*, etc.—"mild in manner", that it would be well for us to remember, and yet I confess to finding it hard at all times to utilize the wisdom couched in this old time maxim. Our zealous friend is himself a philosopher and knows that these invasive officials are the victims of heredity and environment, as are all the rest of us; that the system under which they work is chiefly responsible for the wrongs committed and that so long as these laws remain in force there will not be lacking instruments to use and abuse them. "The thing, the thing itself is the abuse," as Burke said of all artificial government.

M. H.

Robert Burns.

Robert Hubbard in "Little Journeys to the Homes of English Authors."

The business of Robert Burns was love-making. All love is good, but some kinds of love are better than others. Through Burns' penchant for falling in love we have his songs.

A Burns biography is simply a record of his love affairs, and

the spasms of repentance that followed his lapses are made manifest in religious verse.

Poetry is the very earliest form of literature, and is the natural expression of a person in love; and I suppose we might as well admit the fact at once, that without love there would be no poetry.

Poetry is the bill and coo of sex.

All poets are lovers, and all lovers, either actual or potential, are poets. Potential poets are the people who read poetry, and so without lovers the poet would never have a market for his wares.

If you cease to be moved by religious emotions; if your spirit is no longer surged by music and you do not linger over certain lines of poetry, it is because the love instinct in your heart has withered to ashes of roses. It is idle to imagine Bobby Burns as a staid member of the Kirk; had he been, there would now be no Bobby Burns.

The literary ebullitions of Robert Burns, he himself has told us, began shortly after he reached the age of indelicacy; and the occasion was his being paired in the Lay-field, according to Scottish custom, with a bonnie lassie. This custom of pairing still endures, and is what the students of sociology call an expeditious move.

The Scotch are great economists—the greatest in the world. Adam Smith, the father of the science of economics, was a Scotchman and Draper, author of "A History of Civilization" flatly declares that Adam Smith's "Wealth of Nations" has influenced the people of earth for good more than any book ever written—save none. The Scotch are great conservators of energy.

The practice of pairing men and women in the hay-field gets the work done. One man and woman going down the grass-grown path afield might linger and dally by the way. They would never make hay, but a company of a dozen or more men and women would not only reach the field but would do a lot of work. In Scotland the hay-harvest is short—when the grass is in bloom, just right to make the best hay, it must be cut. And so the men and women, the boys and girls rally forth. It is a jolly picnic time, looked forward to with fond anticipation, and gazed back upon with sweet sad memories, or otherwise as the case may be.

But they all make hay while the sun shines and count it joy. Liberties are allowed during haying time that otherwise would be declared scandalous; during haying time the Kirk waives her censor's right and priest and people mingle joyously.

Wives are not jealous during hay-harvest, and husbands never fault-finding because they each get even by allowing a mutual license.

In Scotland during haying time every married man works along-side of some other man's wife. To the psychologist it is somewhat curious how the desire for propriety is over-ridden by a stronger desire—the desire for the shilling. The Scotch farmer says "anything to get the hay in"—and by loosening a bit the strict bands of social custom the hay is harvested.

In the hay-harvest the law of natural selection holds; and trusts continue year after year. Old lovers meet, touch hands in a friendly scuffle for a fork, drink from the same jug, recline at noon and eat lunch in the shade of a friendly stock and talk to heart's content as they Maud Muller on a summer's day.

Of course this joyousness of the haying-time is not wholly monopolized by the Scotch. Haven't you seen the jolly haying parties in Southern Germany, France, Switzerland and the Tyrol? How the bright costumes of the men and jaunty attire of the women gleam in the glad sunshine! But the practice of pairing is carried to a degree of perfection in Scotland that I have not noticed elsewhere. Surely it is a great economic scheme!

It is like that invention of a Connecticut man which utilizes the ebb and flow of the ocean tides to turn a gristmill. And it seems queer that no one has ever attempted to utilize the waste of dynamic force involved in the maintenance of the company sofa.

In Ayrshire I have started out with a haying party of

twenty—ten men and ten women—at six o'clock in the morning and worked until six at night. I never worked so hard, or did so much. All day long there was a fire of jolly jokes and jibes, interspersed with song, while beneath all ran a gentle hum of confidential interchange of thought. The man who owned the field was there to direct our efforts and to urge us on by merry railery, threat and joyous rivalry. The point in this—we did the work.

Take heed, ye Captains of Industry and note this truth, that when men and women work together, under right influences, much good is accomplished, and the work is pleasurable. Of course there are vinegar-faced philosophers who say that the Scotch custom of pairing young men and maidens in the hayfield is not without its effect on esoterics, also on vital statistics; and I'm willing to admit there may be danger in the scheme, but life is a dangerous business anyway—few get out of it alive.

COMMENTS BY ALBINA L. WASHBURN.

Dear Lucifer:—I send you this extract from one of Hubbard's booklets. Once in a while, you see, he says a good thing—inadvertently as it were. In this rambling way, through many digressions he throws out suggestions good for us all.

He is a wise poultry-man who scatters the wheat among the straw knowing—perhaps—that we need the exercise of scratching for it. There is very little of Bobby Burns in this opening chapter but Lucifer readers and admirers of Wm. Morris will recognize a reminder of his haying scenes as told in "News from Nowhere" under the longed for socialistic regime of the future. Toward the end of Hubbard's booklet he sums up wisely again.

"Sex was the rock on which Robert Burns split. He seemed to regard pleasure-seeking as the prime end of life, and in this he was not so very far removed from the prevalent civilized notion of marriage. But it is a fantasmal idea and makes a mock of marriage, serving the satirist his excuse. To a great degree the race is yet barbaric and as a people we fail utterly to touch the hem of the garment of Divinity. We have been mired in the superstition that sex is unclean, and therefore honesty and expression in love matters have been tabooed. But the day will yet dawn when we will see that it takes two to generate thought; that there is the male man and the female man and only where these two walk together hand and hand is there a perfect sanity and a perfect physical, moral and spiritual health. We will yet realize that a sex relationship which does not symbol a spiritual condition is sacrilege." . . . "In their love affairs women are seldom wise nor men just. How should they be when yesterday woman was a chattel and man a slave-owner?" . . . "The marriage of the mind is the only compact that endures. I love you because you love the things that I love. The man alone is great who utilizes the blessings that God provides; and of these blessings no gift equals the gentle trusting companionship of a good woman."

Things by Their Right Name.

BY CARRIE.

You will find enclosed one dollar, which pays for Lucifer a few months yet, and then I think you may discontinue it. The little paper came to me at a time in my progress (for I am growing) when I stood in need of the help it rendered. I was needing the courage to take a step toward freedom that its bugle call for liberty helped greatly to supply. So I shall always think of Lucifer as a friend who, at an opportune moment came with a proffered hand.

I shall dispose of the papers I have on hand, have already placed part where I hope they may do good both to the readers and by way of adding to your list of subscribers.

As I have said, Lucifer has been a real good to me, but, as with the growing wheat there are always tares, so with the high, true thought of Lucifer's select few there is the lower thought of the multitude, and this thought of the multitude bothers me. I have never read a number of the paper that hasn't

induced more or less mental revolt. That few people realize that there is a lower and higher in the expression of sex is clearly proved when they are allowed free expression of thought as in Lucifer. Sex desire, sex attraction of whatever grade they denominate as love, though a monster capable of infinite selfishness shouldn't be called by that pure name.

If it could be understood that sex is an evolution, and if certain thinkers would stop rolling every expression in the universe into one great lump and labeling it with one name, it might result in lessening the confusion on this subject. These thinkers having concluded that primary substance is one and indivisible, think it not necessary to make distinctions. But it should be remembered that we are not living in the world of abstraction, of unorganized substance, but in the world of expression; that instead of one there is many; instead of the indivisible there is the divisible; and instead of the uncreate there is the ever-to-be created. If this is remembered we shall act accordingly and not hesitate to find a name for each of the multitudinous expressions.

We (real sane people) do not call the roots of a tree its perfect blossom, no more do we its trunk, its limbs, or its leaves. Each of these expressions represent to us stages of growth that necessarily precede the ultimate expression—the blossoms or the fruit. Just so we must view the tree of sex. If we read it aright we perceive that it has roots and also power to put forth the blossom of love in its most perfect form. But because sex holds this grand possibility we shouldn't confound matters and call its lower or root expression after the name of the higher. That would be like calling a hen's egg a chicken, simply because the egg holds the latent possibility of the chick.

Dr. Chrisman, the now noted Kansas Professor, believed in calling things by their right names. He had another name than love for sex, as he had learned it through experience and observation and that is why he is noted. Like the average man he had stopped at the root stage of sex expression and believing he had found all there is in sex, thought it no harm to announce his conclusions publicly. So he innocently told an audience of several thousand women (I was one of them) that a man never loved; that woman alone was capable of love; that indeed she was all love; that it was sex attraction, sex desire, that caused a man to seek the association of woman.

Now the audience, being the assembled congress of mothers, and therefore women of experience, showed no sign of dissenting from this plain proposition, though the papers reported far and wide that they resisted with great indignation the idea that they weren't loved. But that was a false report by men reporters or editors. At that juncture the women were still as mice. It was subsequent statements that turned the audience into a scene of commotion and brought many women excitedly to their feet. His inclination to narrow the sphere of woman to that of mere motherhood, making her simply a machine for the turning out of produce, didn't please his hearers; but their remonstrance reached its limit when he divorced fatherhood from any responsibility other than that of bread-winner. The mothers with one voice declared that they believed as thoroughly in the responsibility of fatherhood as they did in motherhood.

To be sure! mutual father and mother interest is as essential to ideal parenthood, and the fine, true instincts of woman are not slow in recognizing this ideal law of nature.

Dr. Chrisman knew enough about sex to christen correctly its lower expression; further than that—well, we'll excuse him. He's a man. But men learn, and the world moves, and with it sex is moving toward a higher, fuller expression. That the peoples of the world have lived mostly in the roots of their sex life could not be avoided since the sex nature cannot run ahead of the mind of man. It is only through the evolution of the higher moral and spiritual faculties of the mind that sex can be lifted to its true plane.

Wisdom and love are ordained to go hand in hand. Neither can proceed far without the other, and both will enter heaven or harmony at the same stroke of the clock of time.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Death of Two Millionaires.

A few weeks ago the daily papers had much to say of the death, the life, character and fortune of Chicago's richest citizen—Philip D. Armour, the king of butchers and meat packers. In order that this man should be able to leave millions to his children and grandchildren, many thousands of other people's children must want the common necessities of life. This man Armour was connected with, if not chief manager of several trusts by which food is made dear to those who, by the use of machinery and the monopoly of nature's wealth, are compelled to live from day to day on the scantiest supply of food, and who are thus driven, in thousands of instances, to the commission of crime or to suicide.

Today—Jan. 23—the papers are literally filled with pictures of and brief histories of another millionaire who died yesterday—Victoria Guelph, better known as Queen of England and Empress of India.

"Nothing of the dead except good," was the old Latin maxim. Say nothing of dead or living except true! would be a better guide for our tongues and pens, with the possible addition, "nothing set down in malice." The lives of public men and women are object lessons of the greatest value to those who would learn to avoid the dangers that beset human life, but how are we to shun the errors, the mistakes, of those who have lived before us if we are not to know what those mistakes were?

We are told that Victoria Guelph died possessed of a private fortune valued at twenty-five millions of dollars. As she was not allowed, by the rules of her class, to do any really useful work or to engage in traffic or speculations of any kind, the question naturally arises, how came she into possession of so much wealth? Did it come to her by inheritance? If so how did her royal ancestors or other relatives get it?

The natural presumption is that it was largely if not wholly saved out of the royal revenues raised by taxation from the people, and since we know that taxes of every kind are paid by labor it follows that these twenty-five millions of dollars, together with the much larger sums that were spent on the royal household during Victoria's reign of sixty-three years—all, all came from the ill-paid labor of toilers in the mine, the factory, the shop or on the farm.

But however produced or earned we know that for many years millions of Queen Victoria's subjects in India

have died from hunger every year, to say nothing of the poor of London and other large English cities that are forever on the verge of starvation.

To offset the terrible indictment based upon these cold, hard, indisputable facts, much is said of Victoria's kindness of heart; that she climbed up the steps to an upper room to visit a sick servant; that she gave a few shillings now and then in charity, etc., all of which is doubtless true, and so long as the world of mankind thinks more of charity than of justice we may expect such little acts of kindness as these to outweigh the gigantic robberies by which Queen Victoria and Philip D. Armour died the honored possessors of millions while their victims were starving. M. H.

The Consumer's Interest.

The time was in this country when the question of fuel was not one of absorbing interest to the great mass of population. The abounding forests furnished what seemed a never-ending supply of material for heating the dwellings of the people, as well as for driving machinery, smelting ores, etc., etc.

To monopolize and control this seemingly exhaustless supply of fuel appeared quite impossible, and hence the question of whether a monopoly of the supply of coal was within the power of the conscienceless speculator did not greatly trouble the average householder or small manufacturer.

Now, however, all this is changed. For the greater part of the population of the cities and towns of the United States, as well as for many millions who live in villages and on farms, the fact that a few men can control the price of coal is a fact of tremendous significance.

It means no less than life or death to thousands if not millions of people. High priced coal means insufficient heating for those who have little money and no credit. It means also insufficient food and clothing because so little money is left after the coal bill is paid. The lack of heating and lack of food and clothing mean death—in numberless instances from pneumonia, consumption of the lungs, cancer, and from many other diseases that might have been avoided had it not been for the conscienceless greed of the few members of a coal trust.

Speaking of recent operations of this kind the New York "World" has this to say:

Will the great body of coal-consumers gain or lose by the complete elimination of the factor of competition between coal-producers and coal-carriers?

Editor Sayward of the "Coal Trade Journal" tells "The World" that "without any advance to the consumer" the colossal combination called into existence by Mr. J. P. Morgan "will reap an additional profit of fifty cents a ton." In other words, by a mere lopping off of competing expenditures now made unnecessary by combination the profits on the sale of 50,000,000 tons of anthracite coal will be increased by \$52,000,000.

It is clear enough that the mass of consumers have no interest in preventing a reduction of \$25,000,000 a year in the cost of mining, handling and delivering coal. On the other hand it is not yet clear that they have any interest in seeing that reduction brought about. But they would have if the combination, having dispensed with the middlemen and their salaries and closed up superfluous agencies, should divide the net saving of fifty cents a ton with the people. A reduction of twenty-five cents a ton on the retail price of coal would quickly reconcile the public to Mr. Morgan's mammoth consolidation. But will the consumer be allowed to share in the profits of suppressing competition?

The prediction made on Wall street that within two years

all the important railway systems will be reduced to five, and those five will be operated in concert and not in competition, raises the same question as to railroad rates, both for passengers and freight. If the consolidated railroad management, after saving uncalculated millions by reducing expenses, divided fairly with the public by giving it better service, with lower fares and freight charges, the public would not complain.

But if the retail price of coal remains as high after as before consolidation, and railroad charges the same, what then?

Comments—Various.

Replying to Edward Stern's questions—see "Voices"—I would say:

First—I know of no experiments except those of ordinary land surveyors, or civil engineers, "to project a straight line upon the earth's surface."

Second—Do not know of any one whose life is devoted to physical research who has attempted a serious reply to the "geodetic work of the Koresians." If I were to venture an opinion on the subject it would be that some of the conclusions of the Koresians seem so palpably, so monstrously absurd and irrational that men engaged in scientific pursuits for truth's sake are thereby prejudiced against anything really valuable that the Koresians may have discovered.

Third—Am not prepared to say whether it be a fact that a ship's hull hidden from ordinary sight by the curve in the earth's surface can be brought again into view by a telescope, but if true I would think it probably owing to some imperfectly understood power of refraction in the telescopic lenses themselves.

With Mr. Stern I confess to having the "greatest respect for truth"—for its own sake, and hence I am wary of the teachings of those who follow science not for truth's sake but for some ulterior object, such as establishing a hierarchy, a theocracy, with some man or woman at its head.

And this seems just what the Koresians are doing. To revive an old world theocracy with a new order, a celibate order of priests and priestesses; to rescue science and morals from the "infidel" or "ungodly" leaders, such as Darwin, Huxley, Spencer, Wallace, Buchner et al, and restore mankind to its "Edenic" condition—these are the objects of a sect that seem growing in numbers with a rapidity almost rivalling that of the now famous John Alexander Dowie.

SOCIETY OF ANTHROPOLOGY.

Last Sunday afternoon Dr. Charles T. Lewis read a paper on the "History of Medicine," followed by the usual discussion. Next Sunday afternoon Jan. 27, Honore Jaxon will tell the Society what he knows of the American Indians, among whom he claims to have been born and bred.

What is Sin?

Under the head of What is the Most Striking Thought you ever Heard or Read or Originated, a "Club" man reported the following:

"Fichte defines sin as persistence in relations."

"What does that mean?" I thought. "It is about as clear as mud to me."

"But he [Dr. Rainsford] went on to explain. The fundamental principle of life is growth, therefore change. To 'persist in relations' is to cling to the dead leaves and rotten branches of last season instead of shedding them and permitting the growth of new and useful and living branches and leaves. 'Persistence in relations' is the idea of yesterday retained in the clearer light and broader knowledge of today. It is civilization clinging to the barbarisms of the past, to war and oppression and cruelty and intolerance. It is the individual man holding on to ideals, to lines of conduct, to modes of work that were right enough for him once, but are utterly wrong now; it is retaining the greed, the selfishness, the rapacity, the irresponsibility of ignorant childhood after one has reached a higher and better understanding of rights and duties."

"After he had made this explanation I saw that the German philosopher had summed up in those three words—persistence in relations—the whole matter of wrong relations of man with man, man with nature, nations with one another."

The Song of the Woman

They'll never have done with the fightin' on land an' over sea;
Government—government, what does it care—what does it care for me?
Battles must blow an' Sages must wave, an' the muffled drums must beat.
An' what to a lass is a lover when they lay him dead at her feet?
They'll never have done with the fightin', forward the columns sweep;
I hear the shout o' the captains as I tread the heath an' weep.
Far off an' faint—hail I hear it; an' a white dead face I see.
Under the sod in the grave that God an' government made for me!
His hair was like the raven's wing. If joy that my lips have prest,
As it fell in its flowing beauty, this dark look on my breast,
An' his brave, bright eyes looked love to me—no—the eyes I shall never see,
Till God at the great white Judgment Day shall give him back to me.
Bible they've got for battle. For men have fought an' died,
Ere the Prince of Peace said stiff should cease—the Prince that they crucified.
Tough a woman's tears bedew the years, shall they stay the crimson tide?
What can you do with government with Bible on its side?
Men must fight the battles; lover an' lass must part;
But what is a star of glory to a woman's broken heart?
Government's right, they tell me, an' the wrong must righted be,
Give the lass then to her lover—an' my dead love back to me!
—Frank L. Stanton in "Saturday Evening Post."

Cease Making Criminals.

Dr. Magnus Hirschfeld in "Philadelphia Times."

In nine out of ten countries one can obtain divorce only at the cost of crime.

There was once a legislator who had experienced all the pangs and disappointments of unhappy married life on his own body—Frederick the Great. He was of the opinion that the law must follow nature—that the law must never throttle nature. And he adorned the Prussian code by that humane, sensible and sane paragraph: "Incompatibility of temper is sufficient cause for divorce."

The same law prevails in several American States—the new German code doesn't recognise it. What will be the consequence in Germany, what is the consequence in the State of New York, for instance? Men and women have to become moral fens before they can hope to extricate themselves from an intolerable and unworthy position. And think of the poor children suffering under the lash of their parents' discontentedness or hatred!

Under these circumstances man calculates that if he remains a bachelor he will never be so happy as if married, but, on the other hand, that he can never be so unhappy as when indissolubly joined to an unloved or otherwise undesirable woman.

As a matter of fact, the true philosopher seldom marries. Descartes, Spinoza, Leibnitz, Kant were bachelors; Democritus married a dwarf of a woman, as he preferred his trouble in homeopathic doses. Every child pities Socrates.

Instead of making divorce a more strident, as the Germans have done, abolish those conditions that generate crime, if not for the sake of "guilty" men and women, do it for the sake of innocent children!

When Fools Fall Out—

"Brann's Iconoclast."

A subscriber has sent us a clipping from a newspaper giving an account of a fatal duel between a preacher and a lawyer at Williamson, W. Va., and he says, in an inclosed note: "Here is an excellent chance for you to get in some of your good work against the 'Knights of the Cloth' who are invariably getting themselves shot, owing to their inability to let other men's business and families alone."

Let's see about it. Newspaper reports of tragedies are not always trustworthy, yet in this case the newspaper statement is all we have on which to base our judgment. The Rev. John H. Wohl preached a rabid sermon in denunciation of dancing. If such a sermon affords a preacher any satisfaction we say, in the name of free speech, let him have full swing. But this par-

ticular sermon angered Lawyer A. Davis Stokes, who had previously been a warm friend of the preacher. From being a warm friend he became a hot foe. Stokes was a society leader and he felt called on to rebuke the preacher. A very silly thing to do. He should have either ignored the dominie's vapors or laughed at him and told him it was "hot stuff." But Mr. Stokes tried to intimidate the preacher. A pistol fight followed. The preacher was instantly killed and Stokes, the lawyer, was dangerously wounded. According to the newspaper account, the parson was the aggressor and he fired the first shot. In this particular instance it would be unfair to put all the blame on the preacher. It was the lawyer, whose legal training ought to have taught him better, who went out of his way to look for trouble. He showed himself to be as asinine a meddler with other people's affairs as did the choreophobic ecclesiast.

Care of Health.

Exchange.

Our great annual plague of colds is in full swing. Almost everybody is either about to have, or has, or is just recovering from a cold. Cold-cures are selling by the ton. The druggists and the doctors and the undertakers are reaping a rich harvest. There are three main causes of this plague:

First—Indigestion from overeating and rapid eating.

Second—Too heavy clothing.

Third—Overheated houses.

A human being who is always shoveling in another meal upon the still undigested preceding meal is always in condition to catch anything that may be going. As the cold is the easiest thing to catch, all these overeaters have colds.

We dress for the house as if we lived outdoors—especially the men. The average man, sitting in his office or at home, with the temperature higher than it would be on a Summer day, has on a thick winter suit and a thick suit of underwear—enough covering adequately to protect him if he were walking about briskly in the open air on a bitter winter day. The women are more sensible in this respect, hence their greater freedom from colds.

Our houses are heated with an almost poisonous dry heat to a point that makes the skin shrivel and crack.

Do you notice your furniture, how it dries out and falls to pieces? Yet American furniture is especially seasoned and put together with a particular kind of glue with a view to meeting the American conditions of fierce dry heat.

If the furniture can't stand this heat, what must be its effect upon the body?

Living rooms that are chilly are not healthful. But they are less healthful than living rooms that are filled with hot, dry, stale air.

If you wish to avoid colds you must avoid the cause of colds.

There is no such thing as prejudice in nature. The free wind laughs as it listens to our liturgies. The sun looks down upon our synods and conventions with pitying amusement, and remembers thousands of similar ones in distant lands and forgotten ages. Look at the vast star-lit sky on a calm evening, and ask yourself what do those infinite spaces know of our little alley-ways of belief. A cobble-stone seems a mountain to a tiny ant, and Calvary seems an important hill to a tiny Christian; but what do they think about it on Mars?—Casson.

In the march of life, don't heed the order of "right about" when you know you are about right.—Holmes.

No false theory about the stars ever endangered the light of any single one in them.—Minot I. Savage.

Any excuse can be made to serve the purpose of malignity when it is in power.—Thomas Paine.

It is marvelous how long a rotten post will stand, provided it is not shaken.—Thomas Carlyle.

Lay hold on life with both hands; wherever thou mayst seize it, it is interesting.—Goethe.

VARIOUS VOICES.

L. A. DuBois, U. S. Arsenal, New York:—I enclose \$1 for renewal of my subscription, and necessary stamps for "The New Hedonism," and "The Education of the Feminine Will." There are a good many kinds of cranks in the world, and I am one of the kind who believe that every person should think and act for himself under the guidance of his past experience without reference to what others may do, or proclaim to be right or wrong.

Mrs. Smith, 618 Detroit St., Cleveland, O.:—In a copy of your paper for Dec. 23, I see that A. W. St. Charles, Ill., desires to adopt a boy. If he will write to Mrs. M. Ginn, 17th Ave. between Pearl and Logan, Denver, Colo., Superintendent of Homes for Children, he will only be required to give references as to means and habits (drinking). This institution boards children around in different homes until an "adopted" parent can be found.

P. H. Pauley, Weymouth Bridge, N. S.:—Yes, I am pleased with the little paper and when I have read it I send it (generally) over to England—I was born there. You have no doubt noticed that the old things are passing away in my native land, of which I am very glad. They are slow, but sure, and a good thing too. I do wish some one over there would rise up and convince them that to be all the time running about with a gun and a knife is by no means a noble thing to do. I have travelled much and have seen more misery, sorrow, suffering and tears in England than in any country I have ever visited.

Nancy G. Bartlett, Beloit, Wis.:—I write to request you most earnestly, to refrain from ever again sending your paper to my address. I wish to protect the sanctity of my home from the intrusion of any such misleading deleterious doctrine as that teaches. Surely, if it is a light-bringer, it is a false light, the light of Satan that has lured poor fallen humanity on to its own destruction ever since they turned from following the Lord and his commandments, and followed instead, their own desires. Poor perverted humanity needs all possible barriers thrown around it, rather than have them all thrown down. I cannot conceive of a worse pandemonium than would exist if your theory were carried into practice. No matter how many send you my name do not again send me that perfidious paper.

[The above is printed as a specimen of the response we sometimes get from those to whom specimen copies of Lucifer are sent. Of course we never knowingly send a second sample in a case like this, but once in a while a repetition of the "offence" will happen. In Kansas a Lutheran minister testified in court that he had been "persecuted" by sample copies of Lucifer, and in this city of Chicago, as I am credibly informed, the lecturer, that is, the regular pastor or minister of the "Chicago Liberal Society," from his "freethought" pulpit in a recent Sunday discourse, took occasion to warn his hearers against a paper called Lucifer, saying that he hoped no more copies would be sent to him, and that he considered it unfit to be seen or read in any self-respecting household, or words to that effect. M. H.]

Edward Stern, Phila., Pa.:—Coming back to Koresh. Where can I find the best refutation of his astronomical developments? Have scientists ever attempted to project a straight line upon the earth's surface? Have any scientists ever made adequate reply to the geodetic work of the Koreshians? Is it or is it not a fact, that after a ship's hull is bidden by the curve in the earth's surface, that a powerful telescope will bring it back into view again? Even if we live on the inside of a hollow sphere it does not follow that Koresh is correct in his revelations regarding all things seen and unseen, but I have an object in making these questions. Have greatest respect for Truth, but teaching a fact which is not a fact as a proof that a certain thing is true sits ill upon my stomach. Have long ago decided not to send our children to public schools as I do not perceive the utility or

desirability of the vicious cramming system there in vogue. If I cannot afford to select a school or found one for them and other children would rather educate them myself in the evenings. Teach them to perceive, to think, to write, to figure, to read, to see the wonderful mystery all around about us. You will understand I am for valid reasons seeking whatever light I can secure upon this important subject of direct proof of the earth's form. What I want is proof, or proofs, not theories. Enclose you stamps and would ask that you kindly forward the following books or pamphlets: "The New Hedonism," Grant Allen, "What the Young Need to Know," Walker, 10; "Personal Rights and Sexual Wrongs," Dawson, 20; "The Education of the Feminine Will," Harlow, 3; "The Sanctity of Marriage," Greer, 10.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 3.

CHICAGO, ILLINOIS, FEB. 2, E. M. 301. [C. E. 1901.]

WHOLE No. 850.

Liberty the Chief Factor in Progress.

BY C. L. JAMES.

The nineteenth century was doubtless a wonderful era. Let us hope the twentieth will be more wonderful and better. It won't, however, unless we cultivate those methods which made the nineteenth century superior to others and avoid those errors which have deeply tarnished her record. And this we are little likely to do unless we can discriminate between the improving methods and the errors.

The chief glory of the nineteenth century is the immense advance in what is variously called "science," "knowledge of nature," "the positive philosophy," "the inductive," or the "modern Baconian," method, etc., and which may be defined as the study which teaches by observation and experiment how objects palpable to sense can be modified. This study requires freedom. It is the deadly enemy of Humbug, whereof tyranny is the Siamese twin. Tyranny, therefore, never fails to fall out with science, and if possible to crush it. But the spirit which dare resist tyranny, as it must be resisted if it is not to succeed, springs only from devotion to the subjective rule of conscience. Whatever weakens that law, undermines the foundation of liberty and the superstructure of science. A philosophy which repudiates conscience, and refers the rule of life vaguely to "self-interest," or still more hazily to "the greatest good of the greatest number," is, accordingly, no kin to the Baconian. Such a philosophy has been much preached all through the nineteenth century, and, what makes it the more mischievous, by persons who represented themselves as Baconians.

The Baconian method reacts in favor of liberty and conscience by constantly furnishing new proofs that things contrary to liberty, (which conscience always condemned), belong to the humbug not the "positive" phase of thought—in Aristotelian phraseology that they spring from the volition to persuade, not from the volition to Make. Thus it proved, during the nineteenth century, that slavery, serfdom, government by kings and aristocracies, are unfavorable to industrial and commercial progress. It has not yet convinced a great many who conceive themselves Baconians that tariffs, wars of conquest, penal legislation, and other legislation, all condemned by "justice" (the law of liberty) and humanity (the law of conscience), are hostile to industrial and commercial progress, though this is equally true.

The humbug method still persuades many who know something of the Baconian, that statutes against child-labor are or can be enforced. The Baconian method teaches that child-labor, like all trade, is regulated by a natural economic law, that the demand for it is essentially a demand for bread, and that the supply cannot be prevented from meeting the demand till this is cut off by removing such factitious obstacles to bread-winning as landlordism and capitalism.

The humbug method still persuades many not quite ignorant of the other, that "the criminal law, instead of being too

rigorous, is in many matters a good deal too mild." So it was pronounced, for exactly the same reasons, when it was most cruel. The Baconian method, as cultivated by Lombroso, Havelock Ellis, and their school, teaches that punishment for crime is unmixedly mischievous; that criminals divide into curables and incurables; that each of these divide into dangerous and not dangerous; that the alternative to killing dangerous incurables is simply locking them up for life; that dangerous curables are bettered by detection and warning, but made worse by punishment; that the non-dangerous, curable or incurable, should be let alone.

The humbug method leads many who know something of the other, to boast that such things as ten or twelve years imprisonment for such acts as attacking slavery in print have become inconceivable outside of such countries as Russia. The Baconian method must recognize such a fact as that in America any publisher may be sent to prison for a time virtually indefinite by simply calling something he has published obscene, under laws which enable anything to be called obscene.

The humbug method boasts exceedingly that the State and private charity have established schools both for common and higher education. The Baconian method will not forget that both the State and private agencies of education have been roped in by the Movement in Favor of Ignorance—that in New York, our richest city, school facilities are steadily running further behind school population; that the Carnegies openly discourage higher education as unfavorable to "business success," that the Stanfords and Rockefellers take care their colleges shall teach humbug, not science; that these facts excite a prejudice against higher education even among radicals themselves too ignorant to discriminate; that wherever the Catholics are able to maintain such schools as they need, the district schools are burnt till the Protestants get sick of rebuilding! Let us hope that Squeers and Bumble do really belong to the past. I have read many an advertisement of twenty-pounds schools in the "Times;" and as for poorhouses—ah! Humbug is great.

It is true that "scourges, smallpox, cholera and the plague," with many others, have been almost extirpated. It is true, for example, that within twenty years the mortality after amputation has been reduced from twenty or thirty per cent to two, while operations formerly impossible have been made daily preservers of life. Pain, too, even more than death the terror of our supersensitive age, the angel of anæsthesia has under foot. It is interesting to inquire how these advantages were attained.

They were attained, and could only have been attained, by vivisection, operating mainly along the line of bacteriology. To describe the movement against vivisection as "displaying a zeal not altogether according to knowledge" is, therefore, showing Humbug very unnecessary delicacy. The movement indicated is without any qualification a phase of the Movement in Favor of Ignorance, sustained, of course, by all the "grannies," but inspired (no less of course) by the hygienic quacks, whose trade the progress of medical knowledge undermines; and, like all

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phases of the Movement in Favor of Ignorance, by the Catholic priests. As this matter has been aired a little lately, it may be worth while to notice that the utterly humbugging character of the movement is attested by two lies which it never fails to tell. These are that bacteriologists represent their therapeutics as infallible, and that "people keep on dying in the same old-fashioned way."

R. B. Kerr shall be my witness against lie No. 2. For lie No. 1—I remarked the other day one of its disseminators said that science had recently proved the world to be shaped like a five-cent loaf! The statements go admirably together, and certainly will hurt only their utterers. But that such statements can be made in the year 1900 A. D., should teach us to repeat, not boast.*

I am glad that the law of England gives a man no power over his wife, and I wish I could say as much for the law of America. But woman will not be free till her mind is. And then she will think twice about such sweeping assertions as that "among those old advocates of freedom in sex relations who have practiced their ideal to the fullest extent, a correspondingly great dissatisfaction and disappointment is arising." As to woman's property, they have only recovered lost ground. They never were so free, either sexually or financially, as under the pagan Roman Empire. That they begin bidding fair to advance further, explains the existence of a Movement in Favor of Ignorance.

In some respects the Roman Empire is less entitled to praise. It did things very like what Glasgow is doing for the poor. It supplied free bread, like "some French municipalities." It socialized the means of travel and communication, like Switzerland, and, to a less extent, other modern countries. It boasted louder and more justly than the priests or the Czar of having put an end to war. This was humbug. So long as those who care only for their own material comfort can be supplied by "papa government" with "bread and shows," they will endure compulsory arbitration. And they can, until papa government becomes bankrupt, as he did in the Roman Empire. But the Baconian method teaches that of his essentially self-consuming economy this is the inevitable end. The only hope of permanent progress lies in his being foud out and shown the door.

Better-Born Children.

BY F. L. AVERY.

The grandest and holiest of creative functions; one that should entitle her to the highest honor and reverence from man—maternity, woman has accepted as a curse.

Ever since the episode of the apple in the garden woman has taken her place as the slave to man's desires, to minister to his wants, too often yielding her body a living sacrifice to his passions; covering all the woes, miseries and heart-breaking agony of unwilling motherhood and unwelcome children, by the sanctity of the marriage vow.

Too long has she borne all this with sealed lips, but out from the struggle and strangle of these miseries endured for ages are being born the women who will demand, and demanding obtain, the ownership of their own bodies, claiming as theirs alone the right to determine who shall be the father of the child she desires to bear.

Not alone from the criminal classes are born the unhappy ones who fill our jails, penitentiaries and reformatories. Unwelcome maternity enforced again and again upon the helpless woman too often drives her to desperation, in thought, at least, and that thought finds expression in offspring whose career causes friends and acquaintances to wonder why the children of such parents should turn out so badly.

*The feeling against cruelty to animals is undoubtedly a fruit of science. But the Society for the Prevention of Cruelty to Animals is a parasite of the human kind, which has fastened upon this feeling. It proves its character by always demanding "more laws." Whatever time it can save from attacking the medical art, and "disposing" of stray dogs with carbonic oxide, it devotes to confiscating poor men's beasts and shooting them. It ought to be called the Society for the Promotion of Cruelty to the Sick and Poor.

No doubt these parents are good people—according to law! The father a "model man" (male would be a better word), pious, a pillar in his church, upright in business, stern to all offenders, yet hesitating not to offer upon the altar of his animal passions all that was tender, sweet and loving in the patient, long-suffering wife.

Was she not his property? to be used as he pleased? Had he not got a legal permit? Had not the priest sanctioned and blessed and given the certificate (deed)? Did not she, too, feel this to be true? And how far do the laws in many states today fall short of this idea?

Can we expect a child born under circumstances such as these to escape the natural inheritance, the blight of prenatal influences that surrounded it before birth?

Back of maternity and co-equal with it is the love which prompts to the creation of a new being through sex action; the true spiritual attraction, the soul affinity of the parents whose physical bodies, earthy in material, have given birth to a life that may rise to the highest plane of intellectual and spiritual attainment, claiming immortality as its just inheritance.

For death, as a cessation of being, is being fast relegated to the grave-yard of exploded theories, along with the personal god idea and other such old time illusions which have no basis except the ignorance of an infant race.

This love brings only desired children into the world, welcomes their birth and will put forth every effort possible to so assist and guide the child's development as will enable it at maturity to enter the arena of life well equipped for the struggle. Every faculty of mind, every muscle and nerve of the body is trained by regular and systematic exercise to make the individual complete master of self and conscious of such mastery.

Why do mankind, with rare exceptions, regard this love as unclean? Why should the function that leads to parenthood, and the parts of the body more immediately concerned therein be mentioned only in private or in coarse jest?

Why should nude figures be hidden from sight, no matter how pure and lofty the ideals they seek to express?

In the beginning it was not so. From time immemorial the race has bowed the head in reverent adoration at the shrine of the creative forces, as typed by gods and man.

The earth itself is always spoken of as the mother, and ever referred to as feminine.

To the people who enjoyed the newness of life when the race was young, all that which now shocks our prudish and menders of morals of the Comstock school, were held as sacred types, symbolical of the deepest religious meaning. Representations of the masculine and feminine organs of sex being used as symbols of the creative power. These ideas were so ingrained in the inner nature, the bone and the flesh of the race that these emblems, revered by the sex-worshippers of old, are still used and adored by millions of the Christianized world today, while not one in a thousand knows aught of their origin or real religious meaning.

How much, think you, does the devout Sister of Mercy dream of the true significance of the cross she so humbly raises to her lips? Little thinks the average Christian as he gazes at some beautiful and lofty spire pointing heavenward like the finger of faith, that it, too, is of pagan origin; an emblem from the old Phallic worship once common to all the races of men, and of which traces exist even now.

Yet this good Christian is shocked when he picks up a magazine devoted to physical culture, and which has not from cover to cover even an immoral suggestion, and begs the editor to exclude all nude figures from its pages, or else he must drop it, and this prudish purist backs up his request with the names of ninety-two more members. They fear this magazine will prove demoralizing to young readers. Oh, ye poor ignorant mortals, when will you so cleanse your own hearts that the sight of a nude figure, either alive or copied, will awaken only feelings of admiration and thankfulness that you belong to a branch of the animal kingdom capable of development to such beauty and

perfection. And when will you learn to mind your own business and not interfere with the liberty of others? Learn now, if you never knew it before, that the asceticism cultivated by Christianity in its early days stamped the beautiful human body as unclean, and the female form divine as the image of Satan, a special temptation straight from hell.

Go back to the middle ages and learn what sort of progeny this celibate asceticism bred and what its results upon humanity. Then, if you still cling to your inherited ideas of modesty and purity, put pants on your horse, skirts on the cow, and cover up every natural object that reproduces after its kind, for among them all man, civilized man, alone wears clothes.

I shall never forget the glad eagerness with which a young girl ran from my side as we were passing through the Boston Public Library, to a statue of Venus, nor how intently she looked at it, passing her hand lovingly over it and turning to me exclaimed:

"Oh, I am so glad to have seen this! Is it really the Venus we read of as the model of beauty? Why, she has a large waist and full round abdomen, and I have been laughed at all my life because of my large waist and made to wear corsets and told not to take deep breaths lest it would make my waist large." This from a girl who never had a prudish or an immoral idea in her head. She saw in the nude figures only their divine beauty and perfection of form.

It seems to me that here lies the work of the present. To cultivate, to educate; to show that sound bodies with sound minds are needed to produce the higher type of humanity we seek. Physical culture for the bodies, mental culture for the intellect. For no matter how great the mental attraction, or how strong and pure the mutual affection between two, they fall short of the perfection they might reach by just so much as their bodies fail of reaching a perfect physical development.

Lutifer is engaged in a grand work; one which should enlist the earnest support of all thinking people; how to best accomplish its work is a problem very difficult to solve, under our present social conditions. Yet we should feel hopeful and confident of ultimate success in the future when we trace man's upward climb from protoplasm to the status of the race now beginning the twentieth century.

About a Book.

BY KATE AUSTIN.

"Dawn Thought, a Glimpse of a Larger Religion," is a new book from the pen of J. Wm. Lloyd, the well-known author of "Wind Harp Songs," "The Red Heart in a White World" and editor of "The Free Comrade."

"Dawn Thought" is a very human book, human in its virtues, human in its faults, and through it all runs, like a living stream, the sincerity of the author. Men and women who have cast off mind-dwarfing creeds of a brutal theology, yet cling steadfastly to the hope of immortality and the idea of a great and loving intelligence somewhere in the wide waste of worlds upon worlds without end, will find ample room to expand in the vast field of speculation aroused by this book.

The religions of the old days were based upon miracles, those of a later generation upon assumption, and Comrade Lloyd's "Larger Religion" has its due share of the common failing, an uncertain premise.

"Dawn Thought" was born of Pantheism. The basic idea is this: The Universe is God; there is a center of intelligence, force and love, this center bearing the same relation to the whole universe as the mind does to our body; that there are two aspects of the Divine—Gods, in the personal sense, as the essence or fountainhead, and God in the pantheistic sense, as the "All in All." Around this assumption, the reasonableness of which each individual must decide for him or herself, Comrade Lloyd has groped a multitude of ideas pertaining to immortality and human welfare.

The main thought of the book is that we should build on

the "sure foundations of eternal nature" and that the first essential of practical right is the recognition of our "unity with every man," and of his equal liberty, and just as individuals recognize this truth, so fast will true progress come to culminate in human solidarity when men will no longer war with each other, but will "carry on industrial campaigns over lower nature, and spiritual battles within now undreamed of."

In regard to the love relations of the sexes the author speaks in no uncertain terms, as the following excerpts will show. "A woman's first duty, after keeping her own self-respect, is to her child; her body is her temple, she is sole priestess there. To invade her freedom is to strike at the moral life, hence all laws that interfere with a woman's sovereign choice of the man and the home and the right to divorce herself and child from any man, is the greatest of organized crimes."

It is impossible in a limited space to give a just estimate of this work of one of the truest reformers of our day. From the point of view of the new thought movement it ought to receive a warm welcome.

From the standpoint of revolutionary materialism it is open to severe criticism. Yet even from this point of view it cannot be denied that the book is productive of profound thought, and that it has a tendency to widen one's mental horizon, and this latter fact is the best thing I can say for "Dawn Thought." Read it for yourself and as the author says "look with your eyes" and I will add, see that reason's lamps are lit behind them.

Industrial Slavery—An Object Lesson

The recently deceased multi-millionaire, P. D. Armour, is chiefly responsible for the organization of the great meat-packing industries of the country. That much can be said in favor of what is called the improved methods of handling and slaughtering animals designed for food is doubtless true, but there are other sides to this question. Monopoly of the killing and packing business puts it in the power of a man or company of men to make abject slaves of the employees. Quoting from an exchange, here is a picture, drawn to life, of the way a large meat-packing establishment does business:

To gain an idea of the hold these great institutions have upon the life of the city, one should visit the neighborhood before seven o'clock in the morning, and standing upon one of the viaducts, witness the gathering of the throng of laborers. By every avenue of approach and from every direction, one sees an army of thousands, of all ages, from the trembling grey-haired old man, hobbling along on his stick, to the young urchins, who would be studying the primer if they were in school where they belong. And among the rest are sprinklings of girls and women, and every one bent upon gaining his or her particular niche in the temple of Moloch before the whistle blows, for to be late is to lose a part of the already meager price for which they have sold themselves.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

The sound of sympathy once passed my door,
And with the hush I first knew discontent;
So must the parched meadow thirst the more,
When the cool shadow of a cloud is spent.

—Gertrude Baldwin.

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

The Marriage Problem.

As never before perhaps in the history of mankind the problem of marriage is up for discussion. As mentioned in a recent issue of this journal, the editor of the "Chicago American" has invited such of his readers as "may care to discuss this very serious problem" to send him their views. Elsewhere in the same article he says the "notion [that our present marriage law is not sensible] appears to be growing constantly. It is one which has suggested itself to people more or less frequently since the beginning of marriage. All our institutions are changing constantly and marriage, perhaps, need not be an exception to the rule, etc.

One of the first to accept the invitation extended by the "American" was Dr. Juliet H. Severance, well known to many of our readers as a writer and lecturer on reform subjects, and especially upon the subject of the right relations of the sexes. Her debate on this question with the editor of "The Olive Branch" was published in pamphlet form, and has been very widely circulated and read. Her address entitled "Marriage a Failure," delivered before the International Congress of Freethinkers held in Chicago during the World's Fair, received much applause from that distinguished body of women and men.

The letter of Dr. Severance, published in the "Chicago American" of January 22 reads as follows:

We can never expect the best results in any direction in the conjugal relation so long as the parties so related hold the relative position of master and subject—as they now do in our marriage system.

Our marriage codes are based upon our religious theories, which teach that woman was an after-thought of the Creator, who recognizing man's great need of a helpmeet, created her for his special benefit. Before the conjugal relations of the race are what they should be woman must be recognized as co-equal with man in rights, privileges and responsibilities, with no feeling of personal ownership in the minds of either.

Short-sighted man does not recognize the fact that where there is one slave there are always two—the one who wears the fetters and the one who forges them—and that freedom is the only foundation for any relation in life at all desirable. The entire nomenclature of marriage confirms the principle of ownership by the husband of the wife, and her dependence and subjection.

"Coverture" an eminent law writer defines as signifying that the very being of the wife is merged in that of her husband. "Dower" is not property that belongs to the wife or widow as

an inherent right, but that which the law endows her with out of her husband's estate for her maintenance, just as in Southern slavery masters were compelled by law to provide for old and worn-out slaves. "Obey," used in marriage ceremonies is the very essence of slavery when required of mature years and judgment.

Love is the only sanctifying element in conjugal union, and if from any cause love should cease the relation should also cease.

Our marriage system is based upon law, not upon love, and makes the stupid blunder of demanding a promise to love for life, as though love was an act of volition, when the fact is love is involuntary. We can no more love and honor a person by a mere volition of the will than we can make a world out of nothing.

This sentiment is awakened in us by the conduct and character of others, not by any effort of our own.

We love that which appears to us as lovable and hate that which is hateful. We honor that which is honorable and despise that which is despicable. Whoever promises to love and honor another for life promises that which he may be wholly unable to perform. If he could be sure he knew perfectly the person, and that said person would never change, and that he himself would remain just the same, it might be done safely; but this is impossible, for change is the order of nature.

Then, with mutual love as its basis, a contract to live together on such terms as the contracting parties may elect, dissoluble at the will of the contracting parties, would be the only just form of conjugal relations of an enlightened and free people.

In this week's issue of Lucifer will be found the letter of a correspondent entitled "Conditional Marriage," in which the writer recommends, for those wishing to marry, a period of probation or trial, before assuming the risks and responsibilities of marriage properly so considered. She does not tell us what is to become of the child that may result from the trial trip in the matrimonial boat—that is, whether it is to belong wholly to the mother, or whether the father should be held to a share of responsibility for the support and education thereof.

Another feature—one of still greater importance, perhaps, of the plan proposed by E. L. R., is that of requiring the candidates for matrimony to "go before the proper authorities and get out papers setting forth their intentions," etc. These papers, presumably, would be in the nature of a written "license," or permission to assume the marriage relation for a limited or specified number of months. Certain requirements as to age, degree of kinship, consent of parents, etc., would naturally have to be met before the papers referred to would be granted, and for which a legal fee would be exacted.

That there would arise many objections to this as well as other features of our friend's plan, goes without saying. Some of us think we have entirely too much law now—too much legal meddling with the private and personal affairs of grown-up women and men. All who think thus would strenuously object to the multiplication of laws regarding marriage.

As a partial reply to the well-meant suggestion of E. L. R. demanding an addition to our present marriage laws we here quote a few paragraphs from another late editorial in the "Chicago American":

The State of Wisconsin, following many precedents, is now endeavoring to improve the human race by regulating marriage.

A Board of Physicians, including a woman when possible, must pass upon all candidates for matrimony. Drunkards and those with a tendency to insanity must not be permitted to marry, and thus the race in Wisconsin shall improve at once.

Legislation of this sort nearly always arouses admiration on superficial examination. BUT—

It is harmful in the first place and useless in the second. It is harmful because forbidding marriage simply means adding an incentive to vice. Forbidding marriage among those inclined to viciousness makes of vice a certainty.

It is useless because the enormous task of improving the human race is not left to the Legislature of Wisconsin or to any other earthly agency.

This task the great Wisdom of Nature itself has never delegated, or neglected, or forgotten for a second.

And it is not chiefly on the destruction of the unfit that wise Nature relies. Her eternal hope is in "natural selection."

The Legislators of Wisconsin mean well in their marriage regulations. But if they will look closely into the matter, studying it for about ten years, they will find that Nature has made such plans for improving the human race as cannot be improved upon by earthly legislation.

If the "eternal hope of nature is in natural selection" rather than in the destruction of the unfit, why does not the "American" come out plainly and consistently for the abolition of ALL laws now on the statute books that defeat natural selection?

What would there be left of legal marriage and divorce if this were done?

If nature's plans for improving the human race cannot be improved upon by earthly legislation, how can this editor logically support our present very complex and very expensive legislation regulating the marital relations of men and women?

As some of us see it the "Chicago American" is doing a deal of iconoclastic work by suggestion, notwithstanding the glaring inconsistencies of its positions.

As an object lesson of much value—to close this series of quotations relating to the marriage problem, we herewith insert from an exchange the following very suggestive paragraphs:

Two years ago Paris was convulsed with excitement during the sensational trial of Mrs. Paoli, a wealthy woman of fashion who was convicted of administering powdered glass and arsenic to her husband, a well known painter. The couple had been divorced, but had remarried.

Now, the husband being out of the hospital and the wife pardoned for the rest of her ten years' sentence, Paoli wants to marry for the third time the woman who did her best to murder him. This last courtship has been lasting three months, during which both behaved like madly infatuated lovers, but Mme. Paoli having announced her intention to marry another suitor, her former husband threatens to shoot her if she does. She now applies to the police for protection.

The central idea of marriage—canon law marriage—the idea around which the whole body of marriage and divorce laws is built, is that of

EXCLUSIVE OWNERSHIP—

especially the ownership of woman by man. Here we have a couple who are, by turns, magnetically attractive and repellent to each other, and who, if left free to come together and separate as often as they chose without the sense of exclusive ownership that legal marriage fosters if not compels, would never think of killing each other because the love bond was not strong enough to ensure exclusive, life-long union.

As if to show how the heaven is working the "Chicago Inter-Ocean" prints, in its issue of Jan. 30, a report of a meeting of the woman's branch of the Society for Ethical

Culture, at which meeting the principal address appears to have been one upon marriage and divorce, by Mrs. Corinne S. Brown. The report begins with these words:

"A new man has been growing up with the new woman, and a revolution in the marriage ceremony is likely to follow."

Quoting Mrs. Brown the report proceeds:

This new man today admires and loves the woman who says: "Yes, I love you now and will marry you, but if in ten years we do not care for each other—if I do not care for you—we will separate; do you understand?" and the new man will say: "I do; I think you are quite right."

Many women want their economic freedom, and if they had it there would be an alarming dissolution of marriages. These are the reasons they cannot have it now: They cannot provide for themselves; they cannot support their children, pay their bills and send them to school. The sort of an understanding these new young men and women have today regarding marriage, the existence of the marriage tie only so long as it is agreeable to both, will pave the way for the economic and personal freedom of women.

Thus it is seen that Mrs. Brown makes the marriage reform the fundamental or basic reform. It will pave the way for the economic and personal freedom of women, and freedom of women, the mothers of the race, means freedom for man as well as woman.

M. H.

Sexual Physiology in the Schools.

The following clipped from an exchange is self-explanatory:

Yesterday afternoon at Pilgrim Hall about twenty-five citizens of Boston, most of them women, listened to a paper by Dr. L. Gibbons, of Jamaica Plain, on the instruction of sexual physiology in the public schools, and then decided unanimously that such instruction should be given, especially in the first grammar grade. The following resolution was adopted, and will be sent into the School Board:

That, Whereas the intelligence of the community demands that a more extended instruction in physiology relating to the sexual development of the child be taught in the public schools of the city, it is the sense of this meeting that the Boston Public School Board adopt such instruction in the graduating classes in the public schools with a view to bringing this knowledge before boys and girls ranging from fourteen to sixteen years.

The meeting was called by Mary T. Whitney, President Moral Education Society, Catherine L. Stevenson, President W. C. T. U., and Dr. Salome Merritt, President Ladies Physiological Institute.

We copy the above statement from the "Evening Record," and wish to give this movement instigation by Dr. Gibbons our most hearty endorsement. It is high time that a knowledge of this kind be taught to the young ere they become victims of sexual indulgences ruinous to health, moral stamina and future conjugal happiness. We regard this as the most important educational endeavor that has been started for a long time, and most cordially lend our influence to its success.

A few weeks ago I had the privilege of listening to a lecture on the physiology and hygiene of sex, by Mrs. Fowler, widow of O. S. Fowler, at Central Music Hall in this city. This lecture was "to men only." It was illustrated by life size pictures of the organs of human reproduction, in health and also when mal-formed and distorted by disease and by bad habits of dress, etc. In a truthful and very powerful manner the lecturer warned her listeners, showing them how ignorance and ungoverned passion destroys the health and happiness of wives and causes them to become the mothers of imbeciles and criminals, defeating

also the selfish enjoyment of the ignorant and recklessly irresponsible husband.

The silent comments upon this lecture took shape something after this fashion, in the mind of at least one of her hearers:

Why should such lectures be given to "men only," or to "women only"?

Why should not lessons like these constitute a large and necessary part of school education, so that the young of both sexes might know the dangers to which ignorance and passion will be sure to expose them?

Why should medical schools and colleges be allowed to monopolize this tremendously important branch or department of human knowledge?

As public instruction for the young is now managed a pupil may graduate from the common school, the grammar school or the so-called "high school" and yet not know that the physical organism of a girl differs from that of a boy. Is this right? Is it wise or sensible in the teacher or just to the pupil?

M. H.

Conditional Marriages.

BY E. L. E.

Lucifer fell into my hands some little time ago. And I have been reading and thinking over its various discussions on the subjects of freedom in love and marriage, etc.

These are subjects in which I have long been interested. I thoroughly believe in the equality of the sexes. Woman as well as man should be master of her own body and free to live out her highest ideals of life.

The present marriage system is all wrong. I see but one remedy. Here it is, in a nut-shell.

Let a man and woman go before the proper authorities and get out papers setting forth their intentions to live together as husband and wife for six months. If at the end of that time they find they love each other and are suited and mated, each content and satisfied with the other, then they are to be married.

If during that time they have found out that they are not mated, and are not content and happy, let them separate without any disgrace or shame to either party.

Now that is my idea. I believe were such the law there would be fewer divorce cases, and more happy marriages. If each state had at least twenty-five good speakers who would spend their time lecturing on this momentous question the people would wake up to the necessity of having such laws put in force.

What is needed now is speakers and writers who are not afraid to express their honest convictions in regard to this matter. Urge parents to instill into their children's minds that they should not wed till they are thoroughly satisfied, by actual trial of several months, that the one they have chosen is suited or adapted to them.

Away with false modesty. The world has been cursed with it long enough. Away with chance conceptions, unwelcome children and enforced motherhood. O what slaves many poor women are to the beastly lust of their lords and owners! Many say they would rather submit than to quarrel with their husbands or to have them go elsewhere and it is such a disgrace to separate.

It is high time men were taught self-control and temperance in sexual indulgence, and the higher use of the sexual nature.

If women would throw off their yoke of bondage and assert their liberty, freedom, men would soon learn to conform to nature's law, and to that sweet grace of courtesy, and of deference and respect for others' feelings and desires. If our kind editor sees fit he can publish these rambling thoughts from the pen of one who has come up through the thickest of the fight, and is today rejoicing in the glorious freedom of mind and body, though by some she is counted an outcast on account of her

assertion of self-ownership. If any timid bonded slave should read this, let me say to her. Be free!—free as God intended you to be. Be happy; seek congenial companionship; you will find it after awhile. All good things come to those who wait, and who hustle while waiting! You do not need to become a prostitute while you are seeking your own.

I wonder how many men prostitutes we have running around the world today. Nice fellows they are! Please pardon this digression.

O women, my sisters! When will you get out of your silly ignorance and helplessness and fear! What do you fear? The poor-house? Better that and be free.

"But what will become of my little children?"

Oh yes! I know. This is what hurts. But I say to you, better let the state care for them, if the father won't or can't. The parting with them is what hurts. But better do it, dear mothers, than to live in hell and keep on bringing more unwelcome children into the world.

No doubt some one will say, "you are writing too strong." Not a bit of it. I am fully convinced that more than one-half of our homes are modern hells, and one-fourth of the remainder are kept in peace by the deceit of the wife, feigning to be pleased when she is not.

A very few are happy marriages, no doubt, thank God! A few truly mated souls get together and then there is heaven on earth.

The Critic.

BY F. W.

Replying to Amy Linnett, in Lucifer 842: Theoretically I have no "Bowers, books, theater-tickets," food, raiment or shelter to exchange for sex companionship. I will admit that in theory, I do not belong to the style of free lovers who say that because a woman is "good to a man," he should contribute to her economic needs.

With the same propriety with which my critic assumes that I am a man and possess so very many characteristics of injustice, may I not assume that she is a woman and belongs to the style of free lovers which I say I do not belong to?

"F. W.'s Ideal" works no injustice to woman—does not exclude children—and does not lack proper and equitable provision for their care and support. "Economic conditions" are just as good for woman as for man. "Associated homes" are impractical until woman first becomes economically independent, and qualified to follow other occupations than cooking and baby-tending.

The free lover ranks, need better and purer-minded men and women, and especially economically independent women.

The way to get these, is to raise them from infancy, in industrial boarding schools, where girls and boys alike are furnished industries, and given a share of the proceeds from the sale of their products (each separately) with which to procure their necessities and luxuries, and to save. Where are the industrial capitalists—syndicates or monopolies that will establish and carry on such schools? Do not allow such capitalists, etc., to be killed until after such schools are in operation. A generation of women and men made up from boys and girls so raised will build and occupy "Associated Homes." "And the lion shall lie down with the lamb," etc.

VARIOUS VOICES.

J. P. M., Ashland, Wis.:—I have a sister in Nebraska who has just sued for divorce—the first separation in the history of the family. The world moves. Please advance my subscription a year for the enclosed dollar.

Elmina D. Stenker, Snowville, Va.:—If J. W. G., of Dallas, Texas, will write to J. F. Ruggles, Bronson, Michigan, he will hunt a copy of "Cupid Yokes" for him and charge but very little

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Santiago Walker, Monterey, Mexico:—I wish to say a friendly word about the situation you put us in by your last resume [Lucifer No. 844]. The present race won't reform, ergo the call is to what? To live only for the realization of a better future for others not yet created? It may be necessary to hold out some inducement to the living; a partial realization of some of our wishes for co-operation and companionship. This seems possible. A side reflection: The women who become very free and independent in mind will not increase the population so very much, hence this reform may after all prove to be somewhat apart from the general evolution, which is proceeding in a large way apparently to the impossibility of continuing the old forms of belief and the old order of society. I guess the offspring of enlightened women will average more capacity for leadership in the movements of the future, than others. At the same time I would draw your attention to the facts that free and genial men and women are found springing from parentage where there has been simply love without theory. But what I started to note was the apparent approach of a condition where it will not be necessary to ask people to submit merely to a doctrine and a hope for a future generation; but through the partial organization you could initiate they might form mutually helpful circles—in city and country—and should be havens for unperverted womanhood in which it may grow.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 4.

CHICAGO, ILLINOIS, FEB. 9, E. M. 301. [C. E. 1901.]

WHOLE No. 851.

Defense of the Pharisee.

Conscious of uprightness, the Pharisee
 Stood in the Temple and in manly pride
 Said, "I am thankful that, whate'er betide,
 I shall maintain my soul's integrity."

Some call it Egotism: but to me
 It seems no man can e'er be justified
 When, knowing his own worth, he sets aside
 His honest judgment for Hypocrisy.

The Publican who beats his breast and cries:
 "Be merciful to me, a sinner, Lord!"
 Either his manhood does not rightly prize,
 Or seeks, with cringing and obsequious word,
 To ape humility before men's eyes.

—Jonathan Mayo Crane.

Plain Words on the Woman Question.*

That the Woman Question includes the Man Question, or the human race question, is demonstrably true, since without women there would soon be no men.

Few people seem, however, to have a realizing sense of this fact. Even Grant Allen, who had so little veneration or respect for conventional ideas, did not appear to be fully aware of the fact that it is quite as absurd—if not more absurd—to speak of the woman question as something apart from the human question, or human race question, as it would be to speak of the man question as something apart from problems affecting the race as a whole.

Some one has said that motherhood is more intimately connected with, or controls, racial traits, permanent traits of character, whereas fatherhood gives the variations—the more temporary or exceptional traits. A more correct and comprehensive statement would be,

WOMAN IS THE RACE—

since it is only through woman as mother that ANY traits, whether permanent or ephemeral, are stamped upon the race, or upon any individual member of the race.

In his essay of thirty-three pages, with the above title, Mr. Allen sets out with the statement that "if any species or race desires a continued existence, then above all things it is necessary that that species or race must go on reproducing itself."

This very self-evident statement is the keynote of the entire essay, the main purpose of which seems to be to show that our social reformers in their eagerness to free woman from slavery are in great danger of doing irreparable injury to the larger ego, the human race itself.

A few paragraphs from the pamphlet will give the reader a clearer idea of the author's trend and scope:

Here it is that we seem to come in conflict for a moment with most of the modern Woman-Question agitators. I say for a

moment only, for I am not going to admit, even for that brief space of time, that the doctrine I wish to set forth here is one whit less advanced, one whit less radical, or one whit less emancipatory than the doctrine laid down by the most emancipated women. On the contrary, I feel sure that while women are crying for emancipation they really want to be left in slavery; and that it is only a few exceptional men, here and there in the world, who wish to see them fully and wholly enfranchised. And these men are not the ones who take the lead in so-called Women's Rights movements.

For what is the ideal that most of these modern women agitators set before them? Is it not clearly the ideal of an unsexed woman? Are they not always talking to us as though it were not the fact that most women must be wives and mothers? Do they not treat any reference to that fact as something ungenerous, ungentlemanly, and almost brutal? Do they not talk about our "casting their sex in their teeth"?—as though any man ever resented the imputation of manliness. Nay, have we not even many times lately heard those women who insist upon the essential womanliness of women denounced as "traitors to the cause of their sex"? Now, we men are (rightly) very jealous of our virility. We hold it a slight not to be borne that anyone should impugn our essential manhood. And we do well to be angry, for virility is the keynote to all that is best and most forcible in the masculine character. Women ought equally to glory in their femininity. A woman ought to be ashamed to say that she has no desire to become a wife and mother. Many such women there are, no doubt—it is to be feared, with our existing training, far too many; but instead of boasting of their sexlessness as a matter of pride, they ought to keep it dark, and to be ashamed of it—as ashamed as a man in a like predicament would be of his impotence. They ought to feel they have fallen short of the healthy instincts of their kind, instead of posing as in some sense the cream of the universe on the strength of what is really a functional aberration.

Unfortunately, however, just at the present moment, a considerable number of the ablest women have been misled into taking this unfeminine side, and becoming real "traitors to their sex" in so far as they endeavor to assimilate women to men in everything, and to put upon their shoulders, as a glory and privilege, the burden of their own support. Unfortunately, too, they have erected into an ideal what is really an unhappy necessity of the passing phase. They have set before them as an aim what ought to be regarded as a *pis-aller* [last resort]. And the reasons why they have done so are abundantly evident to anybody who takes a wide and extended view of the present crisis—for a crisis it undoubtedly is—in the position of women.

In the first place, the movement for the Higher Education of Women, in itself an excellent and most praiseworthy movement, has at first, almost of necessity, taken a wrong direction, which has entailed in the end much of the present uneasiness. Of course, nothing could well be worse than the so-called education of women forty or fifty years ago. Of course, nothing could be

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narrower than the view of their sex then prevalent as eternally predestined to suckle fools and chronicle small beer. But when need for some change was first felt, instead of reform taking a rational direction—instead of women being educated to suckle strong and intelligent children, and to order well a wholesome, beautiful, reasonable household,—the mistake was made of educating them like men—giving a like training for totally unlike functions. The result was that many women became unsexed in the process, and many others acquired a distaste, an unnatural distaste, for the functions which nature intended them to perform. At the present moment, a great majority of the ablest women are wholly dissatisfied with their own position as women, and with the position imposed by the facts of the case upon women generally; and this as the direct result of their false education. They have no real plan to propose for the future of women as a sex; but in a vague and formless way they protest inarticulately against the whole feminine function of women, often even going the length of talking as though the world could get along permanently without wives and mothers.

In the second place, a certain real lack of men to marry, here and now, in certain classes of society, and those the classes that lead thought, has made an exceptional number of able women at present husbandless and thus has added strength to the feeling that women must and ought to earn their own living. How small and local this cause is I shall hereafter try to show; but there can be no doubt that it has much to do with the present discontent among women. There is a feeling abroad that many women can't get married; and this feeling, bolstered up by erroneous statistics and misunderstood facts, has greatly induced women to erect into an ideal for all what is really a *pis-aller* for a small fraction of their body—self-supporting competition with men.

By reading the entire essay it will be seen that the author of "The British Barbarians" and other world-famous works uses the words marriage, wife, husband, etc., in no conventional sense. In the last paragraph of "Plain Words" he says, "Whether we have wives or not—and that is a minor point about which I, for one, am supremely unprejudiced—we must at least have mothers."

That is to say, Grant Allen has no prejudices against motherhood in freedom, or motherhood outside the legal marriage wall. No one who has read "The Woman Who Did" can accuse him of such prejudice, but that this distinguished English reform writer is always consistent with himself will scarcely be maintained even by his most ardent admirers. In the pages of the pamphlet devoted to the comments by E. C. Walker the following among other just reflections upon the essay are found:

Given sexual and social freedom, given to women the widest range of choice in the selection of co-parents, given a wise and comprehensive system of insurance to provide for the support and education of their children and the support of themselves during the periods when they cannot earn a livelihood, and given emancipation in spirit as well as in outward fact from the dominion of superstition, and there does not seem to be room for doubt that women will generally desire and seek motherhood, just as naturally and normally as sown wheat grows and matures and the flowers bloom amid the grass and in the garden.

Grant Allen complained of the abandonment of maternity by the women of the cultivated classes, and yet demanded the universal support of women by men. Why did he fail to see this contradiction in his position? The women who are exempt from remunerative labor are the very ones who most shirk the labor of child-bearing, generally speaking. They, like the sons of rich fathers, lack the saving experience of the cost of comfort and luxury, just as they fail to realize the physical, mental, and moral benefits of work. Despite the fact that the women of the laboring classes are overworked, often, from them come the recruiting brain and brawn of the race. The goal we seek is the

happy mean between their position and that of the women who are in great part or wholly supported by men. Among the latter are the daughters and other women of the wealthy, including the wives who have become such for homes and position, and the great unmarried prostitute class. All exist at the expense of men and in no part or all of them lies the hope of the race.

Every observing person knows what the men and women are who live upon the labor of others; how their dependence takes from them ambition and energy and the power of useful accomplishment. Only the very few can live down the curse of exemption from labor. Only the woman who is self-supporting is in a position to resist the temptation to enter the ranks of the prostitutes, unmarried or married. Only she can dictate her own terms in love. Better by far that two lovers earn between them the wages of one person than that one earn for both and dole it out to her as he deems proper. No matter if his judgment be ever so much better than hers, her position is humiliating. She will have better judgment only as she earns for herself.

And what is true of the woman and the individual man is likewise true of the woman and the collective man. A mutual maternity insurance association, as long ago suggested by Clarence Swartz, will secure a maximum of benefits with a minimum of costs, pecuniary and moral. The idea is perfectly practicable, and needs for its realization only the determination of a sufficient number of women who are resolved to be free in their love and in their motherhood. And their lovers would gladly combine with them for the sustenance and education of the children of liberty.

As some of us see it, the "Woman Question"—and with it the question of human weal, human liberty, human progress, human civilization, will never be settled until we have free, intelligent and consciously responsible parenthood; especially, free, intelligent and consciously responsible MOTHERHOOD!

This is the basic reform; this the fundamental agitation that will, in time, bring a real desire for, and real capacity for, other reforms now so loudly and so earnestly and yet so vainly preached from thousands of platforms and pleaded for in thousands of books and in millions of daily, weekly and monthly journals.

Grant Allen is eminently in the right when he says that "while women are crying for emancipation they really want to be left in slavery." Women have not yet risen to the plane of desiring real financial independence—much less desiring real self-ownership of person, mind and soul. All they want is a good husband, a good father or brother, who will supply all their economic needs, and thus relieve them not only of industrial slavery but of all need of industrial effort.

These are the women who give birth to men who, while crying loudly for economic reform and equal right to nature's opportunities, show by their acts that they do not really desire economic freedom, economic justice, but simply a better adjustment of the present economic yoke to their necks!

Here, in a nutshell, we have the cold, the hard, the irrefutable facts, the underlying facts or factors, that puzzle our optimistic and enthusiastic workers in every field of reform, and especially of political and economic reform. The desire itself for a real change, a real betterment in our political, economic and industrial systems has not yet come to the victims of our present systems, our unjust and enslaving systems, and this for the very simple but sufficient reason that the MOTHERS of men, the real builders of the race, have as yet no desire for change in our marital system—simply because, to again quote Grant Allen, "while crying for emancipation"—political and economic emanci-

pation, women really want to be left in slavery"—the kind of slavery most deadly and deadening in its results, that which defeats progress through natural selection by binding body and soul of woman to an irrational, a superstitious, priest-begotten marriage code.

"Where there's a will there's a way"—but will is based on desire; until there's a genuine desire there can be neither a will nor a way—out of the

EGYPT

of political, economic, productive and reproductive—sexual—slavery.

M. H.

Grant Allen's Error

Katharine Leckie, in "The Iconoclast"

In his short essay on "Plain Words on the Woman Question," Grant Allen appears to think that marriage and this subject are one and the same thing.

Perhaps it is, or at least should be. But Mr. Allen forgot one thing when he wrote upon that great subject—a subject of interest to every woman, whether she be radical or liberal, educated or ignorant, interested or indifferent, protected or unprotected, one which affects the world for all time to come. But it is a subject which should never be considered apart from the other half of the whole—man.

As great a thinker and writer as this Canadian proved himself to be before the light of his spirit went out must have written the little essay of "Plain Words," as he chose to call it, in his earlier days. In the first place, there are few plain words in the short paper recently published in the Light-Bearer Library, and none whatever "so brutal or unmanly" that Mr. Allen should feel an apology is necessary to certain "maiden ladies."

The wrongs of woman, this writer believes, can only be corrected, and her rights come to her, through marriage. To this theory Mr. Allen seems to think that the greater number of advanced women are opposed. Perhaps they are by voice and pen. The most of the writers on this subject, be they men or women, seem to agree. But the truth is that no woman ever lived, no matter how broad-minded or radical she was, who, in her heart of hearts, did not long for marriage and the protecting love of some man. Some man—not a man, or any man, but some one particular individual, whom she believes to be her realized ideal, and whom she longs to father her children.

Grant Allen, in these "Plain Words" on woman, insists over and over again that the solution of the question of the two is the coming together. But he does not go further and say that no coming together of the opposites will ever be complete until that coming is based on love, and love alone.

The maternal is left out of few women. Each one longs that eternity may be hers through the co-mingling of a love blood in posterity. But many a woman would rather that annihilation forever should come to her than that she should join her life in loveless wedlock. So she takes up her heavy burden and faces the future alone.

When Mr. Allen and the other great writers on the woman question consider that women do not want marriage, let them realize once for all that they do. Many may not care for a religious or legal ceremony, but the woman who proclaims she does not want completion with the other half speaks falsely.

Women long for the ideal and they wish it here in the real. In the heart of each is that ideal. The most of them have also seen it in some man, and often a very commonplace one at that, but he is the choice, and unless he and he alone can come to be the father of her children, that woman is true to herself and will have them fathered by none other.

It is not necessary to think from this that the proposition of marriage should come from the woman. That would not settle the question, for many a good and beautiful woman might be refused, as man for centuries has been. But let the scientific minds remember that when they see a woman bravely facing the world and the end alone, it does not especially mean that she

does not believe in marriage. But, rather, that her children are not to be fathered by her choice, and that she will not sacrifice her love to the populating of the world, wherein Grant Allen seems to think lies her whole duty.

Love Versus Logic.

BY S. E. SHEPHERD.

It is not the preaching but the singing that brings down converts at revivals. Doctrinal argumentation is not in it. Logic is good (in its place) but love, emotion and social good-will are better.

We debate, dispute and quarrel too much. We do too much intellectual slugging. Like Prof. Fitzsimmons and Dr. Jeffries, who are soon to meet in "joint debate" (in the ring) we are too pugnacious, too much on our intellectual muscle.

Men prate about their reason and yet the more they reason the further apart they get. Why should a strict adherence to the rules of logic lead men to diametrically opposite conclusions? Simply because "debate" is a fraud and humbug. It is of no more value than a last year's bird's nest with a hole in the bottom. Men weigh, measure, squint and reason but only hit the mark by accident. Woman with her little hatchet of intuition plunks the bull's eye every time. If the homing pigeons stopped to reason and debate about the direction, they would never find their way home.

I have a neighbor, a staunch liberal. He borrows my Lucifer. He is "sound on the goose." His wife and daughter are Christians. He goes with them to church. Of course he can argue them blind. So they compromise. He gets the argument; they get the turkey. Intellectually he is a liberal. Socially he is a Christian. So it goes. Liberalism gets the argument; the church gets the turkey.

I once asked a liberal friend which was of greatest value—love or truth. "Truth," he replied, "for truth is an eternal principle while love is only a fleeting passion." "You are wrong," said I, "for truth is not a human necessity and love is. I would not swap love for truth and all the world thrown in for boot."

Love's traducers say it is blind. Admit it. Love needs no eyes. Its intuitions are a better guide than reason with all its boasted sight. Love has a reason all its own, the reason of infinity. Love is innate, instinctive, persistent, cohesive, rhythmic, creative, infinite, divine. Reason is the opposite of all these—artificial, fallible, finite. It is the doubled distilled quintessence of discord. Whatever is sweet and beautiful and harmonious and enchanting and heavenly in life love makes it so.

Concrete truths make good seasoning for love but abstract truth is the bane of this world and always has been. It breeds dogmas, creeds and inquisitions. It rattles men's brains and transforms them into devils. Its councils lead down to death. Abstract truth be hanged. This is a concrete world, a concrete existence. Take your abstract truth and go to the devil with it but give me love and peace and good fellowship.

Let's quit arguing and hair-splitting and go to fiddling and dancing.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

A Record-Breaking Drama.

Since our last issue went to press a spectacular performance, show, drama—involving both the serious and the comic, the farcical and the tragic, such as has perhaps never before been enacted upon the public stage of this old, old planet, has come and gone.

Whether a dramatic pageant or public exhibition so colossal in proportions, so costly in its barbaric display, was ever seen at the court of Genghis Khan, of Kublai Khan, of Tamerlane, or of any other splendor-loving Oriental despot, we do not know, but certainly nothing approaching the pageant seen this week in London, was ever witnessed in any Occidental land since the beginning of what are known as authentic historic records.

And what of the object, what the significance of this record-breaking drama enacted but yesterday in the streets of London, the most populous and the richest city of the world today?

A few years ago there was a somewhat similar pageant seen in Paris—the most beautiful and the gayest of the world's great cities, the object of which public demonstration was to do honor to the memory of a great and good man, Victor Hugo, a man who by his writings, his speeches, and his personal example and sacrifices, had done much for the poor, the oppressed, the enslaved victims of power, of privilege and of superstitious ignorance. A man who had done much to hasten the day when universal brotherhood and a universal commonwealth shall take the place of the isolated and perpetually warring nations, monarchies and aristocracies of today.

At Rome, the "Eternal City," the most famous of the world's ancient capitals, within the memory of most of our readers there was another very remarkable or noteworthy public demonstration in honor of another of the world's most honored names, the name of Giordano Bruno, the man who suffered long years of imprisonment and was then burned at the stake because of his defense of the right of private judgment in religious matters, and because of his efforts to enlarge the field of human knowledge.

As compared to these two world-benefactors, Victor Hugo and Giordano Bruno, what is there in the life-work, or in the personal example of Victoria Guelph, that her mortal remains, her memory, should be honored as those of no other human being have been honored, so far as history can show?

What had she done, said or written, to better the condition of the poor of London, or of the British empire, that hundreds of these poor must be crushed and maimed in the vain effort to catch a passing glimpse of the funeral procession?

In brief, what are the ideas, what the ideals, principles, doctrines, dogmas, with which the life and death of this woman stand identified, that such record-breaking honors should be paid to her memory?

In the sixty-four years during which this woman of German-English parentage, posed as the head of the most powerful empire on the ocean—if not also on the land, that now exists on this planet, what had Victoria done to distinguish her reign from that of any other power-loving and wealth-loving monarch?

In sorrow and pity, not in anger or malice, but in truth and honesty, let it be said because it must, that Queen Victoria lived and died the consistent exponent, exemplar and personification of

PRIVILEGE FOR THE FEW,

of imperialism, of capitalistic greed, of superstitious devotion to a barbaric religious creed, and especially to a social and marital code that denies to woman the right of self-ownership and denies to the child the right to be born well, and the men and women who give honor to the memory of Victoria Guelph put themselves on record as advocates and supporters of these ideals, these principles or creeds. M. H.

Comment—Various.

LOVE, LOGIC, INTUITION, REASON, TRUTH.

The article of Friend Shepherd treating upon these subjects is suggestive and instructive.

Yes, "Logic is good, but love is better." Truth is good; reason is good, but love is better, because without love, truth and reason are worthless. While with love, life might be enjoyable without a knowledge of truth or reason.

Life and all life means or contains, is worthless without love. Without love, organized life would soon cease to exist.

While all this is true of love, in its widest sense, it is scarcely true of "emotion" or "intuition," as these words are commonly understood. Emotion needs to be guided by logic—reason—else it may lead to the destruction of love, and of life as well.

Our friend speaks of "revivals," those "social devastations," as Prof. Heron called them in his lecture here in Chicago last Sunday.

In Kansas a few years ago, in a paroxysm of emotional insanity caused by listening to the "singing" and the suggestive but illogical exhortations of a great revival, a man killed his neighbor—against whom he had no grudge except that he was an "unbeliever," cut out his heart and devoured it. The number of murders and suicides caused by emotion when uncontrolled by logic or reason is quite beyond the power of human calculation.

As to "intuition"—by which mental faculty woman reaches conclusions, and by which the "homing pigeon" unerringly finds its way through the pathless air, I regard intuition as being the sum of unremembered experiences—racial experiences; experiences stored away in the sensorium of man or animal. That intuition is of very great value as a guide to action is freely admitted, but that intuition should be supplemented if not controlled by reason is shown by the fact that the homing pigeon, the ant, the beaver, the honey bee, etc., with all their wondrous wisdom make little or no improvement, from century to century.

What is needed then is that we should supplement intuition by reason, by logic; that is, by analogy and analysis, and if the discovery of truth is our object and not victory in argument, we shall probably find that there is no conflict between intuition

and logic. Perhaps we shall find that intuition and logic are identical, the only difference being that, in the one case we are conscious of the mental processes by which the conclusion is arrived at, and in the other we are not.

As for "abstract truth"—if the phrase be not meaningless, a misnomer—I have as little respect and use for that kind of truth as has our correspondent. Altogether too much time and nerve force—to say nothing of loss of temper, health and happiness, are wasted on abstractions. Let us stick to realities, to practicalities. Yes this is a concrete world, a real world, but all realities are not concrete substance, as that phrase is commonly understood. We judge everything, weigh and value everything, by comparing it with something else. Gold or iron is concrete as compared to wood or clay. Wood and clay are concrete when compared to water. Water is concrete to atmospheric air, and this again is concrete when compared to hydrogen gas or to ether.

And so, also, of "concrete truths." All these are relative, rather than absolute. There is no absolute truth or falsehood, right or wrong, good or bad, saint or sinner, god or devil, hell or heaven. All these must be judged by their environment, by their relation to other truths, principles, acts or facts.

The eye of the philosopher sees truth in all, good in all, but finds perfection nowhere.

M. H.

Notes from Livesey.

Lucifer's admirable article on the Charles L. Govan case, in its issue of Jan. 26, should remind Brother Moore that Moses Harman is a prophet. I sent it to District Attorney Gay, of Seattle, Washington, accompanied with some of my own anti-Comstock literature. When I first heard of the Govan case, I dropped everything to put the Press-Writers on the case and also at once sent a strong article in defense of the Home people to the "Seattle Times." It was returned, and I afterward sent it to the "Post Intelligence." It was returned and I then sent it to Judge Hanford, of Seattle, with some similar productions I had on hand. All that we write on these lines should by all means go to the parties concerned. If Govan had waited a little while, the Press-Writers could as easily have worked up public sentiment in his favor as they did in the Moore and Clifford cases.

Let it be remembered that all these Comstock laws that we are now suffering under were passed in the heyday of Ingersoll's life. If he had devoted less time to "The Mistakes of Moses" and more to the mistakes of Comstock, the laws would never have seen the light. He, alone, should have been able to avert them. Yet, so it is, Free-thinkers ever prefer to talk about the past and neglect the present. Note, for instance, Grier Kidder in California writing on the Virgin Mary, while his state quietly exempts churches from taxation. Lucifer's correspondent, who calls on others to assist him in reimbursing Govan, is a noble man. I should like to know him.

Lucifer did a good thing in its issue of Jan. 12 in calling upon Press-Writers to send articles on marriage and divorce to Arthur Brisbane, care New York "Evening Journal." I complied. I thought the "Journal" or the "Chicago American" vigorous enough to take something out of the usual, and wrote accordingly; but it was politely returned. However, the same sentiments from my pen have appeared in many other papers. Verily, some writer told the truth when he said it was not the big papers that were foremost in advancing the thought of the world.

As showing the worthlessness of some reformers, here is a case: The Philadelphia "Bulletin" of Jan. 17 stated that William Carter was in jail in Ansonia, Conn., for refusing to pay a military tax of \$2. He had been there two years, and was expected to die there. On the same day press dispatches stated that the Peace Friends of Boston had been congratulating themselves at a meeting. None of them knew or said a word about Carter. I wrote them about him and they sent my letter to E. B. Benham, President Connecticut Christian Peace

Society, at Mystic. He never heard of it also, wanted particulars and said, "We will see that he has his liberty." On Jan. 26, I also gave Ernest H. Crosby a reminder of his duty in this case in a letter to the Rhinebeck (N. Y.) "Gazette"—in his local paper.

I have been trying to work up a controversy between the "Baltimore American," Baltimore Scientists, and "Koresk." I trust Mr. Harman has noted what the "Flaming Sword" has lately said of him.

Edward Stern, in Lucifer of Jan. 26, has my sympathies. I, too, do not send my children to school. Let him send me his address.

Minister Wu says the race problem could be settled by blacks marrying whites. I am going him one better and recommending the Chinese, as the negroes need their industry, patience and economy much more than the idleness, impatience and wastefulness of the average American, educated in the same school as the negro himself.

Every man who gets a reform paper should make use of it by sending it out where it will either help a friend or aggravate a foe—that's my style.

Comstock was in Baltimore recently, making two arrests. I took occasion to appropriately touch him up in the brave Baltimore "World."

The W. C. T. U. is synonymous with Comstockism. Now that Mrs. Nation is on the rampage, the shrewd Press-Writers can find many openings to attack the combination.

Representative Robert W. Taylor, of Lisbon, Ohio, said he was going to sweep all before him to carry a national divorce bill he had. This he was to do a month ago. I wrote him, his local papers, other papers, and various congressmen and senators, and he has not shown up yet. Senator Wellington, of Indiana, wrote me he would watch him.

I gave Bryan all encouragement to start his paper, and told him that he ought to take up all questions near and dear to the common people, as well as give them a hearing. His initial number was weak.

Dr. Wilson says there are some 70,000 members of the Secular Union. My! my!! where are they all? In private life I cannot find more than seven worthy the name.

Let us send our congratulations to Mrs. Roland D. Moore, Lancaster, Pa. A few weeks ago she was a beautiful nun, now she is a beautiful wife.

Ella Wheeler Wilcox says: "Don't be divorced if you can help it." Nobody can help it when misery and murder looms up. So Ella will let us have it.

The Philadelphia "Bulletin" (121,000) says "illicit unions" will multiply if restrictions are placed upon divorce. Right! Dr. Charlotte Abbey, of Philadelphia, prepared a sex paper to read before some so-called reform ladies of that city. They wanted her to expunge nine words at least. She refused and kept her paper to herself. Correct! Parity reformer, Mrs. Teats, lectured in the Baltimore theatres "to men only" and "to women only." Said she did not like that style, but had to submit. She should have imitated Dr. Abbey.

Judge McAdam of the New York Supreme Court thinks, "A national divorce law would end bigamy." Bless him, we are not overran with bigamists. But how would it multiply the grass widows whose latch strings hang ever out for ardent youths and hoary hairs alike. Several live near me.

Dr. Magnus Hirschfeld, the famous European physician, says, "Love is essential to matrimony—dissolve the tie if it be lacking." Doctors see humanity as it is.

E. C. Walker had a good one on divorce in Lucifer of Jan. 4. To how many of the opposition was the article sent—that's the rub!

The marriage question is greatly worrying Carroll D. Wright and other statisticians. The papers are full of it. Lucifer's friends never had a better opportunity to make far fly. I have appeared before scores of bishops and ministers on the subject with good effect.

Judge Henry S. Dewey, of Boston, struck a death blow re-

cently to the Comstock "spotting" system. He discharged eight girls in one batch, who had been arrested under it. Boston papers commended him. Boston moves whether the world does or not.

The "Baltimore Sun" of Jan. 29 had an immense leader, headed, "The Marriage and Divorce Problems," following some I have had in near by papers. In the bold "Laurel (Indiana) Democrat," I stated that it was a lie when the ministers said that God joined couples in marriage.

Are there not 200 readers of Lucifer able to write modified articles on sex themes for their local papers? If so, let them begin. Reform papers should glisten with results of such adventures. I could fill Lucifer on that line every week.

Re-Embodiment.

BY J. C. S.

It seems to many believers in natural law that both you and your helpers ignore what is fast becoming an accepted fact among the most thoughtful men and women of the day. An accepted fact because it is coming to be looked upon as a law in nature and applies to everything in life.

I refer to the law of re-formation, or as it is more commonly called, re-incarnation.

Viewed in its entirety, the world and its people are seen in a larger and clearer way when looked at in the light of this truth, and many things which now, in view of the fast passing ideas of so-called Christianity, assume an entirely new and distinct character, for we see that law and absolute justice rule the world.

The great saviors of the world including Christ have taught it both directly and indirectly.

In fact as has been said, by a close student of the times in which we live, it is "the lost chord of Christianity."

Such questions as Lucifer is doing its best to answer are simplified and made much clearer, if we not only consider evolution in the light of the physical body but the evolution of the soul, an entity, a center of consciousness, which not only will always live in the future but always has lived in the past.

"I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be," says the holy book which long ages antedates the Bible.

Man, the soul, the Christ within, the Father in heaven, manifests in various bodies for experience and builds its own character. The form and disposition of the new born child are not the result of chance or of hereditary parentage. The former is unthinkable and the latter unjust in a law-governed universe, such as science is proving this to be.

The soul moulds the body and shows what its former life has been, as certainly as the apple seed shows its origin. Its strength and intelligence are medals of honor for the victories in past incarnations; its weakness and vileness are its badges of defeat. As like attracts like in the mineral world, so has like attracted like in the so-called creative world.

We reap as we sow. Each man is physically, mentally, and morally now what he has made himself and will be in future lives what he now makes himself.

We are our own saviors. The only Christ is the divine consciousness within our own heart. That "man's life is an endless battle in which the good and brave are victorious and the mean and cowardly are defeated" is a truism which shines with a perfect light when viewed not by one day's events, not even by one life, but by an eternity of conscious existence which is not one ended and imperfect, but whose beginning never was and whose ending never shall be.

Study the motives of men. Yes, study yourselves with this in view and a new impulse and a new incentive will rule and govern you; a new and larger consciousness will spring up in your soul and you will feel a new joy in life, because you will see the justice of every event. You will see clearly that brotherhood is a fact in nature and begin to live a life which shall be rich in its sweetness and freedom. You will think justice, act justice and consciously personify justice. This is as nature de-

signed and will do away with the greatest curse of our lives, that of selfishness. This is the rock from which all sorrow and trouble spring. It is the keystone of our arch of social inequalities. It only keeps its place through the ignorance of man.

"Help Nature and work with her, and Nature will regard thee as one of her creators and make obeisance."

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye that never closes, the eye for which there is no veil in all her kingdoms."

"Then will she show thee the means and the way, the first gate, the second, the third—up to the very seventh and then the goal, beyond which lie bathed in the sunlight of the Spirit, glories untold, unseen by any save by the eye of the soul."

The Dead Queen—Dr. Chrisman, etc.

BY H. C. G.

I was g'an you had the courage to say what you did of the "Two Millionaires." Of the two we have evidence that Armour gave to the poor more than did the Queen. About all the pulpits could say was that she was a noble woman; that she endeared herself to the people by her womanly dignity, her domestic and wisely example, the rearing of her children and her opposition to war. Have we not thousands of women doing the same?

But what a vast difference! While doing these wifely duties they are not accumulating millions off other's labor. That is what comes of being a sovereign, but at last both beggar and sovereign leave the world empty-handed.

That saying of Dr. Chrisman will start a mere train of thought with many women, and there is no doubt a great deal of truth in it. Men do not love—cannot love as women do, and that is the reason of so much trouble in the world. They have each been eternally trying to make the other sex come up to their own standard. Men now think they know just what a woman wants, just what she needs, and so write long articles—books as it were, for the women.

Of course they want to show the dear simple things how much they want to help them along.

I once heard a man say of a woman who claimed freedom for her sex, "I do not believe that woman is a free woman." If she had fallen into his arms and gratified his desires she would have been a lovely being—a "free woman," according to his idea of freedom.

But enough of this. I want to tell you a little story. The other day I called on my granddaughter. She has a little girl three years who is bright and pretty, and the first thing she said to me was, "Gratama, I got a kittie! Come out on the back porch and see her."

There was a beautiful gray cat in a box. I said, "where did you get her?"

"O she came here, and mamma says I must not hurt her for she has got some little kitties inside her, and she will have them some day right in this box."

I opened my eyes as if I was astonished. She looked at me as much as to say, "why, don't you know?" Then she said, "mamma told me all about it."

I said, "O how good of her to tell you, and you are a nice little girl to tell me all about it, and you must be good to the old cat so she will have her kitties all right."

I felt glad to think that mother was not ashamed to teach her little girl the truth. So the world, or the people are moving on toward a knowledge of the true and the good. Yours for truth in all things.

Rogers Park, Ills. Jan. 29.

Putting power into the hands of the president is taking rights away from the people.—Independent.

VARIOUS VOICES.

Belle Holcomb, Pa.:—I am deeply indebted to you for continuing *Lucifer* after the time had expired, and if you discontinue now I will pay up all arrearages as soon as I can raise the money. I shall sadly miss the bright little sheet. I take no other paper, being too poor.

Wm. Claussen, Paulina, Iowa:—I send \$1.25 to apply on my subscription to *Lucifer*. Have any of the *Lucifer* readers read "Regeneration," a book on the sex question by S. A. Weltmer, Nevada, Mo. I recommend it. Having never noticed it entered in *Lucifer's* columns, I would be pleased to see criticism or comments on it by anyone who has reviewed it.

A. B. Bennett, Norwalk, Conn.:—I feel that you are fighting a glorious battle in the cause of humanity, and certainly should receive your reward here and now, but reformers are not appreciated until after they are dead. I believe, Brother, the work you and your daughter are doing will be appreciated, but in this age of selfishness and greed the cause you are battling to reform is the least thought of by the majority of the people. Enclosed find fifty cents.

E. C. Walton, Mascot, Ia.:—Enclosed find seventy-five cents to apply on subscription. Your editorials are excellent. Hardly any man can suit us so well on general subjects. And of Crosby we think it quite wonderful that he should be so advanced. We were glad to hear of—if not from E. C. Walker. He is one of the excellent of earth. Lizzie Holmes is a clear thinker and writer and I don't know but she is nearer right on sex than yourself. Myself being judge—but we are all for freedom.

Oscar Johnson, San Francisco, Calif.:—Am in favor of having a continued story in *Lucifer*, and, if nothing better is in view, would suggest to print part of Max Nordau's "Conventional Lies," especially the "Matrimonial Lie" and perhaps the "Religious Lie." Probably there are many of *Lucifer's* readers who are not acquainted with this famous writer, and as it is in line with *Lucifer's* teaching it would be welcome to many and a relief from "Ted's" Koresbanity." In the year 1895 in June and July there appeared in the "Arena" two articles by B. O. Flower, dealing with the "Rights of Children" and the matrimonial question. In my judgment those two articles are worth reproducing.

"The Commoner," R. C. Clyde, Portland, Oregon: Enclosed you will find a list of new subscribers and amount to pay for the same. They are progressive young people who desire to study the sex question for the purpose of bettering the condition of humanity. Your bright little *Lucifer* has very deeply interested them and they can be enrolled among its noble supporters in the future. Let each of *Lucifer's* readers go out among their friends and by securing a few subscriptions make it a tremendous power for good.

Later:—Enclosed you will find the names of two more subscribers to the brightest little journal on earth—*Lucifer*. The other subscribers are well pleased and we hope to make Portland the banner city on your list.

H. M. C., Iowa:—I have just read your editorial on the death of Armour and Queen Victoria and I want to shake hands with you, and say "Them's my sentiments!" I've been hitting everybody in this town just such raps, but you know how people are in a small town! What some popular person says, the whole crowd repeats and believes. Have noted the report of meetings in Chicago and wish I could have attended. I'm to read a paper on St. Valentine the 14th in one of the churches of this city and if any of you folks have anything fresh about the pagan festival from which it originated would be very glad to have it.

Victoria's private fortune was 150,000,000 not 25,000,000.

[If any of our readers can help our Iowa friend to prepare an address on the subject named we will forward letters to her if sent in our care.—M. H.]

RADICAL LITERATURE.

Songs of the Unblinded Cupid. By J. Wm. Lloyd. Edition de Luxe. Verses printed from Klingscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. A very handsome gift book. 30 cents.

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The Red Heart in a White World. An Outline of Principles and a Plan of Organization. By J. Wm. Lloyd. 30 cents.

The Ballad of Reading Gaol. By G. S. S. (Oscar Wilde). Thrilling, fascinating, truthful. In cloth \$1; paper, 30 cents.

Chicago Conference on Trusts. Speeches, debates, resolutions, list of delegates, etc. Held Sept., '99. This report contains 625 pages, 97 speeches, and 51 portraits. It is probably the most valuable work on the subject in existence. Among the speeches of most interest to *Lucifer's* readers are those of George A. Schilling, ex-Labor Commissioner of Illinois, Benj. R. Tucker, editor of "Liberty," Samuel M. Jones, Mayor of Toledo, O., Samuel Gompers and Laurence Gronlund. The portraits of these speakers add to the interest of the book. 10 cents.

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Perfect Motherhood. By Lois Wakebrook; cloth, \$1.

Church Property. Should it be Taxed? 10 cents.

Helen Harlow's Vow. By Lois Wakebrook; paper, 25 cents.

John's Way: a domestic radical story, by Elmina D. Stenker. 20 cents.

Practical Co-operation; by E. C. Walker. 10 cents.

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Love in Freedom, by M. Harman. 5 cents.

Regeneration of Society, by Lillian Harman. 5 cents.

Liberty, Political, Religious, Social and Moral. By A. F. Tindall. 15 cents.

Human Rights. By J. Madison Hook. 5 cents.

Digging for Bedrock. By Moses Harman. 10 cents.

Love and the Law. By E. C. Walker. 5 cents; two copies 5 cents; 25¢ per doz.

Love and the Revival of Puritanism. By E. C. Walker. 10 cents.

The Prodigal Daughter. By Rachel Campbell. And other essays. 25 cents.

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Victory.

Victory at the end, there's no defeat!
Let Tyranny have its day and then depart.
In mankind's teeming brain and throbbing heart
Slow germinate and bloom the measures meet.
There is no shame that shall not be atoned,
No suffering or wrong that can endure;
Humanity is silent but is sure,
Triumph is not abandoned but postponed.

We may not share the glories of the goal,
Nor even view afar the promised land:
Enough to leap a-thrilled at love's command,
Go down in battle with a deathless soul!
The banner's borne aloft above the fray,
We perish, but the truth and victory stay.

William Mountain in Conservator.

The Question of Illegitimacy.

Of all the ways by and through which man, the stronger sex, in his blindness and love of power, has dishonored and enslaved womanhood and motherhood, and thereby dishonored and enslaved himself, none have been more unjust, cruel and indefensible than are the laws and customs regarding legitimacy, bastardy, right to inherit paternal name and property, etc., etc.

The ancient Hebrew code, a code that has served as a basis for many if not most of the laws now in force among what are known as Christian nations, is the following:

"A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord"—Deut. 23, 2.

According to Blackstone, regarded as high authority, if not the highest, by American as well as English lawyers, "bastards are such children as are not born either in lawful wedlock, or within a competent time after its determination."—Alden's *Manifold Cyclopedia*.

Volumes might be written and yet not tell the half of the wrongs to woman, and through her to the race of humankind, by this attempt on the part of the law-making sex to control the exercise of that function through and by which the race is reproduced.

As usual with all man-made laws and customs the greater share of the hardships and sufferings from bastardy laws falls upon those least able to bear them, and upon those who had no share in the making of such laws, namely, the woman and her child.

The subject of legitimacy involves and includes the whole of the marriage and divorce legislation that now graces, or more correctly disgraces, the statute books of all lands claiming to be civilized—to say nothing of the rituals of all religious organizations, therefore cannot be adequately treated of in one short newspaper article. The immediate occasion for introducing this subject here and now is the leading editorial in the "Chicago American" of Feb. 8, entitled "A Great Man's Son is Worth Ten Cents, If Mother and Father are not Affectionate." This editorial was written in response to this question from a correspondent:

"Would you have a man take into his house a child whose father and mother were not married? Can you expect any good from such a child?"

Replying the editor said, in part:

"We believe that a child, even illegitimate, may well repay the care that is given to it.

"William the Conqueror was an illegitimate child. His father, the Duke of Normandy, was an able man. His mother was the daughter of a simple tanner. He, the Conqueror, was the greatest of his line, and that added greatness came from his mother, and his illegitimacy did not affect it.

"Leonardo Da Vinci was an illegitimate son. He was a great artist, a great engineer, a man of marvelous natural scientific ability, the son of a peasant girl. Of all men on earth he was the first to recognize the true character of fossil remains and to dispel the foolish theories concerning them. He stood six feet four, could bend a horse-shoe with his hands, build bridges, fortify towns and paint some of the most marvelous of pictures. He was a success, although illegitimate, and he would have been well worth caring for.

"Cresar Borgia, Machiavelli's ideal statesman, was another illegitimate child. Marshal Saxe, who gained the victory of Fontenoy, was the illegitimate son of Augustus II. of Saxony and of Aurora von Konigsmark.

"Ten such newspapers as this, filled with the finest of print, could not even outline the achievements of the world's great 'illegitimate children.'

"Instead of alleging that the child unfortunately born is worthless, ask yourself how it happens that among children thus born such an extraordinary number achieve greatness.

"If you ask yourself that question we shall with pleasure furnish you the answer.

"The mind of the child, his power of intellect, reflect the sentimental conditions attending his birth.

"A child is worth while in proportion to his parents' love for each other.

"Every man may condemn—and usually justly—the father of the child born outside of wedlock. But every one must admit, on the mother's side at least, genuine affection, however sinful or misled.

"That affection is reflected in the character of the child. That affection accounts for the wonderful success of the illegitimate among men. Da Vinci's father married and had children, but not one save Leonardo, the illegitimate was ever heard of.

"The poor mother has often many children, and often the last of a long line is the ablest. In humble life true love most often persists.

"The rich and the powerful are wise in giving the succession to their first born. For that first born gets at least the advantage of a sort of artificial preliminary affection.

"Napoleon's mother had thirteen children. Every one was

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a remarkable personage—because she loved the father of them. To explain Napoleon's greatness it is not necessary to dig up the empty legend that his real father was Paoli. The source of his greatness was his peasant mother's sincere love for the father of her children.

"Napoleon had but one child, the whining, useless, 'Aiglon' of the popular play. That little king of Rome amounted to nothing. Why? Because his mother never loved his father. This mother wrote after Napoleon's death that she never felt any love for him."

Reference is made by the "American" to "William the Conqueror," from whom the present royal family of England claims, if I mistake not, to be descended. It is recorded that instead of trying to conceal the fact that his birth was not authorized by priest or magistrate he gloried in his "illegitimacy." Before his accession to the crown of England it is said that he signed his state papers *Gulielmus Bastardus*—"William the Bastard"! If a bastard should not enter the congregation of the Lord, even to his tenth generation, then the English people have been governed by a line of kings and queens who were unfit for participation in the religious rites, duties and privileges of the church of which these kings and queens have claimed to be the visible head.

The central double column article on the editorial page of the edition from which I here quote is headed, in large display type, "How Great is the Name of Woman"? In this article the editor asks:

"What present event can you mention of universal interest without calling attention to some woman?"

He then mentions the death of the British queen; the wedding of the queen of Holland; the "hatchet" raid upon saloons in Kansas by Mrs. Nation; the sensational trial of four men in New Jersey for complicity in the murder of Miss Boscheiter; the sensational account of the attempted murder of a New Jersey clergyman, at the bottom of which attempt there is a woman; the mysterious murder at Pittsfield, Mass., which is also said to be a "woman mystery," adding,

"Every plot in fiction, every theme in poetry, every strange feature of real news is based on woman and her doings."

Does not all this confirm the saying often repeated in *Lucifer* that in more ways than one,

WOMAN IS THE RACE,

and that the race itself cannot rise except as woman rises?

M. H.

"Are Illegitimate Children Dangerous?"

Is a question gravely asked by the editor of the "Chicago American." Here is a letter which calls forth the question:

"I have read your editorial advising bachelors and others without children to adopt a baby from the Foundling Asylum and bring it up as their own. I wish to ask whether you have considered the dangerous advice that you give? Don't you know that many, if not the majority, of the children in foundling asylums are illegitimate children? Would you have a man take into his house a child whose father and mother were not married? Would you have him bring up a boy or girl to disgrace him in later life? Can you expect any good from such a child? Give us your opinion about this as frankly as you gave it before."—T. K. R.

The editor replies that it is unsafe for any one to criticize another human being; and foolish as well as unsafe to predict evil for a child because of its mother's misfortune. He concludes that "each human being is the abode of a human soul" and is put here by the "power that rules the universe," hence it is worth caring for.

It does not seem to occur to our editor that the "power" that placed these souls here is responsible for their welfare, and probably does not need the assistance of the "Chicago American." If this "power" placed 366 infants on Randall's Island in 1896, and let all die but twelve, he, and not the officials in charge, was responsible for the deaths.

Intense, real love is always creative. "The passion rebuilds the world for the youth," says Emerson, and again: "It expands the sentiment, it makes the clown gentle, and gives the coward heart. Into the most pitiful and abject it will infuse a heart and courage to defy the world, so only it have the countenance of the beloved object. In giving him to another it still more gives him to himself. He is a new man, with new perceptions, new and purer purposes, and a religious solemnity of character and aims."

A child born of mutual love such as this must be well-endowed mentally and physically, even though all other conditions are adverse. Editor Brisbane realizes this truth, as will be seen in the defense of illegitimate children quoted elsewhere in this issue, which appeared in the "American" the day following the foregoing letter.

L. H.

Waifs Adopted by Childless Women.

Under this heading the Philadelphia "North American" publishes the following dispatch from New York dated January 29.

"Only two pitiful little waifs, thin and ailing, remain tonight on Superintendent Blair's baby bargain counter at Randall's Island. They are the 'scraps,' as Matron Dumphy calls them. No one in the steady procession of childless women, whose hearts ached for the love of a little one, wanted the frail little mites.

"All the other babies have been spoken for and tagged, and there were not half enough to go around. The surprising fact suddenly dawned upon Matron Dumphy for the first time that there are not near enough babies in New York.

"The rush for babies to adopt began two days ago. Again the women came in droves today. All except those who came early in the morning went away disappointed. All the babies available on demand had been taken. Two hundred visited the island to get one of the little foundlings that they had heard were to be given away to any one who wanted a baby.

"It was a little item in the newspapers which brought from cover the thousands who are pining for the sunshine of a babe in the home. Philanthropic ladies who, as heads of societies, spend fortunes and many hours trying to find homes for foundlings, were amazed at the wonderful response of the childless.

"Two actresses, well known on Broadway, came. One, richly dressed and wearing diamonds, arrived about noon with her maid. With a serious look she said she wanted to find a little girl among the foundlings to bring up. A tear came into her eye when the matron told her that all the babies had been spoken for.

"Three women from the most fashionable hotels of the city went to the island looking for babies. Two of them were in time to select two bright little chips of humanity, who cooed all day."

The dispatch does not inform us how many babies were adopted; but it is safe to assume that the number was large. To Randall's Island are sent all the homeless babies of New York. The State cares for them, and as an example of the beneficent care of the State, take the record of 1896. In that year 366 infants were sent to Randall's Island. Of this number only twelve survived. In view of the fate of these foundlings, the recently adopted babies are to be congratulated.

L. H.

More Blessed to Destroy Than to Create.

The regular army is to cost \$118,000,000 for the coming year, says the "Chicago American." At the same time Congress is congratulating itself upon its liberality in giving a hospitable reception to a scheme involving an ultimate expenditure of \$3,000,000 or \$4,000,000 a year for the irrigation of the arid lands of the west. The army expenditure goes mostly for pure destruction; the irrigation expenditure would be equivalent to the annexation of millions of homesteads to the public domain.

If there were no legalized injustice there would be no criminals and no need for policeman or jails.—Independent.

Freak Legislation.

Geo. E. MacDonald, in "Truth Seeker."

The humble endeavor of the state of Wisconsin to improve the race by regulating marriage is not approved by the editor of the "New York Journal," who knows everything. In Wisconsin, so the "Journal" says, a board of physicians, including a woman when possible, must pass upon all candidates for matrimony, and those with physical or mental flaws will not be allowed to wed. The plan fails to secure the "Journal's" endorsement for the reason that "nature has made such plans for improving the race as cannot be improved upon by earthly legislation." Nature's "plans" are all in the editor's think-tank; but I guess he is right about the inability of legislation, whether "earthly" or lunar, to improve the race. It is true that married people are more liable to become parents than the unmarried, and it seems reasonable to conclude that should the state refuse to sanction the union of defective persons they would be less likely to raise children to inherit their infirmities; still there is always a chance that the offspring will be better than the parents, for if this were not so there could never have been any improvement at all. As an experiment, the state might go this far: it might withhold its sanction from a marriage, either party to which was tainted with insanity or any transmissible disease. Every city official might be prohibited from performing such marriages, and when performed by a minister of the gospel the state should hold them void, declining to enforce the obligations assumed or to settle the disputes of the parties about property and maintenance. If the state of Wisconsin has actually passed a law forbidding imperfect people to marry, I should say it had exceeded its just powers, which ought not to be stretched beyond instructing its hired men not to unite such persons to each other. Legislation touching fools and marriage might be patterned to some extent after that regulating Indians and liquor: the Indians are not prohibited from drinking, but selling it to them is a felony. There is the difference, however, between getting full and getting married, that if a man acquires a jag he can sober off later, but if he takes a wife there is no help for him. Not a life of strenuous virtue—nothing but death—will atone for this one false step.

The Wisconsin Board of Conjugal Experts would prove itself to be a beneficent tribunal provided it were merely advisory in the case of marriage, as with other diseases not infectious. People need information more than coercion, and nine out of ten, when seriously warned that their marriage must prove unsuccessful for sanitary reasons, would forego it. The tenth would serve as an awful warning against spurning good advice.

Since disengaging the above thoughts, I have seen a synopsis of the Wisconsin marriage bill. Its provisions are as indicated by the "Journal," but it has not yet become a law. Couples must get a certificate from the doctors before they can get a license, or the minister who unites them to each other and separates them from their money will be fined not more than \$500 or confined in prison not more than one year. This is freak legislation, calculated to put the statute book upon the list of humorous works.

The Pet Horse-Leech.

Auberon Herbert, in "Free Life."

As soon as ever human skill or invention has discovered some new means of increasing human comfort and safety, then the State steps in and limits the usefulness of the invention by taxing it. It is the queerest invention, this modern State! I once heard of a man who had a pet horse-leech and used to amuse himself by supplying the leech with breakfasts and dinner from his own blood-vessels. When I last heard, the owner of the leech had become something like a walking-skeleton, but he would not give up his horse-leech. So deep is the passion for self-martyrdom in this half-absurd, half-pathetic race of ours!

The law is simply a system of fossilized injustice; there is not enough of intellectual interest about it to occupy an intelligent mind for an hour.—Durant.

A Socialist in Prison.

The "Springfield Republican" of Feb. 5 tells of an interesting case at Palmer, where a young socialist has been sentenced to a year's imprisonment for distributing a pamphlet which was obnoxious—as far as I can judge, for I have not yet seen a copy—to church supporters in his town. Socialism is increasing rather rapidly in Massachusetts and this case of what appears to be, and very likely is, persecution, will but serve to augment socialistic ranks. This case is not under United States postal laws, as you will see, but under State laws, and I presume will be reopened and contested vigorously. I shall watch its progress with interest, and will send further clippings as the matter is brought before the public. The following statement of the case is condensed from the "Republican." AMICUS.

"The story of Allen's arrest and conviction seems to interest a large number of people, few of whom are familiar with the facts. Mr. Allen is thirty-three years old. He is a son of O. P. Allen, who is widely known as one of the oldest druggists in eastern Hampden. The young man has been associated with his father in business for several years, and is also well known. He has gained some notoriety as a socialist. A week ago yesterday the young man distributed several copies of a pamphlet which created a sensation. It was entitled 'Hot Stuff,' and contained an article which was headed 'The church rivals the saloon as a breeder of crime.' The article consisted of an attack upon the church. It was written in very forceful terms, which were very offensive to most church people.

"There was much unfavorable comment and also frequent suggestion that Mr. Allen ought to be prosecuted. At least three lawyers gave their opinion that the pamphlet came under the statute which provides that the distribution of pamphlets containing obscene, indecent and impure language, or language manifestly tending to corrupt the morals of the young, is a crime. Several prominent citizens called the attention of the clerk of court to the pamphlet, and asked that a prosecution be begun. A warrant was issued, upon which Mr. Allen was arrested Wednesday morning. He was taken to court at once and the case was tried.

"Mr. Allen rejected the advice of the officer in reference to employing counsel. He stated that he was ready for trial, and when asked by the clerk if he wanted counsel, replied, 'I am indifferent as to that.' When the complaint was read and he was asked the usual question, whether guilty or not guilty, he replied that he could not answer that question, and that he refused to do so. A plea of not guilty was entered. Four witnesses were called, who testified that Allen had given them copies of the pamphlet, without solicitation upon their part. Allen took the stand himself and in reply to questions stated that he wrote the article in question, had it printed in Chicago and had distributed some of the pamphlets. He said his object was to call the attention of the people to the subject of socialism, which they all ought to know more about. He intended no injury to the morals of young or old, and did not think anything in the pamphlet would corrupt. He said it contained truths which should be known. He also made an address of a socialistic nature, which convinced his hearers that he was entirely sincere in all he said.

"In summing up the case, the judge found the only question for him to decide to be whether the pamphlet properly came under the statute. It was not obscene and contained no language which could be strictly ruled indecent or impure. The judge thought there could be no question about the pamphlet having a tendency to corrupt the morals of the young, however, and upon this head pronounced him guilty. He spoke of his long acquaintance with the prisoner, whom he had always considered a worthy young man. He thought, however, he could not in justice impose a sentence of less than one year in the house of correction. Allen made no appeal, and later stated that he was willing to be a martyr in the cause of socialism."

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Solution of the Industrial Problem.

In the news columns of the "Chicago Chronicle," Sunday, February 10, under the head "Points to Woman as Savior," appears the following:

Women of the home department of the Catholic Woman's National league were told yesterday afternoon by William Dillon, editor of the "New World," that a true wife, a good mother and a pure home would be the savior of the twentieth century. It would not be, he said, the settlement of the social and economical problems that would rid the world of the materialistic evils of the nineteenth century.

Mr. Dillon addressed the league members and guests in the Corinthian hall at the Masonic Temple. His subject was "At the Dawn of the Twentieth Century." He considered the social and economical problems worthy of consideration and settlement and expected that great strides would be made in these matters before the dawn of the twentieth century had passed away. A moral millennium, however, would be necessary before the world was relieved of many of the material evils which he said had fastened themselves upon the people during the last century. He advised that more attention be given the spiritual and less to the material condition of the world.

Quoting Edwin Markham, the "Chicago American"—which paper is now giving much prominence to marriage, the home, and to woman's place in the social and creative realm, says:

"Better born babies is the solution of the industrial problem."

While it may be true that neither Markham nor the "American" see very clearly all the changes in our social structure that would have to come before the industrial problem can be solved in the way indicated in the above brief sentence, the fact that such utterances can find a place in journals of such vast circulation and influence as the "Chicago American," the San Francisco "Examiner" and the New York "Evening Journal," is an omen of tremendous significance.

It means, as some of us read signs of the times, that reformers are at last beginning to realize the all important fact that to build a house the foundations must first be laid; that the walls, the floors and the roof cannot successfully be reared and placed without foundation stones or timbers. That we cannot expect to see the trunk, the branches, the leaves, blossoms and fruit of the towering oak one hundred feet high until the root has first penetrated the soil in search of the solid materials which, joined to lighter elements

drawn from the atmosphere, compose the framework and crowning glories of this patriarch of the forest.

And so also of the structure sometimes called human society. This organic, and yet unorganic aggregation is composed of individual units each of which is the product of heredity and environment, the most forceful and fateful factor in which heredity and environment is the work of the mother, the influence of the mother, during the nine months preceding birth.

If, then, we would have a noble, a worthy, social structure, a symmetrical, a beautiful, a grand and glorious social structure we must look well to the foundation—look well to the beginnings of life in each individual organism, since the social aggregation, the social structure, can be no better than the individual units of which it is composed.

The only real organism is the individual unit.

William Dillon, editor of "The New World" thinks that "a true wife, a good mother and a pure home would be the savior of the twentieth century." These words need definition. What does he mean by a true wife? Is it one who is "true" to the Pauline command, "Wives obey your husbands in all things," one who religiously accepts as her God-ordained fate the curse pronounced upon Eve—"Thy desire shall be to thy husband and he shall rule over thee"?

This has been the teaching of the church in all the years of its power, and the result has been just what we would naturally expect. "As ye sow, so shall ye reap." The mother submits to irresponsible power and to selfish greed in the most important of all human relations, the creative, and the natural product is seen in offspring that submits without question to the irresponsible power of a master; to the narrowly selfish greed of capitalistic bosses such as today rob and enslave the working masses, the stupid, self-sacrificing, authority-worshipping masses.

Yes, woman must be the savior of the twentieth century, but in order to save others woman must first

SAVE HERSELF!

In order to free others she must herself be free—free from the enslaving superstition that her purity, her "virtue," consists in being "true" to a priest-made code of sex ethics. A code which says woman's body is not her own; that it belongs primarily to the state and to the church, and can be given or sold by these masters to a man, to have and to hold to the exclusion of all others, so long as life shall last.

Woman must learn first of all that her highest purity, her highest virtue, consists in being TRUE TO HERSELF, and that until she does this she cannot be true to any other person, or to the larger ego, the social aggregation.

"To thine own self be true,
And then it follows as the night the day
Thou canst no: be untrue to any man."

M. H.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Apotheosis of a Monarch

While there is much, very much in contemporary journalism to cause us to "thank God [good women and men] and take courage," there is also very much to induce the opposite state of mind. The nearly universal outburst of praise, of glorification, almost of deification of the dead English queen and empress of India, a woman who during a long life lived the personification of monarchy, of aristocracy, of monopoly, of privilege, of undeserved titles, of unearned rank, of hereditary caste, of inequity (iniquity), of old-time conservatism, of subjection of woman to man—except for the very few women who happen to be born of a royal house—that a woman with a record such as this should receive the exceptional honors, the record-breaking honors, accorded to her, not only from her own subjects and from contemporary monarchs and their satellites but from millions who profess to be democrats, republicans, advocates of "liberty, equality and fraternity," is one of the unexplained and apparently inexplicable mysteries of the dawning months of the so-called twentieth century.

As a partial relief from the contemplation of such unmanly and unwomanly sycophancy, such idealization if not deification of the old, the conventional, the reactionary I am glad to insert a paragraph or two from a long letter in the Springfield (Mass.) "Republican," written by Agnes Cameron Watson:

As to Queen Victoria as ruler, wife, mother and benefactor of her people, I believe she was just an average human woman, and had she not been a queen we would never have heard of her or her virtues. In her domestic, social, moral and religious life, she was ultra conventional, and if profligacy was not permitted in her court, it was rife in her kingdom, most conspicuously in her son, who is now hailed with as much acclaim by his subjects as if he embodied all the vaunted virtues of his mother. I have never heard that Queen Victoria ever departed from the traditions of the "divine rights of kings," or that the alliances in the royal family were ever made on higher grounds than reasons of state. She seemed to know, too, how to look to the "main chance" for her children, as was exemplified in one of her latest acts, arranging for the succession to the crown to descend to the offspring of the duchess of Fife. All of which shows that she was very human, but not great or noble.

I do not believe any truly good and noble woman could be a queen to begin with, and live the life of pomp and luxury that is paid out of the blood of the dear people to whom she is credited with being not only sovereign, but mother. Nor could a truly good and noble woman accumulate such a fortune as she is said to have done, while millions of her subjects were perishing of famine abroad, and hunger and misery at home. The one thing for which Victoria is to be honored—if it is true—is that she was for peace and opposed the Boer war, and that her death was hastened by the grief and horror of its injustice. I should be glad to think this rumor was true, as I should like to respect her as a human being, if not as a queen.

Yes, I, too, would like to be able to respect the memory of Victoria Guelph as a human being, if not as a queen—which is simply impossible. M. H.

A Sensible Creed.

A booklet of thirty-seven pages called the Gospel According to Nature, by a "North American," sets out with what seems to Lucifer's scribe a more sensible creed than that of any Christian sect known to the said scribe. It reads thus:

I believe there is nothing but life;
That life manifests as spirit, matter, and energy;
That energy is spirit and matter is motion;

That matter is dense spirit;
That spirit is refined matter;
That the golden rule is the law of life;
That the visible universe is the body of God;
That competition is the spirit of God;
That competition is the formulator of all conditions, good and evil.

Further on our Indian says:

I believe God is a spirit who manifests as supply and demand; that competition is God, in fact; and that the kingdom of heaven is the kingdom of competition; just so and not otherwise.

I might have said with equal or even greater truth that the kingdom of heaven is the kingdom of love or service. But sloppy sentimentalists have so emasculated those words they now retain little or none of that virility which is such a marked characteristic of competition—the most awful, or the most beneficent force in existence. Besides, there is no supply without a demand; no love without a correspondent; no positive without a negative; facts that are identical with the polarity of life and fill it with seeming contradictions.

These paragraphs seem characteristic of the entire booklet which can be had by addressing P. O. Box 443 Des Moines, Iowa, and enclosing ten cents. M. H.

"Free Society" in Chicago.

Pursuant to announcement made in Lucifer some weeks ago our San Francisco cotemporary "Free Society" is now published in this city, at 515 Carroll Ave. Two issues of "Free Society" have appeared since the removal and Lucifer asks the privilege of sincerely congratulating our young but strong, brave and very radical neighbor on the enterprise and energy exhibited in these two latest issues. If we have been a little tardy in extending the right hand of welcome to our faithful and very efficient co-worker, in this public manner, it has not been because of lack of desire so to do, but simply because of absorption in our own field of work.

If we are to judge from the very decidedly improved appearance of "Free Society" Bro. Isaac, the publisher, is meeting with much encouragement from the radical element in a city of two million inhabitants. If it should prove by trial, that two radical papers cannot live side by side in Chicago it will certainly not be for lack of room, nor lack of need of reform work, or reform papers, and therefore we once more extend to neighbor Isaac and his noble band of workers a most hearty welcome, with the earnest hope that this latest change of base of theirs will be the beginning of a new era of prosperity and of usefulness for them and their publications. M. H.

Different in Patagonia.

Unlike Massachusetts, men there make equals of their wives, says Prof. Ellen Hayes of Wellesley College. In an address on "Women and Democracy," before the "Woman's Baptist Social Union," in Boston, recently, she made the following statements, as quoted by the Boston "Herald":

"She said the ideas of equality and liberty were comparatively modern. She spoke of the persistent subjection of woman to man. Every religion in the world, as formed by men, has recognized the subjection of women. Brute force was the rule with primitive man, but democracy struck the keynote of the belief that the world is for every one. She went on to say that no equality of race could ever mean as much as the equality of the sexes.

"Keep her ignorant, and you will keep her womanly, was the cry until it was found woman could be educated and yet be womanly. There are those who are determined to keep woman in her place. They are the legislators who vote 'no' on the various questions concerning women. They are the editors and ministers who use newspapers and pulpits against the democracy of opportunity. Prof. Hayes spoke of one of the Patagonian tribes whose men make equals of their wives. The women never saw a fashion paper, a chafing dish, nor a shopping bag, but they have equality with their husbands."

VARIOUS VOICES.

Mrs. Ezra H. Heywood, 991 Massachusetts Ave., Cambridge, Mass.:—Please send me ten of each "To Mothers" and "Do You Know." I will be a "committee of one" to distribute them.

C. Hartshorne:—Here may be an answer to the last Korshian inquiry. Engineers decided years ago that the water level of the Mississippi is higher at the mouth, (New Orleans) than towards the source (St. Louis). Give me a quarter, Korsh!

Gaez Clark, Summerland, Calif.:—I enclose twenty-five cents for a copy of the "Prodigal Daughter, or the Price of Virtue." I have seen your advertisement in "Freedom," and I have just received a copy of Lucifer, and would like to see more of them.

Elmina D. Slenker, Snowville, Va.:—I thank thee ever so much for keeping my little ad running. It is strange how few women respond! The great majority of men and women who have written me through the ad seem well pleased. But oh, dear! how many of them are misnamed and live in misery. It will not be so always. Those are mainly people who married long ago and the children hold them together. The young (those who read Lucifer and other reform papers) will not stay yoked. They are better educated in this line.

R. H. P., North Cambridge, Mass.:—Perhaps it is the effect of growing old, but anyway, each year I find less time to live my own life, because it takes more time to live the life I am paid for living—and which pays my living. I enclose \$3, for which send me all the numbers of Light-Bearer Library that you have, "The New Hedonism," "Worship of Primitive Social Goddesses," and then apply the remainder on Lucifer as far as it will go. Though it is often a month or two between times of my reading Lucifer I do not lose my interest in your work, and there is hardly a day in which I do not think of it. I trust all is well with you [L. H.] personally, with your dear little one and your father, to whom my regards and best wishes for better health, which is probably the best thing I could wish him. For yourself, as always, all good wishes and my sincere admiration for your work.

J. B. Watson, Plymouth, England:—I was telling a lady friend of mine the other day of your noble work in behalf of women in the States and she became much interested in the matter. I should be glad if you would kindly send me a copy of Lucifer containing an account of the disgraceful manner in which some poor girl was treated in the lumber regions of Wisconsin. You may remember a girl who answered an advertisement, on being met at the depot, was conveyed by buggy to a house where she was kept for an improper purpose, and in trying to effect her escape was chased by armed men and blood hounds. It may have been two years ago, perhaps longer, but I think you will remember this case. If you can find the paper I would be glad if you would send me a copy, and one or two others giving instances of abuses which you have been instrumental in exposing to the searchlight of justice. I will enclose money order of fifty cents for papers, etc.

E. W. Dewey, Dimond, Jan. 23 1901:—I see something to write you about in the way of comment almost every week, but it goes by and some one else may give my ideas or may not. I wish to endorse what "A. New York," says as to serial stories in Lucifer. There have been several in Lucifer in times past. I have only read them partially; but most of them far enough to the opinion expressed by your New York correspondent. There is not room in Lucifer for long or continued stories anyway. They are a waste of space to most readers, I think. So you are soon to have another Liberal Luminary in Chicago—"Free Society." Well, I trust it will prove a good move. But its loss

may make more room for "Discontent," though there are none of our journals near enough to each other now to interfere in circulation. I wonder, almost, at the success they have attained. They all have the right kind of push behind them in management and editorially. I often wish I was so situated that I could bear a helping hand as a newspaper man.

Wm. Cox, Oakland, Ill.:—Please tell Mrs. M. T., of Ohio, with her four small children and a constant fear of more, that this country is just literally full of strong healthy doctors who are willing to impart the information she wants to any good-looking woman that will pay them their price for such information. It is a shame and a disgrace in this enlightened age that our wives, our mothers, our sisters and our daughters should have to sell their virtue for that bit of knowledge. But that is what they are doing and what they will do just so long as they cannot obtain it in any other way. I have just received by the last mail a sample copy of a paper that carries advertisements of about a score of sure-enough preventives. One reads, "No anxiety when you use this." Another reads, "Saves worry and doubt. Never fails." I have not the honor of the acquaintance of the publisher, but no doubt he is another good man like Mr. Colgate, he who made soap that is good to prevent conception and incidentally a little fortune that his widow could give in exchange for a title.

William Platt, St. Martin's Lane, London, W. C., Eng.:—Glad to hear your "Autobiog" is approaching a finish. If you will send me a copy as soon as it is ready I will not only send in return several of my own books but also do my utmost to review it for several advanced papers here in England. I shall look for it with interest, being one who has long admired your extremely fair and open conduct in the running of your paper. My own work as publicist swallows up all my spare cash, but I think the way I suggest should prove better than money to you.

[Sincerely thanking our London friend for his kind words of appreciation and encouragement, and for his generous offer to review the Autobiography for several advanced papers across the "herring pond," I would say to him, and to all who take interest in the matter, that the autobiography in question is by no means as near to a finish as its author and publisher could wish. Other duties, other claims upon his time and very limited strength still prevent the concentration upon the book that is necessary to secure its early delivery. If, however, we can now have the prompt and helpful co-operation of the subscribers to the book, and also of the subscribers to Lucifer and the Light-Bearer Library, the work on the book will be pushed to an early completion. M. H.]

Amicus, Mass.:—I enclose herewith \$5—one dollar to pay for another year of the ever-welcome Lucifer; two to pay for two copies of your autobiography, already subscribed for but not paid for, and which I hope you will have both health and time to complete soon; one to continue my three copies of Light-Bearer Library another year. I don't know when my subscription to it expires, but presume at number twelve. Then I would like a dozen copies of "The Bar Sinister and Licit Love," and I enclose a couple of addresses to whom to send sample copies of Lucifer. They are of persons who may like the publication, although I do not care to have them know who furnished their addresses.

I find it necessary to be very circumspect in my doings, nor do I regard it as cowardice to be so. All honor to those who are so situated that they can be outspoken in their beliefs, as some correspondents of Lucifer think everyone should be, but I am sure that often one can do better service for a cause like freedom in sexual affairs, that has a limited number of followers, by advocating, in public, only some of its less radical features, among people who would not for a moment listen thoughtfully to the arguments of a more outspoken liberal. I am able oftentimes to explain that some radical view under discussion "is not so shocking, after all, as it at first seems;" afterwards I

quote from Grant Allen, as a scientist; then back my remarks by statistics from various sources, and observe that "we should carefully examine all sides of a question, without being too hasty to decide." Thus, safely lodged in my non-committal fortifications, I shower what Christians might well term, from their point of view, "poisoned" arrows of thought at the conservative position. This mode of arguing does not excite controversy, but leads people to think over the subject later, and I have found it to work well. My code of ethics may be subject to criticism, it is true, as involving negative deceit, but it does not seem wrong when used in opposition to the many unjust weapons of oppression and of deception by which liberalism is attacked. One has a right to fight from an ambush for a just cause, when enemies are too numerous.

Thomas Paine Societies.

BY J. B. ELLIOTT.

In conversation with Mrs. Florence Johnson last fall in New York, we came to the conclusion that it was time that the friends and admirers of Thomas Paine should be organized, and like Col. Ingersoll I thought I would do my part by organizing the society in this city where the greater part of Paine's life was spent in the dark days of '76.

We have succeeded, and as the result I send you our first program. It contains the portrait now hanging in Independence Hall; from a photograph taken direct from the portrait.

This portrait was presented by a small band of Paine's admirers through Forrester L. Taylor of Virginia in 1859, but after a fight of sixteen years it was not accepted until 1875. So you see why I selected this particular portrait for our first.

There are other important features that our society have in view. We believe that what we do ought to be done in a first class manner and by first class artists and we want to keep in touch with the Paineites through the United States.

We secured this year as our speaker, Asa Steel a man of rare literary ability, who was a descendant of John Hall who lived with Paine in this city in the house of Capt. Colteman and who made the models of Paine's Bridge—whose diary is full of notes relating to Paine and his distinguished visitors, which shows that he had many friends.

I would be glad to have the names of any lovers of Paine who are in sympathy with our views, and any one who desires this portrait of Paine for their album, or as a souvenir of the ingratitudes of the people of Philadelphia in objecting to Paine's portrait on the walls of the hall be helped to create and without whose efforts the portrait of Washington might have been burnt in effigy—can have the same by sending a stamp and their address to J. B. Elliott, 3515 Wallace St., Philadelphia, Pa.

Special Exhibition

The Denton Collection of Butterflies. Gold medal award at the recent Exposition Universelle, Paris. Albert Rouillier's Art Rooms, 203 Michigan Boulevard, Fine Arts Building, Chicago, February 11 to 23. Admission free.

Five hundred butterflies on exhibition, principally from tropical countries. They are mounted on the "Denton Mount" which does away with the pin and protects them from destructive insects, dust, etc.

William Denton, Jr., son of the noted naturalist, freethinker and scientist, Wm. Denton, is in charge of the Exhibition, and will be glad to make the acquaintance of social radicals who may visit the art rooms.

Friends who wish to call on us may take Lake St. Elevated to Ashland Ave. Walk one block east and one north to 500 Fulton. The Fulton St. electric cars pass our door. The Paulina St. electric, which transfers from east and west bound cars, passes one block west of us. Out of town readers, as well as those living in the city, are cordially invited to call.

The New Abolition. A three column, eight page monthly journal, advocating obedience to the Law of Love in the production and distribution of all values created, or made available by labor. Believed to be the only journal in existence advocating obedience to the great Law which Jesus revealed. Subscription price only 25 cents a year. Address The New Abolition, Topeka, Kansas, U. S. A.

RADICAL LITERATURE.

Songs of the Unhinged Capt. By J. Wm. Lloyd. Edition de Luxe. Verses printed from Kalmecott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. A very handsome gift book. 30 cents.

Wind Harp Songs. By J. Wm. Lloyd. \$1.

The Red Heart in a White World. An Outline of Principles and a Plan of Organization. By J. Wm. Lloyd. 10 cents.

The Ballad of Heading Cool. By C. S. S. (Oscar Wilde). Thrilling, fascinating, truthful. In cloth \$1; paper, 10 cents.

Chicago Conference on Trusts. Speeches, debates, resolutions, list of delegates, etc. Held Sept., '99. This report contains 436 pages, 97 speeches, and 81 portraits. It is probably the most valuable work on the subject in existence. Among the speeches of most interest to Lucifer's readers are those of George A. Schilling, ex-Labor Commissioner of Illinois, Benj. H. Tucker, editor of "Liberty," Samuel M. Jones, Mayor of Toledo, O., Samuel Gompers and Laurence Gronlund. The portraits of these speakers add to the interest of the book. 10 cents.

Penny of Money. A new pamphlet by Alfred B. Westrup. It is a synopsis of his New Philosophy of Money, an exhaustive treatise on the money question. A valuable addition to the literature of the money question. 16 pages. 10 cents.

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Human Rights. By J. Madison Hook. 5 cents.

Digging for Bedrock. By Moses Harman. 10 cents.

Love and the Law. By E. C. Walker. 2 cents; two copies 5 cents; 25c per doz.

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No man is wise enough to foresee the secondary results of any proposed restriction, and no history is cautious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

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The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free thinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. By E. C. Walker. Price 5 cents. For sale at this office.

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Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell. Price, 25 cents.

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Fiction is today the best medium for the preacher of righteousness who addresses humanity.—From the Preface.

THE

British Barbarians

Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Darling, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeanette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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Health Hints and ready recipes. Dr. E. B. Foote's time-tried handbook, comprising information of the utmost importance to everybody, concerning their daily habits, together with many useful suggestions for the management of various diseases; recipes for relief of common ailments, including some of the private formula of Dr. Foote, and directions for preparation of delicacies for invalids as pursued in the best hospitals of this country and Europe. Price 25 cents. For sale at this office.

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ELMINA'S REQUEST. Women who would like gentlemen for correspondents and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENER Snowville Pulaski Co. Va.

Pure Books On avoided subjects. Circulars of these and three months' subscription to a Quaint & Curious Little Magazine all for ten cents. (Positively none free). The Quaint Magazine, 7 St. Paul St., Boston.

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1901/02

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 6.

CHICAGO, ILLINOIS, FEB. 23, E. M. 301. [C. E. 1901.]

WHOLE No. 853.

Thoughts and Deeds.

Life's more than breath and the quick round of blood,
It is a great spirit and a busy heart;
The coward and the small in soul scarce do live.
One generous feeling—one great thought—one deed
Of good, ere night, would make life longer seem
Than if each year might number a thousand days—
Spent as is this by nations of mankind.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts the best.

—Selected.

Period Pointers.

BY C. L. JAMES.

The twentieth century appears to have come in with actual materialization of the sex revolution. The last "Atlantic Monthly"—that magazine whose publishers quailed before Comstock, some twenty years ago, as though the "Times" or "Quarterly" would be dictated to by a Scotland Yard informer—produces an article worthy a place in Lucifer (except that it is too long), upon the absurdity of not teaching children about sex.

Almost simultaneously, I read the most advanced free love news are calmly discussed by the Woman's branch of the Society for Ethical Culture (respectable); that Pilgrim Hall, Boston, cradle of that great Puritanical Inconsistency, whose martyr spirit forever looks forward, and its Bibliolatry, like the other face of Janus, back, has witnessed a meeting, "mostly of women," to demand sexual physiology be taught in the public schools. Last, not least, Frederica de l'Espinasse shows that Iowa actually has added this branch of knowledge to the curriculum.

These things, taken together, must mean that the jam has broken at last; the logs of sex-superstition are off down stream; and we pioneers may be hunting a job of some sort which has not yet become respectable.

Ever since woman began to work regularly for wages, it was clear to some that a sex-revolution impended, and could not stop short of their complete emancipation. Since they began to claim civil rights, the alarm has been general; and most alleged liberals have been principally occupied in proving they did not want a perfectly clean sweep, only to scrub things streaky, as it were.

For about ten years past, it has been generally recognized that the New Woman has come to stay; and conservatism was fain to hope she would be satisfied with existence—like the poor Indian. But if sex has got to be made matter of common school teaching, the jig's up. It always was an open secret that no law, custom, stignette, punctilio, or institution of any sort which the past has associated with this relation, will bear scientific scrutiny. That's why the subject has always been taboo

A correspondent asks, if it be a fact that looking with a

telescope at an object gone below the horizon will cause it to reappear? Of course not. Ten thousand seamen try the experiment every day. What the Koreshanites are befogged by, is that the lower part of a ship or other distant object may disappear before it goes below the horizon. If this phenomenon be due to interference of mists, waves, grass, irregularities of the earth's surface, etc., the telescope by making outlines plainer, may restore the hull etc., to sight. But though the hull is much larger than the top sail, no telescope will enable one to see it as far as he can see the topsail without any.

The hideous Bosschietter murder-case has come and gone, and been almost forgotten. The four young men whom it buried alive, appear, though their actual crime was "Collective," to have been, criminologically about the "Habitual" grade; which is incurable, and in cases like theirs, dangerous. They were rich "sports" who had ceased to find common vice sufficiently spicy—had become epicures and experimentalists in sex-perversion, exhibited the hereditary "sadistic" quality in the hopeless criminal degree. They are, therefore, well where they are. But they won't stay there. Dollars and cents which procured ministers to plead for them even in face of public indignation, will get them out when this hysterical passion has subsided. Poor niggers would have been left to it, and burnt, with the result of making other sadists. Scientific information, to effect that every true sadist needs permanent restraint, from his own point of view quite as much as other people's, would prevent both evils. Such information as the editor of the "Dispatch" spent two years in Joliet for printing, might have saved these fellows' victim. But if it made sin easier to avoid, it might also make sin easier to commit.

Law'norder produces a remarkable kind of logic. Its fundamental syllogism may be stated thus: "Men are bad—therefore they should have power." Very similar is this other. "Obscene publications facilitate vice—it makes no difference that they hinder crime."

Is it "Science"?

BY C. F. HUNT.

Miss Karla Z. Chuboda, a public school teacher of New York, tells of her conversion to Christian Science, and her rejection of that belief, in the "Chicago American" of Feb. 11, 1901. Portions of her story might have been taken from Eugene Sue's condemnation of the Jesuits. She concludes as follows:

"The much-vaunted charity I had by this time discovered was only a theory, pabulum for beginners.

"To the enlightened there was no such thing as sympathy, charity, affection.

JESUS A CATCHWORD.

"'Be self-centered' is the real teaching. Egoism of the most hideous aspect is the true creed [of these people.] Jesus is only a

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catchword, and no ties, human or divine, are held sacred when they come in conflict with the interests of the church.

"Mrs. Eddy, the founder of the sect, is regarded as the incarnation of Christ. Her word is absolute law.

"If I were ordered by Mrs. Eddy to go to the ends of the earth on my head I would do so," says Mrs. Stetson to those whom she instructs in the virtue of obedience.

"I was engaged to a very estimable young man. My heart was his. But he was opposed to the Christian Science. My love for him was accordingly 'treated' as if it had been a sickness. I was simply hypnotized to regard my intended with indifference, and while under this spell I broke off the engagement.

SWEETHEARTS ARE SEPARATED.

"When I came to my senses it was too late. He had left the country broken-hearted. I was told, and I do not hesitate to say that my heart, too, was well-nigh broken.

"Marriage is not looked upon favorably by Christian Science, and when it is pointed out that Mrs. Eddy has been married four times the reply is:

"Oh, she, as the wayshower, must go through all the experiences of the material world to show others how to avoid them. I became thoroughly disgusted with the hollowness and hypocrisy, the downright lying of the Christian Science professions and quit them.

"But my search for truth has not ceased. I am now studying the Vedanta, and I believe my thirst for truth will be slaked there.

"One thing I had almost forgotten to tell. When I was sent forth to make converts for Christian Science I was told:

"Never bring anybody into this church unless he is at least fairly prosperous."

"And that this is the general rule is attested by the fact that the Christian Science churches have none who are destitute."

Christian Scientists resemble orthodox Christians in the matter of repudiation of the rules of reason. They, therefore, have no right to the term "scientist." "Voicing the Truth" with them means denial of the most patent facts. They deny the existence of disease, yet claim to cure it. I have seen persons who, I thought, were aiming to improve society on lines of pure reason, suddenly change under the spell of this queer doctrine, and not only ignore objections based on reason, but make a virtue of doing so, assuming an air of condescending toleration of the unfortunate people they have left in the benighted realm of logic. I have seen them appear triumphant after "treating" ailments which were certain to disappear exactly as they actually did, having run their course. I have also seen them fail to help chronic ailments, and patients are known to die, fail, improve or recover, just as millions of other like cases have done in the absence of such "treatment."

"The blood is the life," and any power of the mind over disease depends upon a quickening of the circulation. Any one can recall a case where a patient seems "better" after an excitement such as fear, pleasure or suspense, and recovery may or may not follow, depending upon the reaction. It may not encourage these "scientists" to reflect that a drink of strong liquor would have a similar effect.

There is no such thing as cure of disease; there is only recovery by natural laws which are never idle where disease exists, yet these people boast as though sickness were a fixture in the body until driven out by their incantations.

In "Feminine News and Views," in the "New York Evening Sun," this question is asked by a correspondent: "If a young woman asks a man to act as her escort to a place of amusement, should she not provide the tickets?" And this is the answer given: "She should provide not only the tickets but a chaperone." And, pray, for whose protection is the chaperone? The man's, the woman's, or that of the editor of the "Feminine News and Views" column of the "Evening Sun"? Of the three, the last named stands in much the greatest need of a guardian.—*Brann's Iconoclast.*

To Prevent Wife Beating.

"The Senate has passed a bill providing for corporal punishment for wife-beaters. The advocates of the whipping post for these offenders, leaving aside for the moment the question as to whether the whipping post can be defended as a mode of punishment, lose sight of one important fact; that the severity of the punishment will defeat its object. Even at the present time, it is difficult to get a wife to testify against a brutal husband, especially the kind of woman most in need of protection; the shame of publicity, especially if there be children, inducing a woman to long endure harsh treatment. The tendency of a severer and more degrading punishment will be to make the more refined women even more reluctant to complain.

"And let legislators remember, that their efforts to protect women from brutal husbands are a pitiful farce so long as the statutes and common laws continue which condemn married women to a subordinate position in the family. Will not a woman hesitate long before complaining when she knows that if her complaint for any reason is dismissed she is committed back to the tender mercies of the man she has just had in court; or even if he be sentenced, at its expiration she is again subject to his cruelties? For divorcees are not for the poor. And if there be children, their custody except in rare cases remains vested in the husband.

"But even stronger than the law is the pressure of economic conditions. A woman with young children is seriously handicapped in earning a living, and it is often the fear of seeing her children hungry that will induce a wife to endure brutality so long as they are fed. When legislators recognize these two facts, and open opportunities to employment so that even a woman with children can easily make a living, or that her friends will be able, as now they often are not, to help her; and remove the legal disparity between the sexes, the question of preventing wife beating will be solved by the wives. It cannot be settled before, and it cannot be settled by anyone else."—*Justice, Wilmington, Del.*

Pretty good. But "Justice" might have said more and not have said too much. It is not merely that the law condemns woman to "a subordinate position in the family" but that law and sentiment condemn her to the family. Why should she be forced to live with a man from whom the whipping post must be invoked to protect her? Along with equality in the family and economic betterment must go freedom of divorce, for rich and poor. But still we have not got to the bottom. The mind must be freed. Sexual superstition, like fashion, enslaves its millions. Multitudes of women who could secure divorce do not do so because they are steeped in ignorance of the essential equities and moralities. They need enlightenment as badly as other multitudes need money; millions need both enlightenment and money. "Justice" has thrown a strong light on the whipping post as an asserted cure for marital ills, but its light does not cover enough ground; moral emancipation must go hand in hand with industrial emancipation.

W.

Too Much Law.

Robert Schilling, in "National Advertiser," Milwaukee, Wis.

A Beloit judge has ignored the marriage law which requires a few days' delay for a marriage after a license has been procured. A similar fate awaits the law that proposes to have a prospective couple submit to an examination by a board of physicians before being legally married. If people would only realize that proper education and training will do more to make men and women better than all the fool laws have ever done, the world would be the better for it.

The world is governed too much now, and "the country that is least governed is best governed," as Thomas Paine said over a hundred years ago.

The laws framed to protect religion were based on a superstitious belief that an offender of the gods might bring down wrath on the whole community.—*Moncure D. Conway.*

Selections from Traubel.

"Conservator"

There is no man all vice or all virtue. There is no saint, no paragon, no summed up good. There is crime but no criminal. There is decency but no saint.

The peasant virtue which wins its heaven by making faces at sin passes the truest play of the game.

No one believes in vice. No one loves vice or takes delight in impurity.

The soul revolts against the law. The law is your straight jacket offered in place of justice.

You cannot solve the problem of crime. Therefore you build jails.

You are provoked to build yourself a stately mansion of earthly pretense based upon a martyrdom of sin. The stock exchange and the bazaar are more nearly at par than quotations affecting either would formally indicate.

You beat down fraternity with the rawhide of your interests and profits and then wonder that men do not love your transgressing ubiquity.

Give manhood a little room to move round in. Confine it, it shatters the near walls of its prison. Then it is lawless. The lawless soul is the soul that asks for a chance to observe the law.

Society everywhere invades me and yet gilds me the first time I invade it.

I am not trusted to go round the corner. I am policed and priested in market and marriage.

I find all four of my bed posts social monitors and the shoes I wear keep tab on my eccentricities of conduct.

Do you think you can save your cities while your bedlam stock exchange continues to exist? Do you think you can save chastity by driving prostitution round the corner out of sight?

Do you think you can add much to any real moral consensus while you neither birth nor breed your children in atmospheres redolent of universal plenty?

Vice may be hunted from ward to ward across the acres of a city without any reduction of the ratios of its poison.

I do not concede that the girl who sells her body is worse than the tradesman who sells his soul.

It is about all one whether you cohabit for money or whether you turn your soul over to a publisher for hire. I do not excuse either. I grieve for both.

The children must be given a chance to be born with good bodies. And after being born with good bodies they must be guaranteed a chance to maintain those bodies pure. Do you not really know that a tremendous percent of what is called crime is simply born of the necessity we labor under of eating food and wearing clothes? And this food and these clothes are hard—often impossible—to get. If we cannot get them by fair we seize or sell to get them by foul means. We do not glorify the deed, but we solemnly sanction it with such rude declamation as comes from a man starved of all social opportunity.

The saviors of cities cannot plank themselves across the gutters and imagine that their cities are clean.

You refer to the girls who sell their bodies for money. But is not everything in the metropolis sold for money? We have the money habit. We speak of the worth of a man in the terms of money. We measure the actor up against the box office. We measure the writer in terms of editions. The girl marries well if she marries money.

Of all tyrannies that tyranny is worse which plays its knuckled part against the derelict. Good-sirs, you rub your virtues into us with a rough palm.

The very first of human life must spring from woman's breast; Your first small words are taught you from her lips, Your first tears quenched by her, and your last sighs Too often breathed out in a woman's hearing. When men have shrunk from the ignoble care Of watching the last hours of him who led them.

—Selected.

A Chambermaid's Diary.

Rarely does one find a story written naturally from life and without falsehood. Rarely do the real working people get much of their experiences into print.

The book named above may count for thousands of silent complaints. It tells the sorrows of the hired girl. It shows the impossibility of honest lives in a false artificial society, divided into master and servant, mistress and maid. How unhappy, dull and wasting are both ends of the forced compact for a means of living to the one, dignity or position to the other. Octave Mirbeau is the author, and Benj. K. Tucker, of New York, the translator and American publisher of "A Chambermaid's Diary." Though the translator has had to suppress some portion of the original, he makes good use of the occasion, offering his apology: "Let me explain that the men whose ugly souls your Celestine does not hesitate to lay bare are types, to a greater or less extent, of most of the men whom we place in our halls of legislation to make our laws, in our halls of administration to execute them, and in our halls of so-called justice to interpret and enforce them, and that among the laws which they have made are some, aimed ostensibly at the suppression of obscene literature, that are really intended to protect from exposure their own obscene lives and those of others of their ilk, and to protect from attack the social evils and political institutions on which they thrive."

And he goes on to explain the little game of the human beasts. This is especially interesting to American women who are beginning to understand the deception practiced upon them, and the readers of *Lucifer* will find the apology a very good introduction to a very readable and interesting book.

What should be the experience of a young woman handled about from place to place not merely to look for a living but to bear the ill-temper of her mistress and exposed to the seductive artifices of their husbands and sons?

No one can read it and think of a remedy for the evil it depicts, if he does not think of doing away with the foundations of the classes of master and servant, so that instead of these, divided by a gulf of "property," each one may be able to live independent of the patronage of another and all may as naturally find it to their advantage to render service as to receive service. But the book is the work of a good story-teller, consequently it is not burdened with a formal moral. Pages 457. Price paper 50 cents.—S. W.

Why Such Discrimination?

Stephen Bell in "Justice"

The Paterson miscreants who murdered Jennie Bouschier have been tried, found guilty of murder in the second degree and are safely out of the way for a good many years. It is well. Imagination recoils from picturing what would have happened had black men committed that crime. That the perpetrators would have been lynched goes without saying, and the remainder of the negro population would have in all probability been materially diminished. It would have proved beyond the shadow of a doubt that all negroes are congenital beasts and that they deserve to be swept off the face of the earth. Why the existing facts do not prove the same thing of all white men I leave to the "nigger-burners" for solution.

Plain Words.

The woman question is very much in evidence and the extreme conclusions arrived at by some have a tendency to render it obnoxious, particularly to such as view it only from the surface. As a sort of tonic, "Plain Words on the Woman Question" by Grant Allen with remarks by E. C. Walker, No. 9 of the Light-Bearer Library published by M. Harman, 500 Fulton Street, Chicago, Ill., ought to be read with pleasure and profit. The writer makes it startlingly prominent that the continuance of the race depends on continued reproduction. In other words we are confronted with a "condition and not a theory" as Cleveland once said. The price of this little magazine is but five cents.—Bayonne (N. J.) "Standard."

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

George D. Herron and His Critics.

Since January 6 this well-known socialistic reformer has been lecturing every Sunday afternoon to large and very enthusiastic audiences at Central Music Hall in this city. The object of these lectures appears to be to persuade people to adopt what he calls the "idea of Jesus" as their rule of life. Treating this popular propagandist as I should myself wish to be treated I quote a few characteristic paragraphs from his last Sunday's lecture entitled "The Economic Goal of the Will to Love," as reported in Monday's "Chicago Record:"

Jesus was not a Christian, according to any common usage of that term; he was something infinitely more than that. Nor is it correct to speak of Jesus as a socialist. He was something infinitely more radical than that also. If we were obliged to speak of him and his ideas in our modern sociological terms, we should have to call him a communist; that is as near as we come to a definition. Yet his was a communism that extends through the whole range of being. It takes in both the economic and spiritual life, and everything else that life is.

My insistence on socialism is not that it fulfills the idea of Jesus, but that it will have to come first in order for his idea to have ground to stand upon, or find a working basis of social fact from which to appeal to the common faith. Socialism is a world movement in the direction of the kingdom of heaven. The socialistic society must precede communism and its free individuality, just as the foundation must precede the building, or the plant precede the blossom. We can at last come to liberty only out of the socialistic experience of labor association and economic unity; only by socialistically learning how to all work together for the good of all, and for the joy and free individuality of each.

NATURE PROVIDENTIAL.

Taking up now the communistic idea of Jesus, it is well for us to consider first how he always appealed to nature for its justification. Nature is providential in its resources and communistic in its processes, and from the plain facts of nature Jesus argued to the fatherliness and communistic self-giving of God, or the spirit within nature. It makes no difference to the sun whether it warms a poor man or a rich man, a beggar man or a thief; it does not discriminate between the orthodox and unorthodox, the good and the evil; the sun distributes its life and warmth by an all-inclusive and non-exclusive communism. And this is the way God acts, the way the universe acts.

I have listened to a number of these Sunday afternoon lectures and have found them very interesting, both as to

matter and manner. Mr. Herron—"Professor" Herron as he is commonly called, iterates and re-iterates the statement that "socialism is a road, not a goal." That the goal to which socialism leads, is the "free individuality of each" human being. In its last and logical analysis there seems no difference between the teachings of Herron and those of the "communist-anarchists." In fact I think the definitions of his ideal man, Jesus, are in almost the exact language of anarchist-communism. He frequently tells his hearers, in effect at least, that we must not stop with the Jesus of the "Synoptic Gospels," but should reach out for something still higher and better. He tells us very distinctly that no man and no god is good enough or wise enough to follow as authority. That "to be merely obedient to authority is to have the soul of a slave." That "authority has always been truth's deadly enemy; never its protection. Authority is truth's tomb," etc.

In the first lecture of the present course he used this language, as reported by the daily press:

THE SOIL MUST BE REMOVED.

Deeper than the capitalistic system is the false thought of life in which it is rooted. Not only must the system be uprooted, but the soil that sustains it must be removed. That soil is the thought that it is necessary for some people to use and rule other people, either for the good of the ruled or for the good of the ruling class. Our whole civilization and culture are built out of the various forms of private property in man. The capitalistic system is merely the enforcement of this world system of human ownership.

A WORLD OF HAND-DRIVEN SLAVES.

Let us not be deceived by academic and ruling class notions of liberty. We are not free. The meaning of liberty has scarcely dawned upon us. We are, on the whole, a world of hand-driven and perpetually frightened slaves whose best manners are still in the cringing state and whose religious teachings are thoroughly servile, in source and effects. Whether it be labor of hand or mind, it is labor done under some kind of lash or menace, some kind of fear or coercion. The labor of the world has love at its heart, but it has a slave-built civilization on its back and the slave fear in its soul. Our thoughts are the thoughts of slaves and our deeds are the deeds of slaves and we pray the prayer of slaves and we breathe the air of slaves.

SELF-OWNERSHIP THE SUBSTANCE OF ALL LIBERTY.

The economic, religious and political crises are all one and their solution must be one. These crises alike proceed from the increasingly determined and intelligent struggle of man for the possession and direction of his own life, for that self-ownership, which is the soil and substance of all liberty.

THE TRUE HOLY BIBLE.

We ourselves are the true holy bible—the unending scripture of heroic daily common life. Deeper than man's slave history, at the heart of his slave labor is the divine presence of the eternal will to be free. As the knowledge of who and what he is increases man learns how surely his own freedom must be his own achievement. No master can hand down freedom to the people. By their own faith must life and labor purify themselves from the marks of slavery.

THE GODS ARE DEAD BUT MAN LIVES.

The new religion must gather into one liberating meaning and purpose the detailed works and facts of life and let these be its faith and sacraments. We do not need to look into the heavens to find God. We need not implore the skies for strength or hunt the mysteries for wisdom, for the human individual is the divinest and wisest force. The gods of the priest and politicians are dead, but on the social horizon breaks the day of the unfeared average man, who stands upon his own divinity while he brings forth lovely and heroic deeds out of the workshop of ordinary experience and moves out to disclose his own

free individuality as the final and wonderful reality of the universe.

BUILDS UPON THE DEVIL, AUTHORITY.

The orthodox church builds upon that devil, authority, which Jesus sought to destroy, and the church is the chief teacher and exemplar of supreme immorality.

A few nights since I went to hear J. Stitt Wilson, one of the five leading evangelists of the "social crusade" in Chicago, who was advertised to speak at the "Chicago Single-Tax Club." The speaker failed to appear, but the time was occupied by Mr. Moehle and others in criticizing the Herron movement. The chief point in these criticisms seemed to be that Mr. Herron and his friends were not practical reformers; that they dealt in glittering generalities but formulated no plans whereby the "Kingdom of Heaven," the reign of Love, Brotherhood and Justice, could be practicalized; whereas the single-taxers were working on practical lines for results that are even now possible of attainment. These anti-Herron arguments were presented with much earnestness and plausibility and were listened to by perhaps two hundred persons—a small audience as compared to the multitudes that weekly hang with almost breathless attention upon the utterances of the chief apostle of the modern "Jesus Idea;" which idea, by the way, seems to be much like the lover's idea of his beloved one, something incomparably better and higher than the plain facts warrant or justify.

But now a new and, presumably, a far more formidable opponent of this social crusade has taken up the cudgels—the HATCHET, perhaps I should say! Side by side with the report of the last lecture of Mr. Herron is a carefully written column article by John V. Farwell, one of Chicago's millionaire merchants, and leader in political and civic affairs of the great city. Under the head "Prof. Herron's New Church," Mr. Farwell undertakes to show, by serious argument and by ridicule, that there is no need of any such new church, and moreover that the tendency of such teachings would be to bring world-wide disaster. This defence of the capitalistic social, political and religious systems closes in these words:

Meanwhile we can all learn one of the commandments. "Thou shalt not covet" other men's possessions, with great profit to individual character. Coveting other men's brains and capturing them by the necromancy of such socialistic sophistry is so much worse than coveting one's ox or his ass that it cannot be described in human language. There is no excuse for deliberate deception as to what men can do to escape from business or political ends.

The fact that the Herron lecture course has put the champions of the old systems on the defensive, and that they accept the challenge of newspaper discussion is a hopeful sign of the times. Also that the great dailies—all of which are believed to be owned by capitalists and conducted in the interest of the rich, the conservative, the conventional, the established, and therefore opposed to all radical innovations—that these papers open their columns to reports and discussions such as these, is another suggestive and hopeful sign that discontent with the old and desire for something better is becoming so pronounced and wide-spread that public journalism can no longer ignore its existence.

M. H.

Do not flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the closer are your relations with a person the more necessary do tact and courtesy become.—*Oliver Wendell Holmes.*

The Sex Revolution.

C. L. James—see first page of this issue—thinks the "sex revolution" already an accomplished fact, and gives some reasons for so thinking. That our correspondent did not mention all, or the half, of the pointers showing that the said revolution is really here we have only to read the current news and listen to the platform lectures of the various reform clubs, especially in our larger towns and cities.

Even the pulpit, the least progressive and last to change, of all our educational institutions, has been invaded by the revolutionary spirit, as attested by a sermon preached by Mrs. Roberts, wife of Dr. J. E. Roberts of the "Church of this World," a very popular clergyman of Kansas City, Mo. This Rev. Dr. Roberts does not accept the dictum of Saul of Tarsus, otherwise called Paul, that women should "keep silence in the churches," and so, during his occasional absences his pulpit is filled by his wife.

On a recent Sunday Mrs. Roberts preached a sermon on marriage and divorce in which she took the ground that

Marriage is simply a contract with which religion has nothing to do, and should be dissolved by mutual agreement.

In all cases of mutual agreement the courts should have the right simply to witness the transaction and put it on record.

When forced to recognize marriage as a failure is it not barbarous to compel the perpetuation of that union?

The State has no more right to dictate when people shall marry than to say when a bankrupt shall begin business again.

These paragraphs are characteristic of the entire discourse, which was listened to with deep and unflagging interest to the close, by her large and very intelligent audience. If in every town and city a few intelligent women could and would emulate the example of Mrs. Roberts they would practicalize the most radical and far-reaching of all the revolutions known to the race since man emerged from primitive barbarism or savagery.

M. H.

Combination Offers.

LIGHT-BEARER LIBRARY—Monthly magazine, forty-eight pages each, price of twelve numbers (nine of which are now ready) fifty cents—and Lucifer one year of fifty-two numbers, price one dollar, will both be sent to new subscribers for one dollar and twenty-five cents. Single copies of the magazine will be sent for five cents; sample copies of Lucifer free.

LIFE HISTORY of Moses Harman (in preparation)—four hundred pages, bound in cloth with portrait, price one dollar (sample pages of which book will be sent on application), and Lucifer, one year of fifty-two numbers, price one dollar, will both be sent to all new subscribers for one dollar and fifty cents.

Lucifer Fifty Cents Per Year.

To meet the universal demand for CHEAPNESS in literature we now offer Lucifer one year, of fifty-two numbers, for fifty cents to new subscribers, in clubs of five or more; or five years ahead to one subscriber, whether old or new, for two dollars and fifty cents. Will not our "Committee of Ways and Means,"—which committee includes all our helpful co-operators everywhere, make a note of this and act accordingly? We send out many hundreds of samples free, every week, and from this lavish sowing of seed-thoughts we reap a small harvest of subscribers. Will not our friends whose work and that of Lucifer are one and the same, put forth a little effort to secure yearly subscribers, as well as trial subscribers, to these winged seed-sowers?

Light-Bearer Library No. Ten

of New Series, (now in preparation) contains "Marriage—an address delivered by Juliet H. Severance at the International Congress of Preetbinkers, in Chicago, October 4 1893." Price of single copy five cents. Price of the Library, per year of twelve numbers, fifty cents.

The Story of Stumbling.

BY LUNA HUTCHINSON.

All the reforms of the present day are blocked by the bible and its wrong interpreters. Every idea advanced is met by the question: Is it according to scripture? Not, is it in accordance with facts? But the time has come, when facts are to give testimony, instead of fiction and tradition. When the question is asked, if the union of a man and woman, pronounced man and wife by the words, "so long as you both shall live," is it the truest and best form of marriage law? The bible is brought forward to confirm it to be so; when the experience of all times proves it to be false and a libel upon human nature. Those who are united by anything else than love or soul affinity, can by no human laws be truly married or united, and such ties can never bind two together for life, they attain the full development of mental growth. The word should be changed to *love*, and this be the only solution of marriage ties, and the one and most important question in divorce "Do you both *now* love?"

This word *live*, only needs changing one letter, to make the *in* o, and the stone of offense and rock of stumbling would be removed from the pathway of married life. "Blest be the tie that binds;" but the tombs of millions of dead loves and blasted lives, have been shut up and hidden from the world by the wrong idea that man could make laws to govern this greatest power of soul-life, which controls the whole universe of matter and of mind.

Double Stars

"Chicago American"

Vast spaces in the universe are inhabited by complicated creations known as double stars. This earth also is populated by double stars, each double creation consisting of one man and one woman. The fact that the man revolves around the woman proves that she is the greater creation in the human double star arrangement.

The very young man looks forward, as the very old man—except the happily married—looks backward, to existence with some woman.

Every contented man finds life tolerable because somewhere in creation, near or distant, there exists a woman who is to him what the sun is to the planet.

"Without woman the beginning of life would be helpless, the middle of life without pleasure, and the end without consolation."

We may add that without women newspapers would be dull, books and plays without plots, life without surprises and death as free from sting as any gentle butterfly.

Men deceive themselves as to their own importance on this earth.

The really important thing is woman. Nothing interests us seriously unless a woman is involved.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will you make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

So long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst for military glory will ever be the vice of the most exalted characters.—Gibbon.

VARIOUS VOICES.

Sam Hauptli, Calif.:—Enclosed I send three dollars; one for "Hilda's Home;" one for back dues on Lucifer, and one more to pay for another year. Send me "Kareza" and I will remit. Have been absent in the Klondyke, since '98, and don't know who got my paper during my absence. I should have written you from Dawson, when my subscription expired.

[Glad to hear from Friend Hauptli, after his long sojourn in the frozen North, and glad to know that he is willing to pay back dues on Lucifer notwithstanding he did not receive the paper. If he had notified us of his change of address we should have freely made the required change. M. H.]

Ralph C. Clyde, Portland, Ore.:—Enclosed you will find the names of five new subscribers and the amount of their subscription. The balance is for the books you left with me. Disposed of nearly all of them. Would make a suggestion to you that I believe is a good one. When sending sample copies it would be advisable to enclose a trial offer subscription blank of the thirteen weeks offer. Just before the thirteen weeks are up send them permanent subscription blanks, as by that time they will thoroughly understand the noble teachings and will undoubtedly become steady subscribers, for I cannot understand how they would do without it. All the subscribers in Portland are well pleased with the Morning Star and are recommending it to all their friends.

M. C., Calif.:—I am a Lucifer woman, but my friends are all opposed; so I read my friend's paper, paying half, as she otherwise could not take it. I write now because I am much concerned in regard to another Lucifer woman and her husband. You send her the paper gratis, as I understand. They are in dire want, in great distress, and if not relieved will not remain long on this side of life. If they could get to Home, Washington, where they could have an acre of land, free wood and a garden, with his small soldier's pension they could get along. They are now in Los Angeles, Calif., both too ill to work. Can, or will, any of our friends help them? They do not know, and I shall not tell them, that I am writing this to you. Twenty dollars would, on a pinch, take them through the quarter. Now, friends, these people are worthy. They are faithful workers for the good cause we all have at heart—when they are able. Their names are Sadie A. and W. P. Magoon, Station A, Los Angeles Cal. I leave it to you whether to put their names in the paper or not. My own name I give you but not for publication, on account of my family.

[Many of our readers will recall the names of Sadie A. and W. P. Magoon, as former contributors to these columns. They have been readers of and co-workers with Lucifer for more than a dozen years. That they should be left to suffer and die for lack of the common necessities of life would be a sad reflection, not to say a very serious indictment against the liberality, the humanity, of our well-to-do reform workers. If any of our readers feel that they can afford to do anything for this worthy and needy couple, Lucifer's office will receive what they are willing to give and will see that it reaches the right destination, and is properly credited to the donors. M. H.]

Friends who wish to call on us may take Lake St. Elevated to Ashland Ave. Walk one block east and one north to 500 Fulton. The Fulton St. electric cars pass our door. The Paulina St. electric, which transfers from east and west bound cars, passes one block west of us. Out of town readers, as well as those living in the city, are cordially invited to call.

The mighty wrought thro' the ages—
They plowed with the lance,
They sowed with the bow,
They reaped with the sword,
But titter the fruit of their tillage,
The truth of the crushed,
The peace of the strong.

—William Kent.

"In the good old days children had a father and mother, but divorce changes all that."

In the good To-day there are children who are better off than that, all as a result of divorce. They have two fathers and two mothers and love 'em all. And are far happier and are better surrounded than when they only had one. Then I know other children who have one father and one mother, who are brought up in a family jar—all because their folks will stick to the good (?) old-fashioned way. . . . When a family ceases to generate love enough to keep it together it should disintegrate.—*The Nantulas*.

When I die I wish but two words written on my tombstone—"Infidel" and "traitor." Infidel to a church that could be at peace in the presence of sin, traitor to a government that was a magnificent conspiracy against justice.—*Wendell Phillips*.

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WHOLE No. 854.

Lais.

Is the flame but of shame that dances and dies
In the pleading depths of thy childish eyes?
Are the serpents of sin but asleep in the lair
Thou hast twined for them here in thy radiant hair?
Is it blood of thy victims that ripples and drips
Through roses of ruin to laugh on thy lips?
What strange, sweet presence of evil is thine,
Thus dainty and deadly, oh, sister of mine?

While our virtues but reign among virtues dethroned,
And the rod forbore, and the crime condoned,
And the sin, and the tear, and the rain, and the flowers
But make up the sum of this being of ours:
What terrors have seized thee—what ills beyond prayer,
Oh, Priestess of Sorrow, of raiment so rare—
That naught may atone for this sweet sin of thine,
Though bitter the penance be, sister of mine?

Thou wert artless the storms of hot pulses to shun,
When Love and her sister embraced and were one,
And the woman of Thessaly, casting her stone,
Wears the scorn of thy guilt as a screen for her own:
Yet thy kiss betrayed womanhood shameth its foe
In the crust thou hast shared with thy sister in woe—
In the pearls of sweet pity and patience that shine
Through the wreck of thy purity, sister of mine.

Lo, a bud may be bruised, yet the spring is not done,
And the day does not die for a spot on the sun,
And the penitent prayer and the chastening tear
Are but frozen to hate by the ceaseless sneer!
Oh! the pity of wine into hemlock turned,
And of ill that is borne when the good is spurned,
For the deeps of my being are mirrored in thine,
Thou art near to me, kin to me, sister of mine.

—From the Dead Bird.

Illegitimate.

BY WILLIAM PLATT.

ROOM SCENE. (Mother and son sitting at table, both pretending to read, both anxious.)

Mother: It is sultry. (Pause.)

Mother (very tenderly and quietly). Where have you been this evening, my own son?

Son (laughing cynically): Amusing myself! (Pause.)

Son (without outward calm): I have broken with May Rigby.

Mother (in deep sorrow): Broken with your sweetheart?

Son (bitterly): I said "with May Rigby"! (Pause.)

Mother: Why have you broken with your sweetheart?

Son. You must not ask me that; I cannot say it. (Pause.)

Mother: Your sweetheart had a lover once, a so-called lover; a man who betrayed and deserted her; like an honorable woman she told you this.

Son (bitterly): She told me tonight; that is true.

Mother: And you answered her? (Pause.)

Son: Yes I answered her!

Mother: And you said?

Son: Once is enough—why torture me? (Pause.)

Son: How did you know about it?

Mother: She told me.

Son: She seems fond of telling it. (Pause.)

Mother: When a young girl reaches womanly years, she becomes ringed in with terrible dangers; and the most terrible of all are those which lurk in her own innocence and in the fullness of her own soul.

Son: I don't understand your meaning, Mother.

Mother: Hear me to the end.

Son: I don't know what it is you wish to tell me, or what way it may tend; anyway, words are useless; my course is taken, and I am sick to death, sick to death.

Mother: I do not wish to turn your course in any way;—something I wish to say to you if you will hear it.

Son: I am listening, Mother.

Mother: Terrible dangers lurk in the young girl's innocence and in her own fullness of soul; and yet it were worst of all if they were not innocent, and if their souls had not a rich fullness. But in the time when their lover comes the innocent and full-souled give to him, yes, they give themselves, everything; unless they be more calculating than innocent, their lover may take from them all he asks. It is sad for the woman if the man has not honor.

Son: What of the woman's honor?

Mother: Is it dishonorable to give, however fully and freely? To take may be dishonorable,—to give cannot be. It is the woman who does the giving and the paying for—what does the man pay in such a case? He is not made a thing of shame. His laughter is not embittered.

Son: I do not defend the man; but shall the man take all the blame and the woman none?

Mother: The woman none, my God! Does the woman take none! Does he have to bear the fatherless child? Does he carry it in the womb through months of sickness,—each pang made a hundred-fold more bitter by the dire tragedy of the desertion, each agony out-horrored by the Hell of her lonely secrecy—alone and friendless when all friends should smile; without one kiss on her lips when the lover should kiss, oh so often! The terrible temptations of ghastly unnatural revolting means of tearing away the dread responsibilities; and at the last the darkly-hushed delivery worse than death, entombed from the knowledge of the air, cadaverous, fearing even to moan, bloodless, hideous, hidden even from her own inner soul that dare not look on, while the stricken limbs and straining entrails desperately end the task—the task that love should have so lightened and hallowed! . . . Does not the woman pay?

Son: Yes, but . . .

Mother (interrupting fiercely): But I have told you nothing of what she pays! It is after the child has come that she pays. She loves the child with a love like a burning furnace—loves him the more because she pays for him in shame and anguish and loneliness and heart-ache; and because he has no father she schemes all she knows and suffers anything for his sake. She has to humble herself and whisper her shame to her parents, and get money for his maintenance. She has, worst trial of all, to part with him for respectability's sake, lest she be

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cast adrift and have no means to provide for him; this lie to herself and him she consents to in return for the money her parents give her and that she spends on the child. Oh the burning nights that she longs to see him, and the agony of her aching breasts! And the years pass as she lives this lie; and she longs and longs for him, and hates the respectability that parts her from him, and hates the parents that would cut her adrift if she refused to live this lie for respectability's sake; and she longs to cry the truth in the face of all, and say—"I am a mother, and motherhood makes me pure and holy! I despise you and your lies, you men and women of the world!" but she dare not, being a timid woman, and having a child to keep—to keep at the price of her lies and the shame of her lies. And she hates her parents that part her from the child, and she wishes them dead, yes, dead, that she may lie with the child and have their money to spend on the child—yes, all that is true as I am a mother! And you men who know not how mothers feel, you dream of vague shadows of women, not flesh and blood, but creatures of air and a dream, and embellished with some fiction of bodiless purity which you love because it contrasts with your own earthly full-fleshed passion; but I, I tell you, we too are of flesh and blood; and when we encourage you in your dreams we but deceive you, because we must have help to get the child whom we always long for, whether we know it or not;—you are strong and can overcome us, but we are frail and must deceive you and encourage you in your delusions;—but when you have us at bay we can confess to you desperately that we are passionate mothers, and can do terrible things when the stress of our hour is upon us!

Son: Mother, what are you saying; is there not virtue in women? have I not seen it in many an honest married woman—shall I not choose such a one? refuse. . . . the other?

Mother: Marry the woman who would give herself freely to you without any lie! be true to her; she loves you! The woman who stays to insist on her bond will stay to calculate the money-value of her married embraces! I know them, these cold respectable ones; they would mock me and I them! The market-price, the highest market-price, that is what they seek for their charms; they know the value of every kiss and every smile. . . . they have mocked me, and I them. . . .

Son: Mother, do I understand. . . . what you meant when you told me always that my father died young. . . . and why it was that in my early days I lived apart from you? . . . Kiss me on the mouth mother!

(She kisses him. . . . Pause.)

Mother: And what will you write to that woman who came to me, trusted me, told me all her sad, tender story. . . . that woman whom you called sweetheart and kissed on the lips?

Son: What could I write her except that a woman's purity is intense and real beyond the possibility of any man's smirching; that her motherhood is holy, and the thrill of her breast is sacred beyond even the power of God to gainsay—that I love her and would fain have her if she could still love me.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Wherever you have most vaccination and inoculation there you have the most smallpox.—Dr. Pickering, Leicester, Eng.

Jealousy, "Fallen" Women, and Marriage.

In another column D. Webster Groh suggests the organization of a Press-Writer's Club. We frequently receive papers containing communications by Lucifer's subscribers and much effective work is doubtless done by them. A friend of Lucifer in the Antipodes has recently taken part in a discussion of the marriage question in the columns of "Morning," of Adelaide, South Australia. The following are paragraphs from one of her able articles:

"'Barley Wine' speaks of Othello. 'Deep down in most men,' he says, 'is a sleeping Othello.' Tennyson hints at a sleeping or latent ape and tiger also, but advises us to let them die. Why should latent jealousy have a sop thrown to it, any more than latent cruelty or latent vice of any kind? Let people learn to grow ashamed of jealousy. The Bible says 'jealousy is cruel as the grave.' How then can jealousy be any part of love? It is a great mistake to think it is. But marriage does not exorcise the demon of jealousy by any means. There are plenty of jealous husbands as well as jealous lovers. 'Barley Wine' supposes that in a state of greater freedom, 'instead of a peaceful-minded community, following business, science, and art, we should have liaisons, jealousy, and violence.' I would ask him, have we not these now? Sometimes, considering the shocking state of corruption and vice that is co-existent with marriage, I have wondered if things could be worse in freedom. Grant Allen plainly shows that marriage and prostitution are inseparable, that is, taking the whole community. So also does Mr. Lilly, who quotes Mr. Lecky in support of the contention that it is to the existence of the immoral woman that other women, even in sheltered homes, are enabled to maintain their required standard of purity. 'This idea,' says Mr. Lilly, 'was held by St. Augustine 1400 hundred years ago, and is still more true now than then.' The obvious conclusion then is that the so-called morality of society is founded upon immorality—or at least cannot continue without it. When we consider that hundreds of thousands of women every year die in misery, suffering, and shame solely as the result of their unnatural lives as prostitutes, we may begin to ask could things be much worse under a state of no marriage at all? There would, at any rate, be no proscribed class then. Why should there, in the nature of things, be a section of women in the community set apart and degraded and called 'fallen' women, for acts in which men also have part—when we never hear of 'fallen' men? It is because society forces these women to assume this hideous and unnatural life, by shutting out from them all other means of livelihood, except the very hardest, and for one tumble or so-called 'fall' compels an 'unfortunate' to remain forever in the mire. We write a good deal of emotional poetry on this subject—but we need to acquire a stronger sense of common humanity and justice, it seems to me, and put it into practical execution in our general conduct.

"Will it be believed that Mr. Lilly, in the same article ('The Problem of Purity,' New Review, Jan., 1895) in which he contends for the necessity of the existence of the social evil, yet says no pity should be extended to a woman who is guilty of a lapse from purity? 'We must uphold,' he says, 'in all its severity, the Christian idea of purity. In whatever degree you tamper with that ideal and derogate from its strictness, you demoralize woman, you degrade the ethical tone of society, which depends upon her as the guardian and priestess of chastity. . . . We must reject, as utterly invalid, all excuses for the breach of it; especially the excuse so often urged on the ground of the weakness of women. But while vindicating the inexorable and indefeasible claims of conscience, and of the moral law and the free-will which is the very condition of moral responsibility, we must not, as men of the world, shut our eyes to the facts of life.'

"What are we to think of the moral perception of a man who can strenuously insist upon a strictly Christian ideal of purity, and at the same time believe that the existence of a scorned and depraved class is necessary for the maintaining of that purity? What is left to us but to sorrowfully conclude that

the truly Christian idea of a scapegoat necessary for the sins of the people is so firmly rooted in his mind that it has perverted any natural ideas of justice! Moreover it is certain that the ideal of purity Mr. Lilly so strongly advocates must be taken for granted as applying to women only, as Mr. Lilly in the same article urges the measures known as the Contagious Diseases Acts.

"Now, I ask, would not any true woman, on reading the statements of Mr. Lilly, and Mr. Lecky also (latter's most eloquent, most touching, and quite famous passage concerning the 'fallen' woman, whom he denominates 'the most efficient guardian of virtue'), if she believed them to be true, feel moved to the quick, and demand mentally to take her place by the side of her seared and blackened sister, so sorely wounded in life's fearful battle! Would she, could she, go on the same feeling that she was shielded from the cruel arrows of sensuality only by that poor quivering form? I do not overlook the fact that Mr. Lilly guards his position by saying, while human nature is as it is now, we cannot dispense with the social evil, but he quotes St. Augustine to show that it was so 1400 years ago, and he says himself it is no better now. Then I maintain (since we are not responsible for human nature, but only for making the best of it) what is necessary, if it comes to that, must be right. Not that I believe for one moment that, even with our unaltered human nature, the existence of prostitution is necessary or can be defended, and it is not only in connection with this most crying of all evils that we can see weak, indefensible points in our specious modern morality, which beholds in our present rigid marriage laws the summum bonum of all legislation on the question. There are evils within as well as without the marriage contract.

"Laws are only an outgrowth of the people themselves, and need to be continually adjusted to suit our growing requirements. It is evident on all sides that we have long outgrown our cramping bonds of the present marriage system, which makes no allowance for alteration of circumstances caused by accident, illness, varying men's growth, or any other unforeseen occurrence which may cause a change in the feelings of the contracting parties, and for which they are wholly irresponsible.

"Barley Wine" could not fail to be delighted with the diction and style of the book, and I venture to think the ideas also would commend themselves to him."

Shall We Have Press-Writers' Clubs?

BY D. WEBSTER GROH.

Lucifer has doubtless done an immense amount of good by educating its readers on questions that other papers would not give a hearing, and the only regret is that it reaches so few people; but now that the daily and weekly newspapers are growing sufficiently liberal to admit letters from their readers on almost every topic, Lucifer's readers could increase its power a thousand fold by each one joining the Rationalist Press-Writers' Club and pledging himself to write one letter each week (to some daily or weekly newspaper) based on some article that appeared therein, and commenting thereon in a freethought vein. Editors of these papers would thus gradually be liberalized, even if they did not print the comments, and those that were printed would, in some cases, reach hundreds of thousands of people, where the papers had that number of circulation. Each of Lucifer's readers would thus become an "associate editor" so to speak, of the papers in which he got his letters printed, and aid in forming and controlling public sentiment on the questions he thus elucidated.

These letters should be brief, pointed, courteous and mild, gradually becoming more radical as time rolls on and editors are educated up to publishing them.

The farther they are sent the better, as editors are tempted to publish them to show their readers how far abroad their paper is read and commented on. Nor need the writer be a subscriber or regular reader of the paper, as editors don't know

but that he buys it regularly from a news agency, or get it from a friend or otherwise, so that his comments can be gathered from a printed or written extract just as well. So, if Lucifer printed weekly a lot of such extracts appending thereto the name and address of the paper from which they were taken its readers could all write simultaneously to the editor and deluge him with comments and criticisms. Not knowing how or why it was done it would surprise and mystify him, and make him think that Prethought sentiment was rapidly increasing, and induce him to cater more to it and less to superstition in future.

Lucifer's readers can voluntarily do such work without joining the Press-Writers' Association or Club, but as concerted action is more effective, and old writers can give younger ones suggestions, they would better join the Club, which costs nothing whatever.

While each reader would thus be leading some editor to lead his readers farther toward Rationalism, you, Mr. Harman, would be leading your readers in this grand work and be Commander in Chief, and by properly dividing your Press-Writers in several divisions with the understanding that the first division write the editor of paper from which you printed extract No. 1, Division No. 2, comment on extract No. 2, &c., &c., you could simultaneously direct a score of divisions on a score of papers without any one but those in the secret even suspecting how or what was being done, which would make it extremely effective. Those unacquainted with the Press-Writers' work have no idea what an immense amount of good they are doing. Your readers should by all means join us. Friend F. B. Livesey, Sykesville, Md., gives full particulars to all applicants free of charge.

Respectable Lies and Liars.

"CONSERVATOR."

Your churches are founded upon vice. All respectability finds its origin in the jot and tittle of the alleys. The city rises grim visaged out of ashes of sacrificed beauty. Do you not suspect the system which throws fair women to the dogs in order that you may enjoy your extension of municipal conceit? You have eyes only for the brutal wrong which turns me drunkard. You do not see the subtle wrong which made you gentleman. The gentleman emerges from the sewer. He is saved by a hair. Society finds its choice occupation in making it hard for men to be decent. It keeps one man dirty and gives another a bath and says: "Behold! you have here in epitome all social contrast!"

What a mess you make of honesty. Your honesty. How did you save your primitive honesty from the general wreck? Are you sure you have not acquired some suspected probity in the melee? Are you quite sure your honesty is yours while so many honesties go round looking vainly for masters? What right have you to your virtue while others remain degraded?

You are a rung or two up and you kick off those who attempt to crawl along back of you. You bug the delusion of your safety. You imagine that your house is fireproof and yet you drop these matches on every highway. Do you suppose that your advantages are given you to use? They are given to try you. He who uses them is worse than the man against whom they are used. You hold your virtue in trust. Cloak it in whatever sanctity of seclusion, it rots you root and branch.

You think to save your city by drawing hard and fast lines between its good and bad. Yet go on adding asylums and jails to an already bursting list. You make it impossibly hard for a man to walk straight any given line of conduct. His bread lures him to right and left, down and up, into all avenues of trespass. He could not if he would more than pay lip service to social rectitude. Some day man will give man a chance to be honest. We will then see how much of him let alone would observe the simple laws of life.

I am not concerned to prove that there is enough and too much for all, though both facts could be easily demonstrated, but to demand that those who do the world's work shall have the pay.—Horace L. Traubel.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Marriage Customs of Hebrews and Greeks

Of all the ancient nations, tribes or peoples who have made their impress upon the laws and social customs of the nations of modern Europe and America, it will perhaps be conceded that the Hebrews and the Greeks stand at head of the list. Both Hebrews and Greeks came, probably, from the same original stock—the Phœnicians, the builders of Tyre, of Sidon and of Carthage, and who were the most enterprising navigators, merchants artisans and inventors of ancient times, so far as we know.

According to their own records neither Greeks nor Hebrews were monogamous in their conjugal or family relations, in the formative stages of their respective nationalities, and to students of sociology it might be interesting to inquire what relation the marriage customs of these peoples held to the characteristics that gave to the Greeks their pre-eminence in war, in art, in literature, oratory, etc., and that gave to the Hebrews pre-eminence as merchants and financiers.

The basic fact, the most important factor, in human life, is the fact of sex—the differentiation of human beings into the two divisions or halves, female and male. Through and by this differentiation the race is reproduced, from generation to generation, from age to age. What more reasonable, then, than that the manner of treating women—the sex that mainly bears the burden of reproduction, should have much to do with the formation of racial, tribal or national characteristics.

Among modern authors, thinkers and investigators along the lines of sex, reproduction, marriage etc., there is perhaps none whose opinions deserve more respectful attention than do those of the doctors E. B. Foote, of New York, father and son. The works of the elder of these medical gentlemen have been before the public for nearly half a century and have been accorded a very honorable place in the medical hygienic and sociologic literature of the century just closed.

In his lately issued "Home Cyclopedia of Popular Medical, Social and Sexual Science," a work of more than twelve hundred pages, there are nearly four hundred pages devoted to a careful, searching, and apparently candid and unprejudiced examination of the sex question, its manifold relations to human life—human happiness and welfare.

In order to treat the question of sex and reproduction in scientific manner it became necessary to examine the marriage customs of all nations and peoples, and particularly of those nations to which we moderns look for examples, or standards of excellence. As already mentioned, it is to the Hebrews and to the Greeks (and their imitators the Romans) more than to any other nations that modern Europeans and Americans look for instruction, for models in social or associative life. In speaking of the marriage customs of the Hebrews Dr. Foote says:

According to the Mosaic law, a man could repudiate his wife for the slightest cause. The wife constituted a part of the estate, and reverted to heirs the same as property. Moses looked upon woman as only an instrument of procreation. Under his laws, polygamy prevailed to a greater extent than in all oriental Asia. In his expedition against the Midianites, an immense number of prisoners were taken, and he directed that every male among the little ones, and that every woman who had known man by lying with him, should be killed, while those female children which had not known man should be kept alive, and be divided among the people, the army, the priests, etc.; and it seems that there were thirty-two thousand women who had not known man. From a humanitarian standpoint all this looks like shocking cruelty and injustice, and so indeed it was; but in justice to Moses, it may be said, that some of his laws were more favorable to women, and it may be that at that age of the world he was kinder to the abused sex than any other ruler.

Much to the same effect is the following paragraph at the close of the section on "Hebrew Polygamy":

"Polygamy," remarks Gide, "was more largely permitted in Judea than in all Eastern Asia; not only was a man permitted to have many lawful wives, but also concubines; and to divorce one he had only to address her a letter of divorcement." Even after the Jews became subject to the Romans, polygamy among them to a considerable extent continued. Herod the Great, if I remember rightly, is said to have had seven wives. Those who had fled to Europe after their dispersion by Titus, A. D. 70, held tenaciously to their customs, including polygamy, as long as they could. According to Maimonides, a distinguished rabbi, the Jews of Europe had a plurality of wives as late as the thirteenth century.

Looking for causes, is it not reasonable to suppose that to the patriarchal and polygamous customs of the Israelites is due the strongly marked individuality of the Hebrews in all the ages of their existence as a distinctive tribe or nation? Cruel and inhuman as was their treatment of women their exceptionally polygamous marriage customs secured the survival of the type represented by the shrewdest and most covetous of the tribe. Jacob, the polygamous father of the heads of the twelve tribes of Israel, swindled his father-in-law out of his flocks and herds by his little game of the peeled rods in the watering troughs, and swindled his brother out of his birthright by taking advantage of Esau's extreme need of food.

And thus it was that the shrewdest and most successful men of the tribe became the fathers of the tribe, and transmitted their own characteristics to the next generation, until, in the course of time, a type was formed so strongly marked that it no longer needed polygamy to make it permanent; and therefore the question may be fairly raised as to whether the Jewish race, with its strongly marked characteristics would now be in existence had the patriarchs, or early founders of that race, been monogamous instead of polygamous in their conjugal relations.

Among the early Greeks, as among all or nearly all

ancient nations polygamy prevailed under various forms. Cecrops, one of the earliest lawgivers of Athens, "made it a rule that a man should have but one wife whose children should be regarded as legitimate," but concubinage was allowed to such as could afford it. Quoting again Dr. Foote's Cyclopaedia, page 860:

After the lapse of several centuries, however, we find a new feature in Greek civilization. Concubinage died out; the wife was kept at home for raising children and attending strictly to household affairs, while foreign women, taking the part of courtesans, assumed great liberty and received extraordinary attention. Speaking of them, Paul Gide says: "There was, however, a class of women, who, free from all domestic restraint, could mingle with the men, share their labors and their pleasures. They were the courtesans. The ancients presented them to us, as applying themselves with earnestness to the loftiest studies, and equalling men by the strength of their mind, as well as to the extent of their knowledge. Their society offered to the Greeks those intellectual pleasures they could not find among wives or sisters. Thus the Athenian courtesans knew how to appropriate that influence which women always exert among a free and intelligent people. The courtesans filled, in Athenian history, the role which the chaste matron took in the annals of Roman history."

When Grecian society reached this stage, and concubinage disappeared, perhaps their marriage deserved the name of monogamy as much as ours does today. Nicholas, speaking of Greece at this period, remarks: "In Athens, the most refined city of Greece, prostitution was as common as in New York, or London, or Paris; but the Athenians were too honest to disgrace and degrade their courtesans, who were the public and honored companions of their statesmen and philosophers. The Athenians did not differ from our civilizes in fact so much as in pretension. They were, in this respect, less hypocritical. The Aspasia, Phrynes, and Laïses of Greece have their counterpart in every modern capital; but we have a conventional standard of morals, which though ever where disregarded, imposes upon us the meanness of a continual hypocrisy of a very depraving character. It was not so in the age of Pericles and Alcibiades."

Quoting Lady Hamilton our author says, page 861: "The Athenians permitted divorce upon very slight occasions, but it was not permitted without a bill specifying the reason of their separation, which the magistrate must see and approve. . . . It was not unusual to dissolve the marriage tie by mutual consent; in which case the parties were at liberty to dispose of themselves as they thought proper. Nor was it unusual in some parts of Greece to borrow each other's wives."

From these extracts it would appear that the chief difference between the marriage and divorce laws and customs of the ancient Greeks and those of the so-called Christian nations of today, is the fact that divorce with the Greeks was far more easily obtained than with us, and that Grecian men were more honest and humane than we towards the class of women called courtesans or prostitutes. That is to say, there was more of freedom, more of honesty and justice in their sex relations than in ours.

Do not these facts go far to account for the other well known fact that in many ways the Greeks surpassed all other nations, ancient and modern? Was it not because there was more of natural selection in the relation, the function, that produces new human beings, and less of church-state meddling, less of Grand interference with the private and personal affairs of each individual, with them than with us? M. H.

Rise and Persistence of Hierarchies.

One of the most interesting—as a study of sociology—of all the phases of human life and history, is the formation, the growth and the persistence of hierarchies—priestly orders—those who claim superior knowledge of what are called "sacred things," and who by virtue of such assumed knowledge demand and receive the homage and obedience of their fellow human beings.

To many students of the ever present problems of human life it has ever been a subject of surprise and wonder that the Roman Catholic priesthood, with his "Holiness," the pope (papa), as supreme hierarch at Rome, could or should be able, from age to age, to exert almost unlimited power over the conduct, the lives and the inmost thoughts of many millions of people, a large portion of whom belong to the cultured, the intelligent, the progressive classes or elements of human society.

The same remarks apply to the Mohammedan priesthood, the Jewish, the Hindoo, the Chinese, the Mormon priesthood, not to mention the so-called "Evangelical" Christian priesthoods, and many others of ancient and modern times—how or why is it, asks the unprejudiced student of history, that the vast majority of the human race must be thus victimized, dominated, ruled and robbed of their earnings by a class of men whose chief object—judged by their acts and manner of life, would seem to be an easy and safe way to live at the expense of other people, and at the same time get the honor, the name and fame, of being better, more unselfish, than the rest of mankind?

In common with other inquirers these questions have long been matters of serious study with the writer of these lines. Looking at them now from what seems the philosophic point of view there is really no cause of surprise or wonder. It is simply one more instance, example, of the well known economic principle, demand and supply. In associative human life there is an ever present demand for leaders, for captains, for rulers. The great masses of mankind are consciously weak, consciously timid, fearful, cowardly. Add to this that they are consciously ignorant; ignorant of the powers, forces facts or factors that make up the problems of human existence, and the wonder ceases that there is a perennial demand for teachers, for leaders, for those who know, and who

KNOW THAT THEY KNOW

more than we do of the mysteries of "the life that now is and of that which is to come."

From this viewpoint, then, we have no cause for wonder that new hierarchies are constantly springing up and achieving success, in greater or lesser degree. In so-called Christian lands it is the most natural thing in the world that a man or woman, desirous of founding a new sect or hierarchy, claims to build on the alleged teachings of the books known as the Old and New Testaments. In Chicago, within the past few years we have witnessed the rise of at least two new sects or hierarchies that base their claims to credence upon these books.

Of these two, that known as "Zion," is the most noted. The name of its founder is John Alexander Dowie, a native of Scotland, which country has been the birth place, probably, of more hierarchies and hierarchies than any land of equal extent on (or in) the earth.

The other most noted hierarchy having its beginning and chief headquarters in Chicago is known as "Korsh-anity," the founder and chief hierarch of which calls him-

self "Koreah," and whose followers, though not so numerous as those of Dowie, seem to be increasing so rapidly as to attract considerable attention at home and abroad.

Space and time falling for this issue, a part of the matter prepared for this number of *Lucifer* on the question of "Hierarchs and Hierarchies" must be postponed till next week.

M. H.

Brown's Dilemma. A Well Merited Rebuke.

The following "little story" of the way a farmer's wife got ahead of a candidate for congress, last fall, has been handed to us by a visiting friend and helper from Minnesota, who thinks it good enough to deserve a place in *Lucifer's* columns. It is told by the editor of the "Wabasha (Minn.) Herald" who ran as Democratic candidate for the legislature at the same time that Brown ran for congress. The story was first published in the Rochester (Minn.) "Daily Bulletin," and reads as follows:

"As everybody knows, we did some canvassing with L. L. Brown, the Democratic candidate for Congress, in this district, during the campaign just closed. One night, after the speeches were over, we decided to drive several miles into the country, to see a farmer who was considered a political power in his locality. On reaching his place we found he was away from home, and would not return for several days. We were obliged to remain all night, as it was too late to drive back to town. The farmer's wife desired to show us to bed, in the spare room, but something seemed to bother Brown, and he hesitated. Finally he said: 'If you will give us a couple of quilts we will sleep in the haymow. Your husband is away and it might start some scandal to have a man who is running for Congress to sleep in the house.' The lady protested but Brown was firm and we slept in the haymow. Next morning, just as we were coming out of our sleeping quarters, the farmer's wife was letting the cows out of the yard. She then went to a little shed, near the barn, opened the door and hit a big gentleman cow who was sleeping therein with a club, saying: 'Get up, you good-for-nothing brute, and go with the cows. You're not running for Congress.'"

"Evil to him who evil thinks," and, "as a man thinketh in his heart so is he," are maxims that this candidate for Congress might take home to himself with profit. But perhaps, after all, Mr. Brown was not very far from the truth when speaking of the moral status of the average congressman. When a man adopts politics as a profession, or occupation, it means, usually, a terrible falling off in mental integrity, or sense of manly honor and moral rectitude.

To give her guest a rebuke that would fit other men as well, this hospitable hostess might have said to the bull something like this:

"You, sir, are a gentleman! You have never been known to invade the personality of a cow, uninvited, as man invades that of woman, and therefore you can be trusted to go to the woods with the cows, unattended by a policeman to see that you behave yourself properly towards the weaker but more useful sex."

M. H.

"Marriage a Form of Slavery."

So says Prof. Hurl Estes Howard of Stanford University, California, in a course of lectures on the "Evolution of the State," as reported in the San Francisco "Examiner." A friend has kindly sent us a clipping from which we quote two closing paragraphs of Prof. Howard's talk on "Patriarchal Society":

"The domestication of animals was the main factor in accomplishing the change from the savage to the patriarchal state. The savage learned that the animal was useful for other purposes than to eat. Then the new uses of the animal brought the demand for labor, and from this were developed the modern forms of marriage and slavery."

"Marriage arose from the desire of man to secure the labor of the woman, whom he married, and her offspring. It was

only a form of slavery. There were two forms—that by capture and that by purchase; and I am sorry to say that in modern society these two forms are most prevalent though they may be hidden under other names."

That a professor in Stanford University should have the courage to speak thus of institutional marriage would seem to show that times have changed since Dr. O. W. Holmes said the green apple does not cling to the bough that supports it with greater tenacity than does the college professor to conservatism.

Would the professors of any eastern college dare to say as much of the most fundamental institution of modern society?

M. H.

Brother Gardner on Divorce.

"I observe dat de semi-annual occasion for pitchin' into de divorce courts is now at hand," said Brother Gardner, as the meeting opened in due and ancient form. "It has allus struck me a mighty inconsistent thing for people to argue dat you kin trade a hoss which doan' suit—sell a hoss you doan' like—bust up a bizness partnership which ar' unpleasant—give away yer dog an' pizen yer cat, but you mustn't part from the husband or wife who is makin' yer life one of misery. I thank de law dat it was wise enuff to foresee some sartin things, and among 'em de fact dat people would make mistakes in marryin'. It is only natural dat dey should, and when dey do, divorce am de easiest way out. If de law refused divorces, elopements and murders would increase 100 per cent."

"When you hav' tied up two people who truly love, honor, an' respect each other—who kin bear and sacrifice—who can smile in adversity as well as in sunshine—you hev done a blessed thing, an' arth an' heaven ar' de better for it. But when you hev tied up two pussions who argy, bicker, dispute, and hate—who see nuffin alike—who kin neither love nor respect, you would have de heart of Satan to force 'em to continue such a life. You could't do it. Dat would be murder if no other escape offered."

"Me an' my ole woman hev stood by each other for nigh onto fifty y'ars, an' we ar' gwine to sail in de same boat c'ar down to de bank of de dark ribber. We agree. We ar' fitted fur each other. We think alike. But suppose we didn't? Suppose we quarrelled an' bickered an' wished each other dead? De law which would compel us to live together would be an inhuman thing. I ar' glad ebery time I see dat a divorce has been granted. I wish de cost was only five dollars, and de time reduced to one day. Husbands would hev mo' respect an' tenderness fur deir wives—wives mo' confidence in deir husbands."

VARIOUS VOICES.

F. Siman, Omaha, Neb.:—I congratulate you, Brother Harman, on not being altogether alone in the fight for more light. I have just read a book printed in Germany that almost took my breath away, for surprise and joy. The characters therein are not so mild as those in "Hilda's Home," but more of the style of what I judge Lillian Harman to be—self-reliant and independent. To any of your German readers who would like to know that *Lucifer's* teachings have taken root in Germany I give name of author and publisher: "Der dritte Geschlecht," by Ernst von Wobrogen, Richard Eckstein, Berlin, IX 157.

W. Wendt, Newburyport, Mass.:—From what do you start your system of dating? Do you still sell literature on sex-reform? If so, please send lists.

[We date from the burning of Giordano Bruno, the learned and brave martyr in the cause of astronomic science and the right to freedom of opinion on all subjects, whether physical, metaphysical or speculative. The current chronology is unscientific and mythologic. The Christian church defended the flat-earth theory, the geocentric cosmogony, and because Bruno defended the theory that the earth is a planet revolving round the sun he was burned at the stake, Feb. 11, 1600, of the Christian dating. M. H.]

Sidney S. Bailey, N. J.:—I send stamps to pay for "Plain Words on the Woman Question," "New Hedonism" and "Evolution of the Family." I formerly sent a considerable amount in small orders for books to your office, but of late cannot afford it. I am now dependent on the income of a small farm and have to compete in the market with negroes and Italians and can hardly keep the wolf from the door. I am disseminating reform literature in Vineland and vicinity and if no one else has volunteered to do it I will spread your leaflets, "To Mothers," etc. Possibly some good to you as well as others will come of it. I am watching your brave work and wonder at your courage. I liked very much C. L. James' recent article in *Lucifer*, entitled, "Liberty the Chief Factor in Progress."

THE EDUCATION OF THE FEMININE WILL.

By Mlle. Harlor.

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CHICAGO, ILLINOIS, MARCH 9, E. M. 301. [C. E. 1901.]

WHOLE No. 855.

Defense of the Pharisee.

[This poem appeared in *Lucifer* several weeks ago, but was marred by the omission of the closing line. We now reprint it complete.]

Conscious of uprightness, the Pharisee
Stood in the Temple and in manly pride
Said, "I am thankful that, whate'er betide,
I still maintain my soul's integrity."

Some call it Egotism; but to me
It seems no man can e'er be justified
When, knowing his own worth, he sets aside
His honest judgment for Hypocrisy.

The Publican who beats his breast and cries:
"Be merciful to me, a sinner, Lord!"
Either his manhood does not rightly prize,
Or seeks, with cringing and obsequious word,
To ape humility before men's eyes,
The better screen his baseness to afford.

—Jonathan Mayo Crane.

Great Spirits Gone.

BY C. L. JAMES.

During the last weeks of the nineteenth century, a life which had promised brilliantly, closed at Naumburg, Germany, in the gloom of a man's seclusion. Friedrich Wilhelm Nietzsche, born in 1844, retired, by his friends, as incurable, in 1889, led, therefore, an active life of only forty-five years. His national erudition and his high literary ability, are alike unquestionable. His earliest work was criticism; his point of departure from accepted philosophies was Pessimism. In his first treatise, *The Birth of Tragedy from the Spirit of Music*, he seeks, as a disciple of Schopenhauer, to show how music, especially the higher kinds, is the idealized language of pain; and how Wagner's doctrine that it can express the forms of thought no less than the substance of emotion, is demonstrated by the metamorphose of the Grecian ode into the tragedy.

Two years later, he stated, very ably, the now rather platitudinous doctrines of the Pessimist—Will, the essence of individual life, is evil; the good (necessarily a funereal fire kindled for a moment on the verge of annihilation) is realized by those who have learned to renounce all personal aims—the saint, who lives to benefit others; the philosopher, who lives only to know; the artist, who lives only to create. In 1878, Nietzsche had reduced these three beatifications to one. "Altruism," he points out—the life for others—requires others willing to accept the sacrifice; and thus virtue can exist only for the suicidal purpose of perpetuating vice. With equal ease, the philosopher's devotion to pure thought is proved pursuit of an absurdity. Love of art remains the only passion which can lift man out of self-will and its self-defeating issues, without precipitating him into a deeper deep.

Nietzsche was always too much of a Pessimist to doubt the necessity that this should be done. But in his later works he proceeds from a new and startling premise—the standing obstacle to creative art, both "useful" and beautiful, is the accepted moral law. In the *Pedigree of Ethics* ("Genealogie der

Moral") he assails this law by the most slaughtering of all possible methods—the historical. One by one the virtues are called up for judgment, and convicted on their record, of being vices. Honesty, of course, is the cowardice of siding with the strongest robbers; chastity the trick of forming a "trust" in sexual service. Gratitude is the stupidity of supposing the past superior to the present; conscientiousness is the indecency of being disgusted with oneself, like a prostitute or some other poor wretch who has settled down to violating the natural instincts habitually for bread.

Such a miserable creature man indeed has become, as the price of what he calls his civilization. Nietzsche was far too modern a thinker not to believe in progress; but he had probably realized its zig-zag form—at any rate his subsequent writings are a sort of dithyrambic ode, perpetually growing wilder and wilder, in praise of a great projected reaction. Man must break the cage into which Philistinism has decoyed him—he must become again "a magnificent blond beast, roaming wantonly about in search of victory and prey."

That such thoughts, however erratic, represents a spirit that pervades our air, appears by their having exercised as much fascination upon many as Rousseau's praise of the noble and innocent savage—who never existed. Nietzsche has left disciples who maintain that his insanity was like that of Solomon de Caus, of Tasso, and so many other geniuses too sane for this delirious world. No doubt, according to one sense, it was. The proverbial affinity between great wits and madness has been reduced to rational theory, and should occasion no further controversy.

But that Nietzsche became insane can be proved easily enough. As early as 1879 he was compelled by insomnia to resign his academic chair. He was haunted to frenzy by such morbid fancies as that of eternal recurrence, which Maryatt had burlesqued in *Peter Simple*. His effusions, long before death suspended, assumed that frantic style, so characteristic of the brainless bellow, whose principle is reproducing Carlyle's worst faults without any of his merits. And his "disciples"—the Egoists, who have recently afflicted England and America—reach for lower depths of fatuity than his. They confound his "Dionysiac Pessimism" with the "self-interest" which he utterly repudiated. They dress the empty skulls of Helvetius and Locke in laurels stolen from one who would have been first to deride such predecessors as Philistines of the Philistines.

We do not, however, study a genius to pity but to learn from him. Of course it would be idle to study Nietzsche for a solution of the metaphysical problem. Among his sanest persuasions was its utter insolubility. Equally vain would it be to expect a fundamentally new view of Things in General. Almost every point about Nietzsche's practical philosophy—that the Volition to Know is delusion, that the Volition to Persuade is humbug, that Art is the end of wisdom, that the true theory of conduct is not to be learned from moralists but from dramatists—may be found in Oscar Wilde, who does not appear to have

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ever heard of him. It is the historical identification of art with the pathos of disappointment, and of ethics with the conventionalities of society, which give Nietzsche his chief claims to the character of an original thinker, and connect his work to the majestic sweep of modern thought into the Niagara of Anarchism.

I have long delayed a tribute to the memory of Ingersoll, because the subject invites with dire solicitation towards platitudes. But a jackass has recently provoked me, by raising his hoof against the dead lion. The name of the jackass is Henry Thurston Peck. His essay on Ingersoll is a model of commonplace, and almost forces a critic to say something new. Introducing Ingersoll with an account of the Republican convention in 1876, he informs us that Ingersoll's political brilliancy carried the weight of his agnosticism (his craving for political distinction was actually his weak point). Ingersoll, says Peck with magnificent defect of originality, had exactly the talent of a stump speaker. He was no philosopher, no logician, no scholar, only a decently well-informed man with a glib rhetorical tongue. And then—awake, ye powers of Cant!—if Ingersoll's opinion should be true—that is, if death ends all—this was one of those truths which regard for the happiness and virtue of mankind should have taught him to suppress. Or, if loyalty to truth compelled so painful an avowal, it should have been made with the tenderest compassion for disillusioned man, with the carefullest avoiding of anything that could shock or jar sensibilities in any case so deeply to be wounded.

Now either information or loyalty to truth is painfully lacking in a critic on Ingersoll who makes him say or think that death ends all. He declared, in public, on several occasions, with great emphasis and characteristic eloquence, his conviction that death does not end all. The wonderments of Christians and materialists, and their mutterings about inconsistency, called forth from the great iconoclast one of those brief replies which far more than his labored orations demonstrated that he did possess the powers of an original philosopher. Ingersoll acknowledged, of course, that objective proof of immortality was somewhat lacking. But that subjective intuition of immortality natural to man, he was not ashamed of sharing with other men, because he observed it to be associated with the higher parts of our nature—with the altruistic emotions and the self-assertion of intellectual strength.

As to Catholic and Protestant dogmatism, so far from having brought this instinct into the world, they had done all in their power to discredit it, and this they betrayed by their very surprise that one who saw their absurdity should retain it. There is not the slightest doubt that Europe and America contains thousands of educated and half-educated people who disbelieve in the immortality of the soul, or rather lean towards unbelief (for the true unbeliever is born not made) just because they have been taught to associate immortality with such fables as bodily resurrection and such atrocities as everlasting fire. To have no mercy for these monstrosities, which appeal only to men's fears, is not to destroy but to emancipate their hope.

And while on the subject of orthodoxy as opposed to religious intuition, I may pause to quote (from memory), a sentence of Ingersoll's than which very few exhibit in higher measure the powers of a logical thinker: "It is the peculiarity of a truth that it fits into everything else. It is the peculiarity of a lie that it will fit into nothing except another lie made on purpose to fit it. It follows the more lies you tell, the more you must tell, until some one necessarily gets sick of lying, and proposes to return to truth at the point where it was abandoned. That is what they call a reformation."

There is a whole philosophy of history in these few words. Scarcely any men have ever been less like each other than Ingersoll and Nietzsche. The magnificent physique; the healthfulness in mind, in heart, in manner; the playfulness; the burliness, approaching clumsiness; the common sense, with its constant peril of relapse into commonplace, which so strikingly characterize the American orator; present a perfect contrast to the over-

strong nerve, the morbid introspection, the melancholia, the weakness, the brain oppressed by learning, of the German pedant.

Yet both were creatures of their common age, moving alike towards "one divine far-off event." Ingersoll in his inspired moments saw as clearly, though he saw with far less painful consistency than Nietzsche, that the Volition to Know is self-delusion, that the Volition to Persuade is hypocrisy; that Philistinism is rhetorical knavery working on metaphysical folly; that the creative instinct alone is the divine; that (his love of Burns and Shakespeare proves) its last result is Art, a holier thing than even Science, for physical science only removes obstacles to human happiness, but the creation of beauty is the creation of happiness itself.

That Ingersoll's own power as an artist far outweighs his power as a special pleader is surely proved by the single circumstance that during the last twenty years of life his polemics against Christianity (we all acknowledge) destitute of up to date argument, had yet been translated into every language under heaven. The serious place in literature of anything which attains that sort of success is beyond impugnation by a critic though he were a Gervinus instead of a Peck! It has been passed upon forever by the last literary tribunal. If this estimate of Ingersoll be at all correct, it is evident that his stump-oratorical rhetoric, his party politics, his *Truth Seeker* arraignment of orthodoxy, are none of them the secret of his prominence and influence. They attract attention only as types of what everybody knows at sight. The power which made them types was in the personal gifts, not always very happily employed—in the creative imagination, the word-painting, the pathos, the humor, the benevolence, the love of freedom, the love of truth, the gigantic reserved force which on occasions like those cited demolished without apparent effort every opponent upon whom it deigned to spend itself from Gladstone down to Talmage.

It was in that deep, broad, genial nature to which such distinctions as between hope for a future life and belief in Lazarus' resurrection were not a matter of theory but of instinct. Above all it was in the fulness of the modern spirit—the quick eye for the Impossible, the keen scent for the Insincere, the scorn of "the world and worldlings base," the impassioned foresight of a world regenerated by liberty, science, and culture. Ingersoll is strongest exactly where readers of the Peck grade (whether friendly or hostile to immaterial) are least able to appreciate his strength. In such a discourse as the *Mistakes of Moses*, even one who laughs at the wit, may know that the data were far better handled by Austine and his successors. We are spared such reflections in a discourse like *Crimes Against Criminals*.

Yet Ingersoll was not in the least to blame for wasting time on Moses. That the church is "the mother of humbugs," the preserver of them all, the inspirer of the Movement in Favor of Ignorance, whose influence every one desirous to promote knowledge must find some means of overcoming, was as sound an intuition as Ingersoll needed have. While orthodox Pecks do not see, or affect not to see, that Ingersoll did anything for moral and social reform, there are "radical" Sniffs who blame him for not doing enough. But "wisdom is justified of her children." Strong as Ingersoll's head was, his heart was better. Indeed there is a point of view from which it may be pronounced too good. As a legend tells about Jesus, he could find something to speak kindly of in everything; and his eulogies on Jim Blaine, Henry Ward Beecher, &c., were not purchased puffs, but over flowings of this amiable temper, which, however, when he reached Depew, became too sloppy even for the American public—who "stand much in that line."

Accordingly, Ingersoll's life is well known to have surpassed his writings in merit. Platitudinous Peck finds convenient to assume its excellence was of that "good husband, good father" type which is proper in an obituary. But this again speaks ill either for P. P.'s information or his honesty. One who writes about a person so much in the public eye as Ingersoll, ought to

know that his was one of those shining lives which become beacons to posterity. His household; conducted on Anarchistic principles; in which children were never punished, never scolded, never forbidden, never commanded; in which there were no "time," no rules, no authority; and where every one did exactly as he pleased, had been practically open for years; and the innumerable guests were unanimous in reporting it as Paradise.

Such an object lesson far outweighed the effect of the regrettable circumstance that, in words, Ingersoll did not appreciate Anarchism or free love. His later utterances as compared with his earlier—his reply to the Gladstonian view of marriage for example—show plainly enough in what direction his theory was following his practice. Peck says he did nothing to enoble humanity. But I think Peck is here (as frequently) mistaken.

(TO BE CONCLUDED NEXT WEEK.)

From "The Heart of Life."

One of the characters says this to his mistress, who is another man's wife:

"He talks about chastity. He has no idea of what the word means. The canon's idea of virtue are those of a converted pig. . . . Some one else has taught me to feel in my heart of hearts the holy and living thing that this virtue really is—to feel that, in its highest form, it is no refusal or negation, but the self-devotion of body and soul at once—of the reasonable soul and flesh that is one man. Chastity is the complete living of one human being for another, which is merely the humanised form of the Saints living for God. . . . You have been a presence always dwelling in me, softening all my hard thoughts and quickening all my good ones, and giving my soul wings, and enabling me to bear sorrow."

Again, the principal character talking with another lady, this conversation takes place:

"Who are the women whose faces shine at us from the pages of the Gospel? Of course there is the Sacred Mother, and Mary the sister of Lazarus. But who are the others? They are Mary Magdalen, the woman of Samaria, and the woman taken in adultery."

"I think," said Miss de Souza, "that sin in women like these, is only the flame of devotion blown sideways, or even downwards."

"Whilst, your Phariases," added he, "are people whose chimney never smokes, for the simple reason that they never have any fire in it."—*W. H. Mallock, in "Morning."*

Womanhood, Virginity, Motherhood.

It has struck me that we want some name for the Divine Woman. A Divine Man lived, and died. Where is the Divine Woman?

I see her as I walk along Bangle street; along King William street I see her! In half a mile, generally two or three. Occasionally I see her in portraits in the "Illustrated London News" or "Graphic." I often see her on the tramcar.

She may be of any class, educated or uneducated. But Nature (which is God, viewed objectively) has marked in her face the Ideal of Womanhood. There is a look on her of soft eternal Motherhood, which attracts us, which envelops us!

If our minds are preoccupied, if we are worried, if our aims are low, if we have a friend with us engaging in useless conversation—O God! if we are anything less than Marx, these things are not for us.

Blessed be Manhood! Blessed be Womanhood! Flow, blessed tears, while I cry to the wide earth, I cry to my neighbors—and none shall be left out—I love you, my dears! Archbishop O'Reilly, who is a Man, would say, "We have the idea of Divine Womanhood in the Virgin Mary!" I do not deny it, and the point is not to be missed. The Motherhood is pure, pure as Virginity. But who, at this hour, can bend his neck to the yoke to help pull along a whole van-dull of dinned furniture—a whole car-load of Dogmas and Devils!

I have no faith in devils; I don't believe in Satan even! He had been handed down to us from our aboriginal ancestors.

But I believe in saints. We are all "called to be saints!" in the best sense of the word.—*Orin in "Morning."*

REMARKS ON THE ABOVE.

To my thinking the purity of Motherhood is higher, nobler, greater, than the purity of Virginity. Virginity is an interesting phase of human life mainly because it means possible motherhood—motherhood in embryo, in anticipation, so to speak. When the time has passed in which motherhood is possible then virginity ceases to be interesting, and we naturally inquire,

"Why has the Possible not become the Actual?"

"Why has not the purity of maidenhood been crowned with the purity of motherhood?"

"Why has not the blossom stage developed into fruitage?"

Is not old-maidhood a case of arrested development?

The flower is beautiful to the eye and fragrant to the olfactory sense—two of the senses, but the ripened fruit gratifies three of the senses—sight, smelling and taste, and more important still, it furnishes the sustenance through which comes a new plant with its possibilities of flowers and fruit, and also its power to nourish and perpetuate animal life as well.

Yes, virginity, maidenhood, is beautiful, pure and good, but like the beauty, the purity and goodness of the flower, these qualities in the maiden are interesting mainly because of the promise of their full fruition in the phase of life called Motherhood.

M. H.

Who Holds the Keys?

From the "Autocrat of the Breakfast Table."

Every person's feelings have a front-door and a side-door by which they may be entered. The front-door is on the street. Some keep it always open; some keep it latched; some, locked; some, bolted—with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass its threshold. This front-door leads into a passage which opens into an ante-room, and this into the interior apartments. The side-door opens at once into the sacred chambers.

There is almost always at least one key to this side door. This is carried for years hidden in a mother's bosom. Fathers, brothers, sisters, and friends, often, but by no means so universally, have duplicates of it. The wedding ring conveys a right to one; alas, if none is given with it!

If nature or accident has put one of these keys into the hands of a person who has the torturing instinct, I can only solemnly pronounce the words that Justice utters over its doomed victim,—*The Lord have mercy on your soul!* You will probably go mad within a reasonable time,—or, if you are a man, run off and die with your head on a curb-stone, in Melbourne or San Francisco,—or, if you are a woman, quarrel and break your heart, or turn into a pale, jointed petrifaction that moves about as if it were alive, or play some real life tragedy or other.

Be very careful to whom you trust one of these keys of the side-door. The fact of possessing one renders those even who are dear to you very terrible at times. You can keep the world out from your front-door, or receive visitors only when you are ready for them; but those of your own flesh and blood, or of certain grades of intimacy, can come in at the side-door, if they will, at any hour and in any mood. Some of them have a scale of your whole nervous system, and can play all the gamut of your sensibilities in semitones,—touching the naked nerve pulps as a pianist strikes the keys of his instrument. I am satisfied that there are as great masters of this nerve-playing as Viennese tempers or Thalberg in their lines of performance.

Married life is the school in which the most accomplished artists in this department are found. A delicate woman is the best instrument; she has such a magnificent compass of sensitivities! From the deep inward moan which follows pressure on the great nerves of right, to the sharp cry as the filaments of taste are struck with a crushing sweep, is a range which no other instrument possesses. A few exercises on it daily at home fit a man wonderfully for his habitual labors, and refresh him immensely as he returns from them. No stranger can get a great many notes of torture out of a human soul; it takes one that knows it well,—parent, child, brother, sister, intimate.

Be very careful to whom you give a side-door key; too many have them already.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Imperialism.

The drift, the trend, of the Washington government, away from the simplicity and economy of the Jeffersonian administration of public affairs, one hundred years ago, and towards the pomp, the splendor and the extravagance of the monarchies of Europe and Asia, was never so manifest as at the second inaugural of our elective monarch, William McKinley—reminding us of the closing lines of the poem, "Parrhasius":

We look upon our splendor and forget
The thirst of which we perish.

Grant Allen and His Critics.

Among those who have had something to say anent the essay of Grant Allen published in our December Library, is a correspondent and subscriber who writes us after this manner:

It appears to me that Grant Allen did not know what he was about in his "Plain Words on the Woman Question," which you printed in *Light-Bearer* Library for December. If it were not for the timely remarks by E. C. Walker there are sufficient reasons for confusion.

According to the theory the chief purpose of existence is the perpetuation of the race. He refers to August Comte as to how this should be done, "all men to support all women." This is, as E. C. Walker mentions, done today.

August Comte with his positivism has rendered a service to humanity by calling attention to the fact that "Whoever desires to comprehend sociology is bound to have a rudimentary knowledge of preceding positive sciences; such as mathematics, astronomy, physics, chemistry, and biology."

But as concerning the station he assigns to women J. S. Mill finds the best answer. August Comte makes angels and goddesses of them, but denies them justice.

What a horrible condition it would be to debar every woman from the useful activities and merely suffer her to live as a means for the perpetuation of the race. I am not able to comprehend the motive of modern writers like Allen who concern themselves so much about the existence, or extinction of the race. Take, for instance, Tolstoy. He will tell you, "The best existence is non-existence."

Concerning the emancipation of women there is only one way open, according to my observation, in nature. This will be to induce men to esteem and honor women for spiritual qualities, and not for their physical charms alone.

To attain this condition women must rise and enlarge her mind; must scatter dogma, Grundy, and tradition to the winds. By this means she will compel the lords of creation to see that there is a double life in each of us—the physical and the spiritual; or the high or low.

The head and front of Grant Allen's offending, in his essay, "Plain Words About Women," appears to be this:

In order that the human race should continue to exist, in its present visible and tangible form, upon the planet earth, Grant Allen assumes,

First, There must be children.

Second, In order that there be children there must be mothers—whether there be fathers or not.

Third, Women, and women only, can be mothers of children, since, by nature's economic rulings, men are incapable of becoming mothers, and no labor-saving machine, incubator or what-not, has yet been invented to take the place of woman as mother, in the work of human reproduction, and no "elixir of life" has yet been found to enable human beings to live on, indefinitely, in the present visible and tangible form.

These three axiomatic truths having been assumed as needing only clear statement to secure universal assent, Grant Allen proceeds to show, by cold, hard, unrelenting facts and figures, that each normally developed woman must bear, on the average—four children, the alternative being race-extinction, racial suicide.

The object of the entire essay, as I understand it, is not to enslave woman by compulsory motherhood but rather to secure her against compulsory motherhood, such as is now her fate, by rational education, in regard to her rights and duties as race builder, and by an economic re-adjustment that would recognize woman's worth in the great industrial human hive.

To do Allen justice, let him speak for himself. On page fourteen of the pamphlet in question occur these words:

Seeing, then, that these necessities are laid by the very nature of our organization upon women, it would appear as though two duties were clearly imposed upon the women themselves, and upon all those men who sympathize in their welfare: First, to see that their training and education should fit them above every thing else for this their main function in life; and, second, that in consideration of the special burdens they have to bear in connection with reproduction, all the rest of life should be made as light and easy and free for them as possible.

If there be injustice or hardship for woman in this pivotal statement it is not the fault of the author but of Mother Nature herself, in putting the heavier burden on the weaker shoulders. Grant Allen would not deny to woman the right to engage in the "useful activities," but would place her in a position where she could freely choose between motherhood, with its responsibilities and perils, on the one hand, and the bread-winning occupations, works of art, etc., on the other.

To make the "perpetuation of the race the chief purpose of existence" is simply to follow nature herself, whose chief effort manifestly is to "keep the ball of life rolling,"—to keep the race from dying out,—with less regard for the fate of the units.

If Tolstoy, or any other man, teaches that the "best existence is non-existence," all I have to say is that to me such utterances indicate mental abnormality if not downright insanity. Nothing interests me except that which ministers to life!—that exalts, magnifies and glorifies life. I have no interest in death or non-existence except a feeling of aversion, abhorrence, antagonism.

With the last two paragraphs of our critic, Grant Allen's writings are in perfect accord, as I understand them. No one who has read "The Woman Who Did," for instance, could accuse this world-famous author of desiring to make woman a slave to race-production, or to conventional standards of sex morality. Yes, "woman must rise and enlarge her field of vision." She must be her own emancipator her own savior.

When woman saves herself from the curse of man's domination in the sex relation the race will be saved from the curse of man-rule-over-man, of robbery and murder of the weak and ignorant by the cunning and strong, and not before.

M. H.

Reaction Against Materialism

In last *Lucifer* something was said of the "Rise and Persistence of Hierarchies"—priestly orders, ecclesiastic organizations, etc. In this article it is proposed to consider briefly some of the causes that underlie and produce the phenomenal growth of modern hierarchies, cults, isms, such as Eddyism,—"Christian Science;" Dowicism—"Zion," Teedism, "Koreshanity;" Wilmanism—"Mental Science;" Weltmerism, Hypnotism, Telepathy—including, perhaps, the still more widely spread cult or ism known as Modern Spiritualism.

As some of us see it, the rapidity, the ease, with which all these isms have obtained credence and adherents is owing in great measure to a natural and normal reaction against the abnormally materialistic teachings of orthodox Christianity, orthodox medical science and orthodox, or accepted, physical science.

According to theologic teaching the physical body is the real personality—the soul, mind or spirit being constantly spoken of as an appendage, an annex or possession, of the body. The constant exhortation of the church was, and is, "Save your soul!" Not save YOURSELF, but save your soul, by washing it in the blood of the slain Jesus, and by eating his flesh and drinking his blood. The church teaches a material resurrection of the body, a material heaven and material hell, and was, and is, extremely solicitous concerning its own material holdings in this world; demanding exemption from taxes, etc.

Not less materialistic were the teachings of medical doctors. Disease, with them, was a material entity to be driven out by material poisons—drugs. Mind, soul, spirit, was simply the result of material organization; the brain producing mind much as the liver secretes bile, and that hence the death of the body means the ending of the individualized personality.

Much in the same way argued many if not most of the teachers of physical science, the chemists, the geologists, astronomers, etc. The visible, the tangible universe is all that there is; or at least that there is nothing except that which can be reduced to a condition cognizable by one or more of the five bodily senses.

Against all these materialistic philosophies, cults or isms there came a natural reaction, a normal or healthy reaction, as some of us think, but with this normal reaction came also the tendency to swing to the opposite extreme; the tendency to ignore, to slight and to deny the very existence of things material.

And thus it is we find the rationale of the existence of a swarm of new cults, sects, isms, each with its leader or leaders ambitious of distinction if not also covetous of wealth

and power over their fellow human beings. Not that all these leaders are impelled by sordid, or narrowly selfish motives only. That many if not all of them are really trying to help the oppressed and unfortunate to better conditions of life I verily believe. But in an age when money means power and influence it is difficult if not impossible to withstand the temptation to use money and power for personal aggrandizement as well as for altruistic helpfulness, or for the enlightenment and uplifting of the ignorant, the oppressed and enslaved, and hence we very naturally find Mrs. Eddy riding in her private palace car and Brother Dowie the proud possessor of millions as the result of tithes given to the "Overseer of Zion."

Again I find it impossible to close this investigation and make the applications intended, without occupying too much of our space, and will therefore probably take it up again next week.

M. H.

Co-operative Homes.

"The Ascent of Life is the Ascent of Ideals," says the author of the book called the "Ascent of Life." A truer saying scarce ever was uttered.

First must come unrest—discontent with the old, and with this unrest must come desire for something better. Then the ideal, the mental concept, of the newer and better.

The ideal home of most people now living in lands called civilized, is, and has for many ages been, a house and surroundings fitted up for the dwelling place of one family, consisting of father, mother and children, and perhaps servants or hired help. The parlor; the living room; the dining room; the kitchen; the pantry; the store room; the library; the bedrooms; the closets, halls, bath-room, verandas, garden, lawns, orchard, barn, etc., etc., all were planned, built and laid out for the comfort, convenience and happiness of one monogamic family—the unit and type of the state or nation.

There was, and is, much to be commended in this ancient, but narrow and exclusive ideal, but now, in the course of human evolution, a newer ideal, and, as some of us think, a higher and better, is slowly but surely forming. A number of books have been written outlining plans for the co-operative home—the home that will combine the advantages of the old exclusive ideal with the newer, the broader, the more inclusive ideal; the ideal more in accord with fraternalism, equality, liberty, solidarity and universal commonwealth, in human affairs, and not so much in accord with paternalism, patriarchalism, monarchy, nationalism and monopoly.

Many attempts have been made to practicalize the co-operative ideal in the home, but few if any of these attempts have been crowned with the success their projectors hoped for them—mainly, as I think, because too much was attempted at first. Our new idealists are prone to forget that the instincts, the tendencies, the prejudices that have been the growth of ages cannot be overcome, or even radically changed, in the space of one or two generations.

Among the pointers showing that a change is coming in the home ideal, the following description of what has been done as a business venture in Omaha, is interesting. The article was written by one of *Lucifer's* friends and helpers, Walter Breen, and published in the "Nebraska Socialist." It reads thus:

Love of home has always been held dear by the Anglo-Saxon race, and yet in this era of transition we note a few ripples of the coming change. A few years ago a firm of real estate dealers

in this city erected a modern apartment house, suitable for a limited number of families.

The house was architecturally well finished, and had a pleasant appearance from the street. The lawn and flower beds were looked after in the summer, and steam heat from one boiler room thoroughly heated each room and hall in the winter. The building was scarcely finished before all the apartments were taken, and since then vacant apartments have not stood empty very long ere they were filled by new occupants.

Since the above described apartment house was built, two more of a similar pattern have been erected, improved in size and in other ways—a well-floored dancing room being added for the general use of the tenants. The rent for the average suite of rooms in these places are not what at first sight would be termed low, the average being about \$35 to \$40 per month. If these were low one could understand people in comfortable circumstances discarding houses costing from \$25 to \$30 per month and taking apartments.

There must be some other reason, then, for the once much coveted individual home being discarded (by some people) for the communal home. A critical examination discloses many reasons, social and economic, for this tendency to radically change our style of living. Briefly stated, they are as follows: economy, comfort and sociability.

The economy of living in an apartment house comes in (comparison of course being made with the individual home renting for \$25 per month) in many ways. A suite of rooms can be heated by steam cheaper than a private house can be heated by stove or furnace. There is a saving in water bills, etc.—one nice lawn, well kept, costs no more around an apartment house than around a private house.

For comfort, there is a decided saving in labor in an apartment house, which furnishes heat and janitor service, over the individual home where stoves or furnaces must be taken care of, and rooms swept and tiled by some member or members of the household (should help not be employed). Few individual homes can have a specially built dance hall, and lastly, few houses renting for \$25 or \$30 are as well built and equipped as the above described suites.

For sociability, there are many arguments that might be made, showing why people are adopting the new style of living. Every man and woman knows the pleasure of social converse with pleasant neighbors and friends. How often on a winter evening we feel at a loss to know how to pass the time, and are repelled from making a trip out doors on account of bad weather, to make a call and have a social chat over a game of cards, whereas, if it was simply a matter of going up or down a flight of stairs, we would not hesitate for a moment.

Then again there are times of sudden illness that make everyone appreciate a near and kind neighbor. This change in our mode of living is now affecting only a few families. Later on, as is attested by the growth in eastern cities, there will be more people affected by it. So in this we can see the steady movement toward socialism. Now of course rented suites of rooms in apartment houses do not constitute socialism, but in the change from the individual home to the collective home is a decided movement in that direction.

Among the books referred to as outlining the co-operative ideal in home life, may be named "Papa's Own Girl," by Marie Howland; "Cityless and Countryless World," by Henry Olerich, and "Hilda's Home," by Rosa Graul.

M. H.

You doubt whether liberty can be trusted. I am very sure that tyranny cannot be trusted, and I am furthermore sure that the care of liberty cannot be delegated to any representatives. Liberty cannot be put under bonds to keep the peace without liberty being lost and peace unattained. All the so-called evils of liberty have been the evils of the lack of liberty. We shall have to accept the real logic of liberty at last, for there is nothing under the sun that can be trusted in its place.—Geo. D. Herron.

VARIOUS VOICES.

W. G. Markland, Highland Park, Tenn.:—I send you \$2 to apply on subscription to Lucifer, for Leon H. Markland. I am now yard superintendent at a stove and heading factory and have applicants for work at eighty cents per ten hours work, from men who own homes and others minus homes. Average four or five per day. This shows the condition of the labor market. The "shut downs" and failures of this region outnumber largely the new enterprises. It seems to me that a boom of advanced thought on all lines is coming fast. The trend toward concentration of private wealth and that toward poverty must naturally produce effervescence. I feel more hopeful than ever before.

J. Harman, Jeannette, Texas:—I often think of you, and read Lucifer through, every one of them. I lend it to a few select persons, but cannot think of any one in this country who would pay for it and read it. It is very strange to me that every one cannot see that the way to improve the race is by selection. We all know how to improve horses, cattle and hogs, but seem not to know that the same wise selection will improve the human race. I cannot help admiring you and Lillian for your unyielding perseverance and wish I could do something to help on the great work in which you are engaged, but it seems I can do very little. I send one dollar for Light-Bearer Library and one to pay arrears on Lucifer.

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THIRD SERIES, VOL. V., No. 9.

CHICAGO, ILLINOIS, MARCH 16, E. M. 301. [C. E. 1901.]

WHOLE No. 856

Man Self-Creative.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all life, all influence, all fate;
Nothing to him falls early or too late;
Our acts our angels are; or good or ill,
Our fatal shadows that walk by us still.

—Fletcher.

From My Point of View.

BY LILLIAN HARMAN.

The Holy Synod of the Russian Catholic church has at last awakened to the fact that Leo Tolstoi has, by speech and writing, "unceasingly striven to separate himself from all communion with the church." Therefore it has issued a circular of excommunication, signed by three metropolitan arch-bishops and three bishops. It is evident that the church wished to ignore Tolstoi's scathing criticisms as long as possible and thereby confessed its own weakness. An excommunication is no longer the serious thing it was a few years ago. If it were, Tolstoi's present illness would be attributed to the action of the church, instead of natural physiological causes.

The newspaper dispatches report that male friends of the Filipino patriots, General Rio del Pilar and others who were exiled to Guam, dared not be present at the deportation. They feared to expose themselves to the same fate by expressing their sympathies. "Wives, children, and sweethearts," however, "followed the ambulances to the wharf, shrieking and tearing their hair in a frenzy of grief. Gray-headed women, mothers of some of the prisoners, ran barefoot in the dust of the road, tears streaming down their cheeks."

Thus does our imperial government "benevolently assimilate" the husbands and sons of Filipino women, and tear them from home and loved ones and send them to a living death on our Devil's Island of Guam. And we are the people who were so indignant with France for her treatment of Dreyfus.

The civilized nations are kept quite busy, these days, giving lessons in civilization to the heathen Chinese. Strange to say, however, the Chinese women do not always appreciate the treatment which they receive from the brave and generous soldiers representing Christendom. George Lynch, an English war correspondent, writing of the attempts of the Chinese girls to escape the "benevolent assimilation" of these soldiers, writes: "Unused to, and incapable of walking, it was intensely pitiful to see these wretched people, with their tiny, compressed feet trying to get away. In the majority of cases those who did not succeed were assaulted. It is impossible to give details of what came under every one's observation."

The soldiers were sent to China to avenge the missionaries. It was the business of the missionaries to teach Christianity, a cardinal tenet of which religion is that suicide is worse than murder. These girls had not profited by the teachings of the

missionaries, for the correspondent continues: "Girls were seen in the river Pei-Ho, near Tung-Chow, who walked into the water where it was not deep enough to cover them, and deliberately held their heads under the surface till they were drowned. . . . As we traveled along day by day, the sluggish waters of that muddy river carried down a burden of corpses that floated past the junks, among which were to be found a very large proportion of women and girls."

After the heathens are subdued and forced to accept the teachings of the missionaries, the latter may preach sermons on the wickedness of self-destruction, and picture the torments in hell of those self-slain girls. The Christian soldiers will, of course, snugly repose in Abraham's bosom.

The supercilious manner in which some women handle the "servant question" in the public prints is often temper-trying. One of the latest exhibitions is by a writer in "Brann's Iconoclast." "Each in his, or her, station; nature seldom makes the mistake of placing Elizabeth in the kitchen and Nora in the parlor, and when she is guilty of such an error, the results are always disastrous. Our cook would be no more at a loss how to entertain our guests in the drawing-room than we should be how to prepare and serve the dinner which is to refresh and form a very necessary part of the entertainment of these same guests."

There's snobbery for you! Why shouldn't the cook be able to entertain the guests, if necessary? When Helene Dubois went to school, did she not learn that

"Politeness is to do and say
The kindest thing in the kindest way"—

A copy book maxim that is, alas, too little remembered or heeded by either "servants" or "mistresses." But many "servants" are more mindful of it than their mistresses, and to just that degree more fitted to entertain guests. And why shouldn't "we" be able to cook and serve a dinner? To cook and serve palatable, healthful food to our loved ones and guests is certainly as important, to say the least, as any parlor entertainment. And it can, and should be a labor of love.

Great Spirits Gone.

BY C. L. JAMES.

[CONCLUDED FROM LAST WEEK.]

From the overripeness of a flower about to shed the seed, from the struggles of an abortive bud, to the atmosphere of a night-blooming cactus miraculously opening upon its hour of fairy life, is the transition from Ingersoll and Nietzsche to Oscar Wilde. That he can assume with playful irony all they were laboring to realize, is reason enough for loving Wilde, aside from his supreme merit of being a beautiful sinner who exhibits all the healing terror and pity of immorality to an age fairly rotten with the pellagra of ugly, unattractive sanctimoniousness.

Folly may attempt to plagiarize the others; but Oscar Wildeism is contagious, and warns wisdom not to say much

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about him for fear of becoming like him—which he characteristically pronounced "the sincerest form of insult."

As a poet, he may not be destined to stand high. His earlier verses are distorted with "storm and stress"—Irish patriotism and Grecian love. The "Ballad of Reading Gaol" is a monument to the soul which refused a fortune from the vulgarity of airing personal suffering in print; but Oscar Wilde would have expected us to know without proof that he was not a snob.

It is in his critical writings that he attains the passionless perfectness of art. Throughout his great little prose book "Intentions," run the following ideas, not in dreary sequence of argument but like the parts of a musical composition which ring melodious changes on a single artistic theme.

Mind is all. This favorite paradox of transcendentalism becomes capable of application as soon as we realize that the nature of mind is to create. It is a mistake to suppose that Turner copied fogs. He made them. There may have been fogs before Turner—there may; but we are justified in complete agnosticism upon that point; for fogs, as known to us, are simply Turners.

And so with everything else. History teaches that Athenian ladies dyed their hair, painted their faces, and wore high-heeled shoes. The Greece of art and letters, of Aphrodite and Zeus, is a Greece which never existed except in the minds of Greek poets and other Grecian artists.

Nothing exists for us but what the artist has taught us to see; and if we compare the vision of the great artist with that view of the same subjects which Philistines have learned from earlier or inferior artists (vulgarily called the facts) we shall find no resemblance.

Thus Beauty, the artist's product; Happiness, the result of beauty, are, or may for any man, be all. Ugliness and misery are nothing but bad art, striving to perpetuate some antiquated ideal such as lust, or lucre, or length of days. In this abyss no man need plunge himself; for the angel of originality prompts everyone to be creating something new; and the demon of imitation has no parent but negative self-distrust.

If the objection be raised that ambitious cranks do not create anything beautiful, the answer is ready—they are typical plagiarists. Of course no one will improve verse, for example, unless he knows what has been done already, and possesses that form of creative genius. But while he is learning, he need not aspire to improve; and when he has learned, he can always create something new.

For the supreme creative art, which in truth sums up all the rest, is Criticism. The inventor is a critic on "the facts;" the sculptor, painter, architect, on the mere maker for "use;" the poet upon them; the actor on the poet; the essayist on all the others. Each selects for prominence what delights the soul out of that work of his predecessors which always contained much inferior result.

It follows that the supreme work of criticism is within the individual mind. Thinking is the highest art; and the thinker will be in no hurry to speak, though sometimes he must; because he knows his best thoughts will after all be unintelligible to those addressed. The essential negation—ugliness, unprogressiveness—has, of course, its Bible. Its Law and Gospel are realism in "art" and respectability in life, which is (of course) a branch of art. The thinker, when he condescends to express himself (imperfectly, of course) in either fiction or "real life" is sure to be an innovator, and as such an object of persecution.

Oscar Wilde is dead. There are forebodings of his fate and mission in such sentences from his works as these:

"Society, which is the beginning and basis of morals, exists simply for the concentration of human energy. . . . Society often forgives the criminal; it never forgives the dreamer. . . . They mean well, no doubt, these honest beaming folk. Perhaps that is the reason why they are so excessively tedious. But some one should teach them that while, in the opinion of society, contemplation is the greatest sin of which any citizen can be guilty,

in the opinion of the highest culture it is the proper occupation of man."

There it is in a nutshell: Society has no mind but what previous creative art has given it; and if we go beyond that we find (of course through creative hypotheses alone) only the action of force, resembling that we feel in ourselves but blind. Mind ever originating, must ever suffer martyrdom to redeem mind destitute of originality; which, together, make up all. And the latter, being blind, is always going just the opposite way to what it supposes—therefore always most mischievous when it most proposes to be useful.

If any positive philosopher resents the extreme idealism of such views, he should remember that Wilde, unlike Nietzsche and Ingersoll, utterly disclaimed any such absurd "concentration of energy" as is implied in the Philistine term consistency. Therein is his superiority. He aimed to convince nobody. He aimed to make people think.

Practical Co-operation.

Elsewhere in this issue will be found the outlines of a plan to practicalize the principles of co operation, here in Chicago. The following is a copy of blank to be filled out and signed by the members:

The undersigned will pay to the Ideal Society the sum of . . . in . . . and receive from the Ideal Society an order for services, articles or commodities for the same amount subscribed and paid to said society, less . . . per cent for commission, less . . . per cent for publication of . . .
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Whether this scheme is really what is needed to secure success, can only be known by the touchstone of trial.

M. H.

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LIGHT-BEARER LIBRARY NO. TEN.

of New Series, (now in preparation) contains "Marriage—an address delivered by Juliet H. Severance at the International Congress of Freethinkers, in Chicago, October 4 1893." Price of single copy five cents. Price of the Library, per year of twelve numbers, fifty cents.

Constitution of the Ideal Society.

Preamble: Co-operation is the basis of civilization. Man, in his primitive state, provided individually for his few necessities, but the complexities of modern civilized life demand that men produce and enjoy in common,—co-operate.

The evolution from individualism to co-operation is going on blindly, and without forethought or method on the part of the people, and the only practical attempt at regulating our economic relations has been made by the trusts, through their ever-increasing power in the control of the vital sources of life. This power of monopoly, if not abrogated by the intelligent action of the people, will soon include the world in a net-work of slavery.

While the majority of the people view this approaching calamity without hope of escape from its terrible consequences, there are yet a few who see the possibility of it being averted, and of mankind ascending to a more exalted state of civilization, where the fullest expression of mental and physical growth is made possible, and where liberty and happiness will become actualities,—an Ideal Society.

In such a society even the privileged of today will find an avenue of escape from the strife and turmoil which surrounds them.

In our unity we form a safe harbor where the victims of capitalistic exploitation, when tossed upon the stormy sea of competition, may find refuge, and our Society will be a beacon lighting the way for the emancipation of the race.

Article I: The name of this association of people shall be The Ideal Society.

Article II: Any person may become a member by a nine-tenths vote of the members present at a regular meeting.

Article III: Sec. 1: Conventions will be held semi-annually, on the first Monday in January and July.

Sec. 2: The convention will be composed of all the trades and professions represented in this Society.

Sec. 3: The action of the convention must receive the approval of nine-tenths of the Society attending meetings designated for the purpose of considering such action.

Article IV: Members of this Society owning shops, real estate, factories, etc., will remain in charge and possession of the same, and conduct their business to suit themselves, considering this Society merely as a customer. But the Society will set the price on all work done by the members in such shops, allowing the owners ample compensation for the use of such shops, and remuneration for personal services rendered at regular membership rates.

Article V: Each member will make out a monthly check in favor of this Society, and, when honored, will receive in exchange an order on any service, article or commodity the Society may hold.

Article VI: The Labor Committee shall receive all applications for help, and will submit them to all those who are willing and able to do the work, and all labor shall be divided equally among all.

Article VII: As long as the members of this Society do not own their tools and materials, they will work under the conditions which they can agree upon with their employers, and will receive their pay in cash, or in orders on the Society.

Article VIII: The pay of the Officers and Committeemen shall be equal to that of all other members.

Article IX: This Society, ignoring property, will not acquire any. It shall remain the agent of the individual members and groups of this organization.

Article X: Ten voting members shall constitute a working quorum.

Article XI: These Articles of Agreement can be revised, amended or annulled by a nine-tenths vote of the members present at a regular meeting.

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Secretary: Charles Levy.

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Assistant Secretary: George B. Brooks.

For particulars address C. Levy, 108 5th Ave., Chicago.

Infidel Women. Symposium Called For.

A friend in Philadelphia sends us the following and asks that a "symposium," a sitting together in grave conclave, be held in Lucifer's columns, the subject of discussion to be the late syndicate letter of Ella Wheeler Wilcox in reply to the man who expressed himself willing to marry an "infidel woman;" which reply reads as follows:

A widower with four little girls thinks of marrying. He says: "What I want is a true, virtuous woman, if I should remarry, and I do not care if she is an infidel or Christian, for my four girls would at least be taught that virtue was the price of their inheritance."

To me the most repellant object on earth is a woman infidel. She is as unnatural as a flower which breathes poison instead of perfume; as a child which curses, instead of prattles.

Were I a man I could contemplate any existence, however lonely or desolate, in calmness, rather than accept life companionship with a woman devoid of religious belief. I do not understand how any human being faces life without faith.

It is easy enough to face death, if you believe it ends existence; but to face the vicissitudes of life and the death of those who make earth beautiful to you, with no strong divine arm on which to lean—it is an awful thought.

The woman who is to assume the care of four stepdaughters will need the most devout faith in God and His guardian angels to sustain her. She will need to believe in the efficacy of prayer and to send her troubled spirit to God on the wings of prayer every hour of every day if she would meet the demands upon her patience, judgment and good nature.

The woman who does not know the wonderful healing and helping influence of prayer has not yet entered the ante-room of joy.

We do not always get that for which we pray. But we get much more than we pray for in the long run. We get inexpressible comfort and untold strength and fortitude, besides clearer vision and increased patience and wisdom.

Every woman needs all these in her relations to the ordinary events of life. She needs them to impart to men, who are dependent upon her for their best strength and highest attainments.

To be chaste is only one of the feminine virtues.

I have encountered chaste women whom I wanted to flee from, as from a bed of snow. To remain meant to be chilled to death.

It is only where chastity is the white flame from the divine fire of the soul that it is beautiful.

The infidel woman must lack warmth and sympathy—that highest form of sympathy which is not pity—but love and understanding.

To understand our fellow beings we must love them, and love the source from which we all sprang.

It was not chance or accident. One who studies even the rudiments of the marvelous construction of the universe must feel the magnitude of the Great Intelligence which conceived it, and must thrill with reverence for Something we call God! Not the petty, spiteful little beings many churches worship as God—but the Great All Soul of Love! No, no, my mistaken friend, do not marry an infidel woman. Marry a wife whose heart is full of divine love.

ELLA WHEELER WILCOX.

Two principles, however, I have always been steadfast in. I love freedom, and I detest cruelty. Liberty and love will reform the world sooner than any other agency; and, without them, all other agencies will only leave us slavish and debased. —G. W. Foote.

It may prove useful to have learnt from history the elementary lesson that no opinion is true simply because it has been held by the greatest intellects, or by the largest number of human beings, at different periods in the history of the world. —Max Muller.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Love—Jealousy—Murder.

A friend sends us the following lines, credited to the "Emporia (Kan.) Gazette:"

Down in Eldorado (Kan.) not long ago a hussy got a razor and killed a bride for what she called love.

The other day a North Lyon county youth—blew his head off. Why? Love!

Last week in Cimarron, Kan., a wife shot and killed a flirting husband—she says, for love. In a New York hotel a respectable doctor turned off the gas and killed another man's wife and himself and left a note saying he did it for love. Do you suppose that was really the reason? Was it really love?

A lot of girls in this town sit up until all hours of the night with a lot of boys in this town for what they fancy is love—at least that is what they tell one another. But is it?

A lot of women put up with a lot of mean, onery, grouchy codgers who kick on the gravy, growl because the biscuits are burned, snarl at the coal bills and groan over the imaginary ills of the flesh and these women put up with this for love.

Another woman well known in this town has devoted her life to helping others, to nursing the sick, to caring for the needy; she has refused a dozen offers of marriage that would give a home and plenty to live in comfort. And why?

Well, the boy lover who married her the hour before he went south, fell at Chickamauga; and she calls it love; this self-sacrifice, this life of abnegation. Is it?

What do you think? What is love anyway?

Pilate asked what is truth, and wouldn't wait for an answer. Wise old Pilate; if he had waited for an answer he would have been waiting yet. If he had asked "what is love?" he would have been waiting through all eternity, for no one can tell. Who can know the secrets of the Most High?

Under the head, "The Love that Murders," Richard Le Gallienne contributes a thought-stirring article to the "Chicago American," or rather to the syndicate of press-writers patronized by that journal. The text or occasion for writing this article is the late sensational murder of Mamie Ceralli by Antonio Triolo, in New York.

Mr. Le Gallienne begins by saying that "murders for jealousy are becoming so customary a feature of American life that one begins almost to take them for granted in one's morning paper."

Why then should the case of Mamie Ceralli be singled out as a text for a half column article in metropolitan journals? Because, as the writer explains, "the story of

Mamie Ceralli seems so particularly cruel and piteous that one pauses for a moment in front of this one. . . . to exclaim: 'Oh, the pity of it!' and to ponder awhile the mystery of that so-called 'love' that—murders."

After describing the circumstances attending this pitiful tragedy, and saying that "if ever there was a fit subject for lynching on the spot it is Antonio Triolo," Mr. Le Gallienne proceeds to comment thus:

But, wild with wrath and pity as such a deed makes one, the philosopher cannot but reflect on the problem that such a "love" as Antonio Triolo's is by no means uncommon in the world, and that, instead of dying out in our "civilized" age, it seems to be rapidly on the increase. For those who love differently this way of loving must necessarily seem strange. Yet I have often heard it said, particularly for women, that those who don't know jealousy know nothing about love. Yet the beginning of jealousy is monopoly, and its end is murder.

Just here I pause to ask each candid reader of Lucifer, if the last sentence quoted from Le Gallienne does not give us the key that unlocks the whole mystery.

What is jealousy but the desire for exclusive ownership? exclusive possession? the desire to

MONOPOLIZE

the person—the body, the soul, the entire life—of another human being?

Elsewhere in the same article Le Gallienne, correctly, as I think, outlines the higher, the nobler, the more truly human or civilized love, in these words:

He [Antonio Triolo] didn't love her as some might; glad to have her alive, singing and dancing in the sun—or the footlights [she was an actress]—glad to see her happy, though he himself might have no part in her happiness, willing to forego all and suffer all for her sake, realizing his own unworthiness of her, maybe, and daily striving to make himself more worthy. No, Triolo's was another way, the way of egotists of his common type.

Yes "common," alas, too very common is Triolo's style of lover, Triolo's kind of love. Even Ella Wheeler Wilcox—grandly, nobly and truly as she sometimes writes, frequently gives voice to the old, the common, the egotistic the cannibalistic love ideal, the kind of love that so often takes the form of murder, killing the object of love and killing or trying to kill all who stand in the way and thwart the purpose of the egotistic monopolist—as when she closes a recent syndicate article entitled, "Love, when Genuine, is the Same in the Oriental as in the Western Woman's Heart," in words like these:

Education and customs may destroy the power of loving absorbingly and completely, but once that power awakens in a woman's heart its desire is the same, no matter of what land she may be—the desire to be the one possessor of her lover's heart, the one recipient of his caresses. She will like to see him admired and respected by all, to have him a friend to many, but a lover to none but her.

Evidently the one only Ella Wheeler, author of "Poems of Passion" and one of the foremost of living writers, has no conception of the altruistic love ideal as outlined by Le Gallienne, or, if she has any such conception, has no sympathy therewith. If, however, she has a way by which egotistic love, monopolistic love, can be reconciled to and made to work with the altruistic, her readers and admirers would be glad, as I think, to see her solution of the apparent enigma.

That both these phases of love, together with all other phases of attraction and repulsion, have their place in human evolution, is freely admitted, but that the altruistic love, the

love that asks no monopoly—the love that never murders, never envies, never hates, but always seeks the happiness of the loved one as its prime object in life—that this love is the later development, the higher, the better, the more truly human, more worthy of the term civilized and enlightened, I verily believe.

M. H.

Agnosticism—Gnosticism—Koreshanism.

Under the head, "In the Editorial Perspective," the editor of the "Flaming Sword," U. G. Morrow, has this to say in reply to a plea for "reciprocity," previously made in Lucifer's Columns:

The editor of Lucifer makes a plea for reciprocity—exchange of ideas, courtesies, suggestions, etc., between the advocates of the Koreshan system and himself. Thanks for the suggestion; but we cannot conceive of the possibility of science and agnosticism getting along together very well on any basis, unless the agnostic submits himself to the only kind of reciprocity which truth knows—teaching for obedience. Lucifer may desire to know the truth concerning the things of life; but sometimes its editor makes an accidental slip of the pen, which either belies him or tells the truth. Just how nearly he may come to lining up with the Koreshan plumb-line may be seen from the following: "Whether the Copernican system taught by our fathers and mothers is to be superseded by the 'hollow world' theory—though interesting as a cosmical study—is a matter of small importance when compared with the theologic and ethical aspects of the problem. If with the Cellular Cosmogony we must be chained to the chariot wheels of the Jehovah God of Abraham—'father of the faithful,' who is claimed by Koresh to be his own 'archetype'—and with CYRUS R. TEED for captain-general, then some of us prefer to take to the woods of 'infidel' agnosticism and equal rights for all, and fight it out on that line though it takes all the summers and all the winters of this mortal life." It is obvious that Universology would be of no use to a man whose determinations are to utterly disregard all logical conclusions from the basis of the demonstrated laws of cellular life. Woman, whom Lucifer presumes to teach how to be free, may here observe the expressed purpose of its editor to continue a line of unscientific reform, even in the beginning of the twentieth century!

The above lines have been in type in our office for several weeks, as a text waiting for comment. The needed comment has not been forthcoming for two reasons mainly, first, the press of other, and as I believe more important matter, and second, the difficulty of formulating a suitable answer—an answer that in few words would show the attitude of Lucifer's editor towards a phase of gnosticism, phenomenal if not unparalleled for arrogance, for self-conceit, for bigotry, for dogmatic assumption of superior wisdom.

To begin, let me say that controversy, as such, is not to my taste. It is so very, very hard to eliminate the personal element or factor; so easy to lose sight of what should be the only object of discussion—the discovery of truth—and to think mainly of victory in argument. It is so easy to sink the philosopher (lover of wisdom) in the metaphysical wrangler, and hence, as a rule, I much prefer to make a plain, straight-forward statement of principles or opinions, asking each reader and hearer to form her or his own conclusions unbiased by personal or factional considerations.

However, I fully recognize that controversy, criticism, thrust-and-counter-thrust have their legitimate place in the search for truth, and therefore should not be wholly ignored. In order that the best results from such method of search should be realized, it is always best, as I think, to begin with clear definition of terms. Without such definition the investigation is apt to degenerate into a mere war of words,

the disputants constantly getting farther and farther apart, instead of approaching a common ground of understanding.

AGNOSTIC—AGNOSTICISM.

While adopting no labels or tags, as such, it is very difficult to avoid them altogether. Names, phrases, titles, all have their limitations and are very apt to be misleading. While not calling myself an agnostic in any technical or partisan sense I have no objection to the term when used in a rational sense. By derivation the word means one who does not know—from the Greek verb "to know" and "a" meaning not. That is to say, an agnostic is one who does not know everything, and is honest enough to confess his lack of universal knowledge.

In this sense, the etymologic sense, I freely acknowledge myself an agnostic. I claim that every honest student is an agnostic. I claim that conscious, honest, agnosticism is essential to all progress. It is the beginning of wisdom. It is akin to the saying, "Doubt is beginning of wisdom." Hence to be an agnostic is to be a doubter, a skeptic. The origin of the word skeptic is to look, to see, to investigate, hence to try to find out that concerning which we are in doubt.

GNOSTIC—GNOSTICISM.

These words mean, of course, the exact opposite of Agnosticism. The gnostic is one who knows; one who KNOWS IT ALL! He does not need to investigate.—Why should he? Hence to him there is no further progress in the realm of science—knowledge.

The Koreshans do not call themselves gnostics, but by their attitude towards agnostics they necessarily "line up" with the gnostics. That this is their true mental alignment we have only to read their books and papers. In the utterance just quoted Mr. Morrow declares himself a gnostic of the gnostics—a gnostic of the most inveterate, not to say incurable type. If further evidence of this fact is needed, take the following from their chief text book, "Cellular Cosmogony." In answer to the question, "What is on the outside of the hollow globe you call the earth," Mr. Morrow and "Koresh" reply:

The shell of the earth is the circumference—the limit of the universe. It environs all that exists. Outside of the environ or limit of existence, there is nothing. There is no infinite space. Space is measure and dimension of things that are; it is definite. Limitation is a factor of form; form is a factor of existence. Hence if the universe exists it is limited, beyond which there is no existence. There is nothing on the outside—no heat, cold, light, darkness, temperature, condition, entity, quality of substance—nothing. There couldn't be. Nothing cannot extend at all; matter could not extend eternally. No matter how absurd this may be to the average person, sufficient thought on the problem will reveal the fact that our conclusions as to what is not on the outside are reasonable, logical and absolute.

If this is not gnosticism, in its baldest form, then it would be hard to imagine anything more unblushingly gnostic. Often have I heard "Koresh"—Cyrus R. Teed, use words like, these:

"WE HAVE GOT IT ALL! It is impossible to know any subject till we know its relations to all other subjects; hence to know anything is to know everything."

As to whether Lucifer's editor shows "a determination to disregard all logical conclusions from the basis of demonstrated laws" or not, let Lucifer's readers decide. We all know that the best way to get at a man's mental and moral status is to get him to talk of other people. Invariably he gives a reading of himself—his own inner consciousness.

In this connection I will ask all readers of this week's

Lucifer to hunt up the two last issues and read the articles, "Reaction against Materialism" and "The Rise and Persistence of Hierarchies." These were both written with reference to this discussion of "Teedism"—Koresmanity.

To close for this week I insert part of a letter, one of many written us some weeks ago in reference to the religious and "scientific" claims of the founders and expounders of a cult or ism that is now receiving considerable attention from thoughtful people, here in Chicago and elsewhere.

Permit me to thank you for your kind explanations, Lucifer under date of 26th ult. Before I received this copy I asked "Flaming Sword" to explain origin of meteors. Another series of questions went forward yesterday, with request for public answer in case they had never been asked before: "Have not straight lines been projected by engineers? Is it not a fact that in the construction of long tunnels, that at times the work is carried on from both sides of the mountain, the tunnels meeting midway, the sides approximating with great accuracy? Is not this the driving of a straight line through solid rock as it were? If the tunnels be driven from equal altitudes above sea level, and meet in the center; would the tunnel under present engineering practice be straight, or would it curve in conformity with the curvature of the earth's surface? If straight could a person using a powerful telescope at one end, directing its axis parallel with the sides of the tunnel, see through the tunnel?" Kindly take no present notice of the foregoing questions, but would ask that you wait and see what disposition is made of them by Prof. Morrow. In meantime will appreciate any comment you can make on them yourself.

Understand I want to be common sense, actual and factual as it were, and along this line wish to serve humanity. Do not wish to go wandering off into space,—this whether space is within or without our earth. The question of the form of the earth's surface is however one of surpassing interest. . . . Why does not Teed, instead of wandering off into space and occult things, and leaving the common sense things to be discovered by others, why does he not outline his work in a practical manner? There must certainly be some practical method of demonstrating the shape of the surface of the earth.

Next week, time and space permitting, some attempt will be made to show why I do not accept the "scientific" and theologic and moralistic tenets of the Koresmans.

M. H.

VARIOUS VOICES.

Mrs. A. P. M., Iowa:—Please send me Albert Chavannes two books, "Vital Force," and "Magnetization and its Relation to Health and Character." Would like many other books and hope to get some from time to time. I am quite of your way of thinking but can't open my mouth here on these subjects. We live in the midst of a lot of English who think marriage is a true representation of Christ's union with the church. Quite a slur on the union in many cases.

A. B. Clarkson, Montreal, Can.:—I regret to see, nay, let me be honest and say that I am disgusted and sick at heart to see that the "movement in favor of cruelty"—the inquisition of torture—still finds a prominent place in Lucifer, the last place in the world where it ought to find support. Instead of assisting to "boost" the claims of those dogmatic and cruel quacks of the medical world I think it would be more in keeping with the principles Lucifer has always stood for if you were to get on the other side and fight for liberty and justice. I hold that Doctorism is second only to parsonism and priestcraft as a monopolistic tyranny to be fought tooth and nail by all radicals. There is hardly a state in the Union or in Canada where they are not organized to look after their own interests and defend their blunders and ignorance against society and to prevent others who are more successful in the healing art from practicing. I have known many people who never saw the

inside of a medical college or vivisection hell, cure the worst possible cases that had gone the round of every medical expert among the regulars and been given up to die and very many people have the same experience almost every day.

I have always thought the Harmans were much above the average "human" in sanity and horse sense hence I regretfully conclude that such articles have to be published for some unexplained reason, for I cannot believe that defense of vivisection meets with your approval. Pardon my plain speaking. You would not wonder at it if you had studied this infernal subject as I have and realized as I do that it is the most diabolical and devilish practice in the universe and as Ingemoll well said, the very lowest depths of depravity that the human mind can descend to.

[The above strongly worded protest is inserted for the same reason that the paragraph in defense of vivisection was published, namely, because Lucifer's platform is the freest of the free, giving to all subjects a fair hearing. It is scarcely true that "the inquisition of torture finds a prominent place in Lucifer." So far as I now recall, one correspondent only, — C. L. James — has defended vivisection as a justifiable method of extending the limits of human knowledge. Others have as freely condemned it. For myself, alone, I maintain that no act is, of itself, wrong, criminal or wicked. The intent and the probable result of any act should justify or condemn it. Whether, under this definition, vivisection is ever justifiable, is a question I prefer not to assert or to deny. I have a horror of the needless infliction of pain, but would freely bare my own arm to the vivisectioner's knife if convinced that human happiness and progress might be materially or permanently enhanced thereby. M. H.]

J. C. Anderson, Avoca, Iowa:—I was greatly interested in the pamphlets I sent to you for—"Love in Freedom" and "Regeneration of Society," and will again send a dime and ask for "Marriage and Morality" and "New Hedonism." I would like to know something about the Light-Bearer Library. Is it a Monthly, containing articles on different subjects? Your literature suits me. Where shall we get our religion if we all get to be Rationalists? Your literature would probably explain.

[Yes, our weekly Lucifer and our monthly Light-Bearer Library, together with other pamphlets and books published by us, explain our views on religion as well as in regard to morals and economics. Lucifer is \$1 per year of fifty-two numbers, the Light-Bearer Library is fifty cents per year of twelve numbers, five cents single copy. To new subscribers both publications will be sent one year for \$1.25. In clubs of five or more Lucifer will be sent for fifty cents per year, of fifty-two numbers, or less than one cent per copy. M. H.]

Frank D. Blue, Terre Haute, Ind.:—I send you a clipping that is up to time. Thought you might use it. The last No. of Lucifer [854] is a "hummer." Keep it up. Platt's article would be hard to beat. I'm busy as ever trying to teach a little truth about blood-poisoning, and it's slow work, but nevertheless rebellion is on the increase everywhere. So I know the fruit is ripening. Am going to make some improvements in "Vaccination" next month—April.

[Thanks for clipping. Our friends can greatly assist us by sending clippings from current literature having special relation to Lucifer's central work. Bro. Blue is Secretary of the "Anti-Vaccination Society of America," and edits the monthly journal of that Society, called "Vaccination," published at the very low price of twenty-five cents per year. It has always been worth much more than the price asked, but now we have the promise of improvements next month. That thousands of people die every year as the direct result of vaccine virus injected into the blood is doubtless true. It is hoped that our readers will help spread the light on this much neglected but vastly important subject. M. H.]

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation.

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British Barbarians

Grant Allen, the author of this Hill-Top Novel, is dead, but the book lives and will live long to startle, impress, and convince the men and women, boys and girls into whose hands it may come. Daring, brilliant, unconventional, pleasing, thoughtful, it was assailed with a storm of vituperation by the Jeanette Gilders of the literary world; it spoke truth, and the truth, when dealing with social crimes and follies, is never forgiven by those who write either for "society" or the rabble. Nevertheless, "The British Barbarians" found an appreciative audience of thousands, and its versatile, scientific, and erudite author, by means of this fascinating work, was enabled to again earn the gratitude of the progressive no less than the detestation of the reactionary.

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THIRD SERIES, VOL. V., No. 10.

CHICAGO, ILLINOIS, MARCH 23, E. M. 301, [C. E. 1901.]

WHOLE No. 857

Out of the Night.

Out of the Night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul!

In the fell clutch of Circumstance
I have not winced, or cried aloud;
Under the bludgeonings of Chance
My head is bloody, but untowed!

Beyond this vale of wrath and tears
Looms but the horror of the Shade;
And yet the menace of the years
Finds, and shall find me, unafraid!

It matters not how strait the gate—
How charged with punishments the scroll,
I am the Master of my fate—
I am the Captain of my soul!

—Selected.

Free Love, Free Maternity.*

Marriage is practiced everywhere and always under conditions which are absurd, odious, and oppressive; it has had the result, in an immense majority of cases, in changing the joys of love into an atrocious double and reciprocal slavery; so many and frequent have been the vain efforts to ameliorate it that it is not astonishing so great a number of thinkers have long since adopted the only radical and efficacious solution—the complete freedom of love.

Among the works in which this thesis is maintained, I am pleased to cite in the first instance, the remarkable book, "*Elements de Science Sociale*," by a doctor of medicine, published in 1854, in English and translated into many languages.

One chapter is audaciously entitled: "Poverty its only cause and remedy!" (1.) The cause is marriage; the remedy is. . . . sterile love (the author employs a more precise expression than I dare not reproduce). This is a big book, compact, very stuffed with facts and arguments; it is of the order that light-spirited people read seldom.

On the contrary, *l'Evangile du Bonheur* published two years ago by Armand Charpentier, is a work than which there is none more agreeable for all to read, thanks to its elegant, clear, and concise style. But if it indicates so well the evil, the remedy that it proposes, simply free love, is a solution that it is necessary to complete.

Others have tackled but a part of the problem in combating legal marriage and replacing it by the free union; the free should, according to their light, offer chances of duration, of constancy, equal or superior to marriage which has been consecrated by authority. Paul Lacombe defends this idea in the book already old, *le Mariage Libre*.

Better still, a large number of couples, propagandizing by the deed; have recorded with *Eclat* their free writings in which

*By Paul Robin translated by A. W.

(1) The French translation, 3rd, edition, is dated 1883, Alcan, published. (To be obtained at the Ligue de la Regeneration Humaine, 26 rue Titon, Paris.)

all ceremonies were absent, or the act has been simply accompanied by family ceremonials.

In France we can cite the unions of the daughters of Elisee Reclus; in England those of E. Lanchester, of Wastall. . . .

These new unions, we must agree, are cleared of a most abominable feature, but all the germs of suffering which render marriage detestable still adhere to them.

Naturally neophobes of all kinds do not cease to protest against that which they call in mildest terms the most dissolute and shameless act (*debergoudage*), as if our actual, legal, official society, affecting right-living, respectability etc., was the impeccable collection of all the virtues, including that unique and so foolish one of woman—chastity.

I don't wish to pause for a single instant over objections of a theological origin that are put forward against free love. Whoso seeks the happiness of man very quickly rejects the idea of an impotent and ferocious God, created by the terrorised imagination of primitive men, exploited by the cute, conserved by an ill-thought sentiment, ideas having no practical utility; but, quite on the contrary, coming after the question of over-population and the misery resulting therefrom, as the second cause of the innumerable and horrible butcheries of which history furnishes the record.

To the frankly theological objections are related those of the metaphysicians who would impose upon humanity certain ideals of morality which satisfy their own prejudices, but not at all the legitimate aspiration of the masses after happiness as they understand it.

The only serious objection is that of the position of children outside the pretended legal protection, and, no matter what those who have not well calculated the matter may think, the objection would exist even if a communistic society, the moment it was freed from material preoccupation. The answer to the objection is alike as to the hypothesis of this ideal society as in the reality of present day individualist society: freedom of love presupposes freedom of maternity.

Woman should have, I do not say the right, for I no longer know what this old word, used to the point of abuse, signifies, but she should have the power and science only to be a mother when after mature reflection she shall have resolved to so become.

I believe I was the first to have clearly affirmed this unique solution at the woman's Congress at Paris (April 1896), and at the 2nd. Congress to Protect and Increase the Population (Dec. 1896), this last organised by the society of a dozen members that its creator and secretary modestly calls: "*Alliance des Savants et des philanthropes de tous les pays*."

I sum up my doctrine from the feminine viewpoint: A young girl makes a mistake to marry, to alienate the little liberty that she possesses. Let her remain as much as possible the mistress of herself, let her choose freely her female and male companions; and in order that her liberty may be respected on this point, she should carefully respect that of others, and that each girl should

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herself commence the reform of the pretended "public opinion" which mixes itself up with that which in no wise concerns it, and is more tyrannical than are the positive laws themselves.

She does not disobey any rational law in having the lovers which please her, but she commits a grave fault against true morality if she haphazardly creates children for which the education and up-bringing are not properly assured.

Those who have really at heart the happiness of young women ought not to stop them from knowing that science furnishes them with the means of being mothers only when they themselves desire it.

Freedom of maternity is the indispensable condition of freedom in love. It should have no other guides than physiological science and sexual prudence.

If, after a more or less number of experiences, she finds a companion with whom, in perfect conformity of culture and tastes, she thinks she might pass a long and happy life, let her associate, if it so please her, altogether with him; without bothering about the vain legal sanctions; and let her have the incomparable happiness of having children that she will be sure of being able to well provide for; and that these children bear her name alone.

Many gynecologists teach that it is not well for a woman to become a mother previous to the age of twenty-five, and it is quite evident that her very natural desires of gentleness and love will not await this age.

If the loved companion who is definitely chosen realizes the dreamed-of ideal, which is the rarest of events in legal marriage of today, it will not be necessary to force him by law to take a hand with the mother in all manners and with all his strength, in the bringing up and education of the beloved offspring.

If by misfortune, the lovers are mistaken in each other, if the harmony does not last, if there be incompatibility of temper, if they separate, the love will not be succeeded, as now-a-days, by hatred and horror, but rather by friendship, or, at least esteem. And the honest man will not fail to contribute his proper share towards the material well-being of the fruits of his former loves.

If, after all precautions, a woman should have united with a rogue, she will separate from him, taking the children of which she will have solely the charge and direction, very unhappy no doubt, but not having her real misfortune augmented by the artificial tortures which oppressive laws would have further brought to bear upon her.

Remaining a major, sole mistress of her children, she will not have been made the slave of a tyrant who could with impunity molest her, within certain very broad limits, steal from her legally the fruit of her work, her savings, the bread of her children, her own.

The degenerates with tyrannical instincts, deprived of the support of the pernicious laws, by the proper initiative of woman, by her abstaining from legal marriage, would lose forcibly their brutality and would become humanized.

[TO BE CONCLUDED.]

Anarchists and Their Critics.

BY J. S. ODEGAARD.

Charles C. Moore, editor of the "Blue Grass Blade," is at present busily engaged in looking over dictionaries to find the true meaning of Anarchists and Anarchism. Thirty or forty years ago he was just as busily engaged in looking over the Bible to find the true meaning of Christians and Christianity.

It is hard to make modern philosophers out of clergymen. They advance so far, but no farther. Their training in early youth seems to disqualify them for the broad sphere of modern philosophy. Mr. Moore seems not to be more capable of distinguishing the difference between the philosophical Anarchists of America and the ignorant slaves of priestcraft and kingcraft of Europe—called Anarchists, than are the average plutocratic editors of our big dailies, who in many instances no doubt are paid to keep the public from the fountains of knowledge.

Once upon a time, so goes the story, a group of wise men met in convention to decide how many teeth there were in a horse's mouth. After consulting many books upon this subject they failed to agree, and the meeting was about to break up without any result when an unsophisticated countryman arose and suggested that they bring in a horse and examine his mouth. The assembly arose as one man and stoned the countryman for heresy.

Now, I am sure Bro. Moore would not stone a heretic and so consider myself safe in suggesting to him that he examine some of the American philosophical Anarchists instead of a lot of dictionaries which have been written by men who no doubt were scholars, but perhaps not worthy the name of philosophers.

Personally I have no doubt but that the philosophical Anarchists are hundreds of years ahead of their time; but we must recognize the fact that Ideas always precede Practice, and that many of our present day customs and laws were once considered impracticable.

Whether the doctrines of the philosophical Anarchists ever will become practicable is neither here nor there. This question must be solved by time and the anarchists themselves. However, I think that almost any doctrine can be made practicable if the masses of the people only believe in it, when we remember that such contradictions of natural fact as the doctrines of Christianity, Priestianity, and Churchianity, have been able to gain recognition for practicability.

As to the violent anarchists, so-called, they are the product of the vineyards of priestcraft and kingcraft; and a notable fact of late years is that a vast majority of these have been Italians—natives of a country which has been most blessed with the infallible pope and his infallible creed; and judging by this very fact it seems to me that the present day Priestianity and Churchianity are not a success as promoters of justice and peace on earth.

The chief basis of government, both by priests and kings, is ignorance and fear; and as the sun of enlightenment and education slowly arises so is there, during this process, bound to come forth a lot of half-blind creatures who go wrong and do wrong. But this is only the pain society feels before the birth of the new age. Whether this yet unborn Age will be civilized or barbarian, time and coming history alone will reveal.

The above lines have been written not from any aversion toward Mr. Moore, nor in defense of or criticism of any school of Anarchism, but rather in defense of toleration and fair play. There is too much of bitter ridicule of opponents, at the present day, and not enough of toleration, fair play, logic and truth. While I do not deny that ridicule may sometimes do good yet it is the hard logical truth that is the more lasting, and when we are convinced that our opponents are honest I think it bad taste to use ridicule against them.

Only, as I think, when an opponent has so much self-interest in a cause that by defending it he may reasonably be suspected of dishonesty, is ridicule justifiable.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Frugery is proof of virtue, just as wigs are signs of hair; They are usually put on to hide a spot that's bald and bare.

The Infidel Wife.

Josephine K. Henry, in "Cincinnati Times Star."

In the "Times Star" of February 21 is printed an article by Ella Wheeler Wilcox on the subject of "Women and Religion." A widower with four daughters writes a letter to E. W. W., who seems to have constituted herself general supervisor of the social, political, religious and solar systems, and through the press plays the triple role of private investigator, public adviser and general counselor. The widower writes for advice and gets it. He says:

"What I want is a true, virtuous woman, if I should marry, and I do not care if she be an infidel or Christian, for my four girls would at least be taught that virtue was the price of their inheritance."

Ella begins her advice thus: "To me the most repellant object on earth is a woman infidel." That is as much as to say she tolerates the man infidel just a little bit. Of course, Ella means that the woman who does not believe in the clay man, rib woman, loquacious snake, and that her sex is the cause of all the sin and sorrow in the world, though she be honest in her convictions, truthful, chaste, useful and kindly, is more repellant to her than the faith-laden woman who never had a conviction, who would not know a truth if she met it face to face, and whose sins are scarlet and every other color.

"Faith covers a multitude of sins." She says she "does not understand how any human being faces life without faith." If she will observe women and men about her she will see how thousands of them face life with faith. "There are many things in heaven and earth that have never been dreamed of in Ella's philosophy." The Bible says: "Faith is the substance of things hoped for, the evidence of things not seen." "The substance of things hoped for and the evidence of things not seen" are about the most illusive and delusive chimeras that ever possessed the human mind, and we fail to recognize that they are essential to a woman who is to become the stepmother to four stepdaughters. What is pure, unadulterated faith to one person is often rank infidelity to another.

Ella Wheeler Wilcox has her ideas of the mysteries of life by which she is surrounded, and we would not dispute her fee simple title to these mental belongings, but no other human being has exactly the same ideas, so she is likely to run upon "the most repellant object on earth to her, the infidel woman," every time she meets one of her own sex.

She says: "Were I a man I would contemplate any existence, however lonely, rather than accept life companionship with a woman devoid of religious belief." According to this, a woman who unburdens her sin-laden soul to her father confessor, a believer in Swinefurther, Dowie, Mormonism, or the Amish creed, will make a better and more companionable wife than a woman who, in the majesty of her mental integrity, says: "The mystery of life and death is too deep for my finite mind. I cannot divine the source or the destiny of all I see about me in this world. I can only do my duty to my fellows in the here and now. I must wait for the revelations of nature."

Again, she says: "The woman who is to assume the care of four step-daughters will need the most devout faith in God and His guardian angels, to sustain her. She will need to believe in the efficacy of prayer, and to send her troubled spirit to God on the wings of prayer every hour of every day, if she would meet the demands upon her patience, judgment and good humor." That God needs guardian angels and has them, is a piece of information that must have been sent from divine headquarters by special delivery to E. W. W. The woman who becomes stepmother to four stepdaughters must, in our humble opinion, not only have faith in God, and His guardian angels, but she should have sublime faith in herself. She will not only have to believe in the efficacy of prayer, but in the efficacy and absolute need of works. Of course if she spends "every hour of the day sending her troubled spirit to God on wings of prayer," as Ella says she must, we fail to see what this woman would have left to be a companionable wife and good stepmother.

What with the actual praying and keeping the "wings of prayer" in soaring condition, the duties of wife and mother would necessarily have to be neglected, and it might come about that the husband might run upon something in the line of "Love's Labor Lost" or "Paradise Lost" in the course of time; and regret that he had not chosen a wife who would manifest her faith by her works.

Yet after this faith-laden woman spends "every hour of every day in prayer," this writer says, "we do not always get that for which we pray." To pray unceasingly for wisdom to rear four stepdaughters, and not get it, and still have the tangled problem of stepmotherhood to solve, would be discouraging indeed; but from childhood (and I speak not with irreverence), it has always seemed to me presumption to ask the unchangeable to change, or to suggest to the Almighty how this little world ought to be run.

Again, Ella says: "The infidel woman must lack warmth and sympathy." Has she gauged the warmth and sympathy in her own nature, when she says "the most repellant object on earth to me is a woman infidel?" Is she dead sure she knows as much about "God," "Divine Love," "The Great All Soul" and the lack of warmth and sympathy in women who do not possess the celestial knowledge vouchsafed to her?

Yet Ella Wheeler Wilcox asserts that she "does not believe in the petty, spiteful, little being many churches worship as God." If these churches put the brand of "infidel woman" upon this poetess, who "leans hard upon the Eternal Breast" and upon the "Swerveless Force," she might pray in vain to The Great All Soul to save her from becoming "the most repellant object on earth, an infidel woman."

Secularizing Sunday.

A friend sends us a clipping from the Alliance (Ohio) "Leader" from which we learn that "at a meeting of the Independent Church" of that place the following resolution was unanimously adopted by a large audience:

Resolved. That we note with satisfaction that a session of congress was held on Sunday, March 3 as being a hopeful sign of the times tending toward a broader liberalism and a return of the lawmaking power to the spirit of the constitution, which makes this a secular government. Though tolerant of all religions this is in no sense a Christian government, as expressly stated by President Washington in his treaty with Tripoli. Though Sunday is a national rest day, it should never be considered as distinctively Christian and set apart to foster our popular superstition, as Thomas Jefferson called the Christian religion, especially as the majority in the nation are freethinkers, agnostics, Jews, Seventh-day Baptists, spiritualists and people of no religious belief.

It is now said that "appropriation bills" amounting to some three hundred millions of dollars were signed by the "executive" on Sunday, and it is feared by those chiefly interested that this fact will make these bills worthless and that an extra session of congress will have to be called to pass bills to take the place of those rendered invalid by such Sunday work.

These pointers are interesting mainly as showing that a conflict is coming, in the near future, over the question as to whether the United States is a Christian nation, and whether we are to have a formal and acknowledged union of church and state, such as now exists in most European countries.

Whether the conflicting sects of Christians of the United States can be sufficiently unified to agree upon the details of such avowed union of church and state remains to be seen.

M. H.

If the story of the Fall is not the true record of a historical occurrence, what becomes of Pauline theology? Yet the story of the Fall as directly conflicts with probability, and is as devoid of trustworthy evidence as that of the creation and that of the deluge, with which it forms a harmoniously legendary series.—Huxley.

Lucifer, the Lightbearer.

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Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

Lucifer's Purpose.

Occasionally a letter comes to this office worded something like this:

Please find enclosed ten cents; send me "What the Young Need to Know." I want to understand what your scheme of life really is. Having—some years ago—worked with Comstock in trying to rid society of the influence of those people who—for the money in it—are seeking to foster the already prevalent sex-mania, I have felt some surprise at some things in the sample copies of Lucifer, and it is difficult to ascertain your real position, which I must, confess from my standpoint looks like a "straddle." Yours for truth, whichever way it lead.

N. E. ARNOLD.

Daytona, Florida, March 5, 1901.

Briefly replying I would say that in a general way Lucifer's purpose is outlined at the top of its editorial page every week. Lucifer as its name indicates, "stands for Light against Darkness; for Reason against Superstition; for Science against Tradition; for Investigation and Enlightenment against Credulity and Ignorance; for Liberty against Slavery and for Justice against Privilege."

If this is not sufficiently definite and specific I would say, that as our space is quite limited, we give prominence to that phase of Enlightenment that to us seems most needed, namely, discussions and investigations concerning the basic or underlying causes of the poverty, the vice, the crime, the injustice and the slaveries that now afflict the race of human-kind.

After giving much time and careful study to all the phases of reform now in vogue, some of us are thoroughly convinced that much of this reformatory effort is injudicious, unsatisfactory and hence fruitless of satisfactory results.

Take some recent object lessons, for example, here in the big city called Chicago. Just one week ago, within a ten minutes walk from Lucifer's sanctum, a boiler explosion occurred wrecking more than half a block of stores and dwellings, killing nine persons and seriously if not fatally wounding more than fifty others. As it happened, only a few of the large force of employes in the laundry were on duty, else the loss of life would have been far greater. Investigations in regard to responsibility for the terrible disaster are said to be in progress, but whatever be the result of such investigation, judging from all past history

of such cases, little if anything will be done to prevent like occurrences in the future—and why?

Simply because human life is CHEAP and money DEAR!

Take another recent example: At two o'clock Thursday night of last week, one of the engines of Chicago's fire department planted itself on our particular corner within a few yards of our sleeping rooms, and for the rest of the night made sleep impossible by the noise, pumping water to extinguish a fire in a five story manufacturing establishment in the next block. At daylight a half dozen engines or more were still playing on the smoldering flames. Luckily no lives were lost and only the one building seriously damaged—loss one hundred thousand dollars. Snow was falling at the time and snow and sleet lay deep on the shingle roofs of the neighboring houses, as well as on an adjoining lumber yard. Had the weather been dry and windy nothing could have prevented a fearful loss of buildings and other property and perhaps of human life as well. Origin of the fire not known, but report says there was no night-watchman to guard the premises; that it was due to the alarm given by a young man returning from his club that the neighborhood escaped the horrors of a general conflagration.

As it is, a large number of employes, poor men dependent on daily wages to keep themselves and families from dire want, are thrown out of employment with no hope of re-employment by the same company for months, if ever. For, with overproduction (under-consumption) in all lines of industry, capitalists are in no haste to rebuild their burned factories.

These are but two of the many similar object lessons constantly occurring in this and all other great cities, all going to show that human life is cheap and money dear.

One of the pitiable sights, these winter mornings—often before daylight—is to see troops of young girls, some of them scarcely half grown, hurrying with short, quick steps, lest they should be a minute late at the big shops, and thus lose part of their meager pay, and perhaps be notified that their services are no longer needed. Capitalism, commercialism, finds that there is more money to be made by employing girls and women, and so the men and boys vainly tramp the streets, the highways and byways, in search of a job; some of them, in sheer desperation, becoming burglars, pick-pockets, incendiaries, highway robbers, train-wreckers, etc., etc. Others sell themselves, body and soul, for thirteen dollars a month, and cross the ocean to butcher their fellow human beings against whom they can have no possible feeling of hate or ill-will.

WHAT AND WHERE IS THE REMEDY?

The church prescribes the "blood of Jesus"—teaching us to follow the example and precepts of one who led the life of a tramp, and taught his followers to "take no thought for the morrow," to "resist not evil," etc. Our economic reformers have a multitude of specifics, each of which is recommended as a panacea for human ills,—such as government ownership of public utilities; single tax on land values; statute prohibition of the liquor traffic; free trade; "flat" money, etc., etc., forgetting or ignoring the basic truth that

MAN IS BEFORE INSTITUTIONS—

that man makes institutions, and that since like produces

like man must be made better before his institutions can be made permanently better.

Abraham Lincoln said, "Labor is before Capital and is superior to it." With equal truth he might have said that labor is the creator of capital, and that capital can have no rights as against its creator. Likewise we can truthfully say that man (generic man) is the creator of institutions and that institutions can have no right as against their creator. The state, the church, our land system, our money system, our marriage system, etc., are, one and all, institutions made by man, and can have no rights as against the rights of any individual person, woman or man.

There can be no collective rights, majority rights, as such. Upon this fiction, this superstition, is founded the doctrine that the state—the nation, "society," the majority, has rights superior to those of individual persons, and that when there is a conflict between them the rights of the state—the majority—"are paramount and must extinguish" the rights of individual persons. Upon this fiction have been founded most if not all the despotisms and slaveries that have cursed mankind.

And now a few words directed especially to my questioner, and to all who like him have "worked with Anthony Comstock" in his famous nineteenth century "Movement in Favor of Ignorance"—his famous (or infamous) crusade against freedom of speech and of press. Whether this crusade has been worked "for the money in it," the glory of it, or from a sincere desire to do good to others, is not for me to say, but if a tree is to be known by its fruits then this crusade, its leaders and its followers, are not good. That there is "sex-mania," sex-perversion, and that it causes untold crime and misery is too sadly true, but it requires little thought or investigation to see that suppression of the knowledge of evil is not the best way to cure that evil; that forcible suppression of knowledge is the surest way to perpetuate and aggravate the disease sought to be cured. "Ignorance is the only darkness," "Ignorance is the only devil," are axiomatic truths that seem not yet to have been grasped by the leaders and abettors of the Comstockian crusade against the freedom to know, and the freedom to grow, in nature's way.

To close, for this week, our little talk concerning Lucifer's purpose—Lucifer's "scheme of life"—I will revert to one more object lesson, one that came under my own immediate observation, eleven years ago, in Topeka, Kansas. In the Federal court room of that city I happened to be present when the judge imposed a sentence of five years imprisonment in the penitentiary and a fine of three hundred dollars, upon an editor for an alleged violation of the Federal law of which the putative father is the same Comstock with whom N. E. Arnold claims the honor of working. When delivering himself of this sentence—phenomenal in its severity, the judge was careful to make it plain that the chief offence of the prisoner was his opposition to one of the most honored and cherished of all the institutions of modern society—the MARRIAGE institution.

This was the head and front of the said editor's offending—the real gravamen of his alleged crime. Among other indicted articles the one that was regarded as worst was a letter from a correspondent showing that marriage condones and protects the crime of RAPE. That rape in wedlock is impossible, inconceivable. That an assault that would be punishable under the statute by imprisonment, or by death without law, was NO CRIME AT ALL if committed by the hus-

band, since by the legal maxim, "once consent means always consent!"

And thus it is that while a man cannot be punished for rape in wedlock the man, the editor, who dares to expose this crime to public gaze, tries to arouse the dormant public conscience to a sense of the terrible consequences to womanhood, to motherhood and to childhood, of such ownership of woman by man,—this editor could be sent to prison for five years and condemned to pay a fine of three hundred dollars for his offense against the holy institution of marriage.

The older readers of Lucifer will probably recognize in the editor, prosecuted for assault upon the marriage institution, the writer of these lines, and will therefore agree that he has the very best of reasons for remembering the object lesson thus briefly described.

And now that we are challenged by more than one correspondent "to give a reason for the faith that is in us"—to show the purpose for which Lucifer has struggled and battled for more than a score of years; for which it has endured many things and still survives, I think it best to continue in succeeding issues something of a history of the prolonged fight in the Kansas courts for the right to freely discuss the question whether the rights of man (generic man) or those of his institutions are of first and greatest importance.

With Lowell some of us are willing to say:

I honor the man who is willing to sink
Half his present repute for the freedom to think.
And when he has thought, be his cause strong or weak,
Will sink t'other half for the freedom to speak;
Not caring what vengeance the mob has in store—
Be that mob the upper ten thousand or lower.

M. H.

Emma Goldman's Lecture Tour.

A card from Emma Goldman, of New York, the well known lecturer on sociologic and governmental subjects, informs us that she is about to start on a lecture tour through the United States, making Philadelphia her first stop. She requests that all who wish one or more lectures will let her know at once, so that she may arrange dates, routes, etc. It is sincerely hoped that the responses to this announcement will be both numerous and prompt. Elsewhere in this issue will be found a report of a recent lecture at the Manhattan Liberal Club, New York, by one who is, perhaps, surpassed by no other lecturer for effective work in demolishing old-time superstitions whether of church, state or conventional morality.

Emma Goldman at the Manhattan Liberal Club.

BY C. W. C.

Emma Goldman (the "divine Emma," as some people call her) presented her views on the question of vice to a very large, intelligent, and appreciative audience, fully half of which consisted of women, at a recent meeting of the Manhattan Liberal Club.

She treated the subject of vice with great earnestness and frankness. She commenced by saying that no act which is entered upon voluntarily by one or several persons could be called vicious. Ignorance upon the sex question exists not only among conservatives, but also among radicals. We often see Liberal men whose minds are not entirely free and who still cling to some superstitions. Not long ago, when Oscar Wilde's case attracted attention, the accused was condemned by people who did not understand the case at all. We may try to avoid it, and yet it is a fact that hundreds of men and women have desires different from those of ordinary persons. Some of the greatest men of the age are addicted to homosexuality. Havelock Ellis and other distinguished scientists have devoted con-

siderable time to the study of this question, and their conclusion is that some of those people acquire the habit as a result of not being allowed to associate with the opposite sex, while others are born with such tastes.

People indulge in abnormal practices because they lack the opportunity of normal relations; because we have Comstock to prevent people from acquiring sexual knowledge, and because to some extent, we all are hypocrites. Some of the language of Shakespeare and Rabelais cannot be used to-day; but a spade should be called a spade. When men give a corrupted meaning to certain words, the trouble is not in the words, but in the minds of the men. Ideas do not spoil men, but men spoil ideas.

We have today a moral crusade in this city, and yet if any people have no right to crusade against vice, it is the very ones who are engaged in the movement. The religion of these people is responsible for the present conditions. Christianity introduced vice into the world by attempting to regulate the relations of the sexes.

Prostitution is not confined to women. We find moral lepers in Congress, the White House, Wall Street and Fifth Avenue as well as in the slums. The man who sells his mind is no better than the woman who sells her body. The difference is in grade, not in substance. Prostitution is produced by our false system of education, by our ridiculous moral standard, and by our economic conditions. Young people know nothing about themselves; they are kept in ignorance. Olive Schreiner says that man is taught to be something, while woman is instructed to look nice, to have a good figure and a handsome face; and the result is that we have, not women of character, but dolls.

We condemn the woman who sells herself, but what about the man? Is it a greater crime for a woman to sell herself than for a man to buy a woman? When we have such conditions that thousands of girls work for \$3 a week, can we wonder that many of them sell their bodies for the sake of getting more money? Things cannot be different so long as some people live in superfluity and others have nothing; so long as we have competition and private property.

As to our standard of morals, society says that the woman who loves illegally is an outcast. Not only men, but even women condemn her. But "respectable" women have no reason to do so, for, as a rule, they themselves marry men not because they love them, but because they expect to be supported by them. Marriage without love is prostitution, no matter by what name you call it. A married woman promises to love and obey her husband all her life. This only adds lying to vice. An ordinary prostitute does not pretend to love the man she associates with; she is under no obligation to him; but the married woman sells herself for life.

Our false modesty is responsible for vice; we are afraid to instruct our children in the functions of sex. But if it is wrong to discuss the sex question before marriage, it should also be wrong after marriage. The Parkhurst movement of a few years ago and the crusade of today are political tricks, productive of no good results. They wage war not against vice itself, but against open vice; they have no objection to veiled vice. Our politicians are discovering that the people are beginning to lose confidence in them, and so they raise new issues—the purity of the home, the protection of the family.

So long as the law enforces monogamic relations, prostitution will not cease. True morality does not depend upon legal marriage. Nothing is so good as mutual love. If a man and a woman love each other, no one has a right to interfere with them. People who defend our present system of marriage should remember that the law does not recognize rape within the bonds of marriage. Is this morality? If woman is vicious it is largely not her fault, but that of the conditions. The majority of prostitutes come from the ignorant classes, and it is a remarkable fact that they are generally very pious and have images of Christ in their houses. You do not find Liberal women among them. Women who do not believe in heaven and in salvation through the blood of Christ do not sell themselves.

If we want to lessen vice, we must begin with ourselves. If we condemn others, let us also condemn ourselves. Give us an opportunity to develop, and prostitution will become a thing of the past. We need education in every phase of life, and no subject should be too sacred to discuss. Freethought, in its broadest sense, teaches us that what is wrong for a woman is also wrong for a man. Give woman freedom, remove the bars in her way, and there will be no more talk about vice.

Current Notes.

On Sunday last Geo. D. Herron closed a series of lectures in Central Music Hall, this city, that has attracted more attention, perhaps, from thoughtful and philosophic minds, than any similar course ever delivered in Chicago. This course began January 26, and continued each Sunday afternoon till March 17, with a single exception, when the lecturer was detained in New York.

Prof. Herron is called a "Socialist" but his socialism is not of the narrow and technical variety but is broadly liberal, philosophical, tolerant and progressive, and the fact that his most heretical and iconoclastic utterance were received with enthusiastic applause by audiences averaging little less than two thousand persons of the more intelligent classes, is evidence that the seed sown by such pioneers as Albert Parsons, August Spies and their comrades, was not sown in vain.

The Chicago Society of Anthropology continues to draw good audiences notwithstanding the great counter attraction of the Herron lectures at the same hour. Now that these are closed for awhile—Prof. Herron being called to deliver a similar course in Boston—it is believed that the meetings of the Society of Anthropology will be still more numerously attended than for some weeks or months past. These meetings are held in a large and well furnished hall on the seventeenth floor of the great Masonic Temple, one of the most wonderful structures of the kind in the world. The outlook over the city and lake, from the windows of this hall, is well worth the ascent (by elevator) to what seems a dizzy height when viewed from the street or sidewalk.

Last Sunday the society was addressed by a genuine, full-blood representative of the North American Indians—a woman—whose opening address I did not hear, but whose closing speech in reply to her critics, would have done credit to most pale-faced lecturers. Though she claimed to have had scarce any education in schools her use of the English language was excellent.

The subject for next Sunday afternoon—beginning at 3:30 sharp—is the "History of the Universe" by Prof. — of — University, a subject that should lift the hearer well out of the fogs of sublunary commonplace. On Sunday the 31st of March we are to hear something about mundane affairs again, the subject being, "Marriage, considered in its historical, ethical, sociologic and biologic aspects." The opening address is expected to be made by the writer of these lines.

M. H.

VARIOUS VOICES.

R. C. C., Portland, Ore.:—Enclosed you will please find a list of six trial subscribers and the amount to pay for the same. Yours for the cause.

I. L. P., Brocton, Mass.:—About a year ago there was in Lucifer a long list of comparisons between free love and bond love. I lent the paper and did not get it back. Please send it to me, either the paper or as a leaflet—as I think was spoken of at the time. I enclose one dime, I can distribute some of the leaflets, "To Mothers," and "Do You Know," of which you kindly sent me samples. You might send me twenty of each now, and later I will send for more. I mean to subscribe for your autobiography, but just now can hardly spare a cent for anything. I can distribute some papers if you will send.



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THIRD SERIES, VOL. V., No. 11. CHICAGO, ILLINOIS, MARCH 30, E. M. 301. [C. E. 1901.] WHOLE No. 858

Right Shall Rule.

Short is the triumph of evil,
Long is the reign of right;
The men who win by the aid of sin,
The nation that rules by might,
The party that rules by corruption,
The trickster, the knave, the thief,
May thrive for a time on the fruits of crime,
But their seeming success is brief.
Sneer if you will at honor;
Make virtue a theme for jest;
Reflect on the man who strives as he can
To seek and to do the best;
Make goodness a butt for slander
And often excuse for vice;
Proclaim the old lie, the corruptionist's cry,
That every man has his price.

Yet know that the truth shall triumph,
That evil shall find its doom;
That the cause of right, though subdued by might,
Shall break from the strongest tomb;
That wrong, though it seems to triumph,
Lasts only for a day,
While the cause of truth has eternal youth,
Shall rule o'er the world for aye.

—Denver News.

Free Love, Free Maternity.*

[CONCLUDED FROM LAST WEEK.]

Here is yet another pertinent question closely related to free love, in which in fact is involved its perfect solution.

Amongst the innocent female babies brought into this cursed world by the chance of a brutal copulation, legal or no, there is at least, only to mention so-called civilized countries, a one-hundredth part destined to become slaves, pariahs the most debased, the most sunken.

Prostitution is everywhere, openly or hypocritically, transformed by its directors into a social institution, destined to safeguard the anti-natural and futile chastity of the daughters of the bourgeois class against the terrible but perfectly natural rutting of the young males.

Our customs make of some girls the tortured victims through the abuse of passions of the proper use of which a great number of others are deprived. Let these latter, forming a great majority, victims also by reason of their disobedience to the physiological law of sexual exercise, revolt against such prejudices, reconquer that which has been so disastrously refused them by the laws and customs; so that saving themselves, they may likewise save at one and the same time their poor martyr sisters and destroy forever, in the only efficacious manner, feminine slavery and prostitution!

In a word, let women remain the sole arbiters of their destiny; let them not wait for anything from laws; let them know how to will; let them act. With the same stroke, they will realise the most important chapter of universal emancipation

*By Paul Robin; translated by A. W.

and will thus at once enjoy these two good things which are the complement of each other; freedom of love, freedom of maternity.

This counsel is given exclusively from the feminine viewpoint. Both in the legal and free unions, it is in effect the woman who runs the greatest risk as much on account of natural phenomena as by the aggravation that law and custom add to them. It has been sufficiently repeated with the support of all possible proof that laws have been made by men in favor of their sex and to the detriment of the other. One could never too much restate that, still worse than laws, customs kept up from prejudice, especially the prejudice of woman, maintain her in slavery.

It is for the women privileged by fortune, or intelligence, or the two together, to take in hand themselves the cause of their sex and not to leave the charge of it to those of the other that so large a number amongst them wrongly accuse of being the unique cause of their troubles. To succeed they must first of all unite frankly with the humble and downcast ones, not by considering themselves their generous protectresses, deigning to forgive them their faults and weaknesses; but, on the contrary, thoroughly penetrated with this truth; that it is for them to be pardoned by their martyr sisters for a social state of which they themselves have gathered all the benefits. In the second place, they must renounce those vain speeches, vows, protestations, rights, addresses to public bodies, and, without waiting that the usurpers, masters of the world by our softness, deign to give them crumb by crumb little successive liberties, they must take without any permission full and entire liberty themselves.

In England, country of practical people, these examples are already frequently and usefully given. The well-known act of Edith Lanchester has better served the cause of feminine emancipation than an infinite number of vain speeches. Her example of independence has been followed, and will yet be more so when the indispensable neo-malthusian note shall be sounded with more vigor.

To round off and complete what has gone before, it is necessary to treat the question of free love from the masculine point of view. This is far easier, if one alone considers the material side of the problem. In our pretended monogamic society, nearly all men practice polygamy, enjoying the advantages of freedom of love without accepting any of its obligations; they are glorified by the same act which brings dishonor and disdain, ending in misery, to their women companions. But there exists a certain number whose conscience will not permit them to base their pleasures on the unhappiness of others, for whom an engagement is all the more binding because of its being less legal; and for these, freedom of the affections has the same importance and should have the same corrective action as for woman.

Married or not, the honest father finds himself absolutely bound to the mother of his children, and for him it is not sufficient to pay merely his portion of the expenses; he reasonably considers himself under obligations to furnish his quota of the

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care and training. The foregoing admonitions are thus as applicable to him as to his woman companion.

The first attraction laywards is provoked by exterior charms: beauty, spirit or temper, gaiety. . . . This is amply sufficient to pass current at the bar of public opinion, which makes a pretension of prohibiting the indulgences that nature permits and encourages. This however is reversed when it is a question of treating in common for the education of love's fruits. It will therefore be to the interest of the man, as much as that of the woman, that this love should not become fertile until a common life, intimate and sufficiently long, shall have proved to the one as to the other of the lovers desirous of becoming parents, the perfect conformity of ideas, of tastes, of customs.

There are faults of foibles that chajias exaggerate; that true liberty lessens; tending, egotism, incapacity; feeble woman protected by the legal tie, has yet more than man a tendency to abandon herself to, as if to console herself for the exclusive obligations that the law imposes upon her, tendency that she would not have if, for having accepted the joy of love, she had not had to renounce a very great part of her liberty.

Furthermore our educations are so different that, in an intimate and forced life, our tastes, sentiments, tendencies clash at every instant. All this is perhaps less for coarse people, with but little active brains, than for those of more delicate texture, thinkers. It often happens that a man animated with high scientific and humanitarian preoccupations once passed the period called the honeymoon, finds, under the more or less carefully laid-on polish of a very superficial education, a spouse with vulgar tastes, banal, without ideal, who is a drag upon his acts and thoughts, who lessens and even renders worthless his very life! Here then is a case of anguish quite equivalent to that of the exceptional woman afore commented upon.

The young man who aims at giving to his life a grandiose trend, who would leave his mark upon the work of progress, more than all others ought to have at least as much prudence as a young woman, before transforming a superficial love into an austere parental duty which he might be prevented from performing well, and which would then be for him a never-ceasing source of the most intense suffering.

An English observer has very truly remarked that there are not two marriages in a thousand which realize the dreams of the fiancées. Among the remaining 998, a most painful situation exists which varies from unexpressed dissent to frequent bitter words, to open warfare, to murders. These last exceed, at Paris, according to the rendering of Madame Cheliga-Levy, the number of days upon which they were accomplished and, from one victim of marriage killed at a single stroke how many tens there must be undergoing a lengthy martyrdom; and what of the slow death for which the official statistics would designate an entirely different cause!

The situation of adults is certainly very lamentable; but still worse is that of the children in the inferno of the big legal family. At the mercy of parental tempers, either smoldering or violent, their education is exactly the reverse of that which it should be.

The many varieties of their moral and physical misery have been often enough portrayed by the realist novel writers so I refrain from going into them in detail. It suffices, in summing them up, to say that the child born haphazardly, brought up by worse than incapable parents, will become even more degraded than they themselves!

Have mercy upon him, oh ye blind couples! If you cannot be certain that he will be of use later on and always happy, give to him to his advantage and your own, this incomparable proof of love; don't call him to life.

Deign to repeat the clear-cut verse of Solly-Prudhomme:

O thou son the best beloved
Who never shall be born!

You cannot make your room beautiful by buying an expensive vase and putting it on the mantel-shelf, but if you live an honest life in it, it will grow beautiful in proportion as it comes to answer to the wants of such a life.—Edward Carpenter.

Notes and Comments.

BY C. F. HUNT.

In a single number of the "American Contractor," that of March 10, appear seventeen notices of library buildings to be built by Mr. Andrew Carnegie for as many different towns and cities. If the hundreds of Carnegie libraries contain a fair proportion of reform books, enough to create a public opinion strong enough to abolish the privileges by which Carnegie obtained his wealth, and by which other millionaires are foolishly and unjustly piling up wealth, considerable credit will be due Mr. Carnegie, who really may have that end in view, as it is suspected that he is more socialist than philanthropist. Mr. Tom L. Johnson, the noted single taxer, is such a man, openly and candidly opposing the means by which he himself gained his millions. If anything better than conscience moves these men, there is hope for the triumph of progress over greed.

Mr. Franklin H. Westworth recently occupied Professor Herron's pulpit, in Central Music Hall, Chicago, and the large audience seemed well satisfied with the substitution, as Mr. Westworth is an able, witty and instructive speaker. However, some of his remarks were puzzling to those who are radical as to theology. He mentioned that Mr. Rockefeller owns the earth, and soon after gave his opinion that God intended that the earth should be possessed by all his children, but failed to draw a comparison between the strength and executive ability of God and that of Mr. Rockefeller.

If the word democracy has a definite meaning, it must include the principle of local option. The "Chicago American" claims to be democratic, but demands an amendment of the federal constitution forbidding polygamy in Utah, saying that the state came into the Union under a pledge to abolish that institution. This amendment is for Utah alone, and would be, so the "American" says, "An unwarranted interference with the domestic institutions of its (the administration's) proteges in the States." A reason for this discrimination against the rights of Utah is not given.

An interesting letter in the "Chicago Record," signed "A Republican" shows that the last popular vote for president does not really endorse the policy of President McKinley. The analysis shows a large Bryan loss in the South due to apathy of those voters who knew the result was certain without their votes, and furthermore shows an actual gain for Bryan in the north. I quote:

"Mr. Bryan, therefore, made a net gain over Mr. McKinley in the northern states of 10,461. This does not look like an approval of the course of the republican party in these states, which are supposed to represent more fully the true and controlling sentiment of the nation, but, on the contrary, it indicates just the reverse.

"Mr. Bryan gained in the east 239,599 and lost 20,362 in the west. Still further confirmation."

On St. Patrick's day two Irish factions indulged in a fight. Who ever heard of a fight between factions of agnostics or of atheists?

Judge Duane says there is no law authorizing the Board of Education to enforce vaccination of pupils, but that it may do so in an "emergency," that is, if some Judge, or perhaps the Board itself, decides that an emergency exists, then the Board may act without authority of law. This is like giving a body of men the power to declare martial law at will.

"Economic Principles," a pamphlet by Eliza Stowe Twitchell, is in the main an able and entertaining exposition of the political economy of Henry George. One paragraph, however, proves how a good logician may nod. After defining "capital"

As "wealth used to produce more wealth," Mrs. Twitchell says: "A sewing machine used to make garments for sale is capital; used to make garments for the family, it is wealth; for the machine thus used is being consumed (worn out) to satisfy needs or desires." Yet in either case the machine is used to produce more wealth, to satisfy needs, and is worn out. The woman operating the machine is sometimes "worn out." How should she be classed? Henry George's theories do not need this sort of analysis. Because a woman sewing for her family does not receive a fixed stipend, is no reason for classifying her machine differently from a machine used in a factory.

Mrs. Twitchell dispenses the usual twaddle about land being a "heritage" intended by God the Father for the use of all his children. If it be a heritage, then the father is dead; and the children are quarreling over the estate.

"Koreah" condemns Lucifer's work as "unscientific" as compared to his own. His theories have been shown to be absurd, impossible and he has failed to reply. Is it because he knows he cannot? A false theory may fit another false theory, but his theories do not fit each other, yet he continues uttering them. Is it because there is money for him in so doing?

Crusading in Manhattan.

BY JAMBELICHUS.

Under the pretense of suppressing vice, Anthony Comstock has been rubbing his perverted ideas of human life under the noses of the people, to their nausea, for the last twenty-five years. Partly as a result of the unsuppressed continuance of his pestilential work moral conditions in certain sections of New York have become so vile that the whole city is aroused to protest.

The protest took the form of a public meeting at Carnegie Hall, on Sunday afternoon, March 18, organized by over one hundred influential women.

Were these women as wise to understand the causes of evil as they are earnest to combat it, much good might be expected to result from their meeting, still some strong truths spoken in a way to impress the most bigoted were mixed with the commonplace nonsense usually heard on such occasions.

The meeting opened with a reading of the decalogue by Rev. Phoebe Hanford. I never heard the "Thou shalt nots" recited with so much vindictive vigor and with so little adherence to the text.

The president, Mrs. Boole, followed in a long address beginning:

"A moral emergency confronts the City of New York, due to the protection of vice, and to official complicity with forces of evil. While it has been hinted at in the past, the best classes of women have been ignorant of the conditions. The veiling of the facts through false modesty, coupled with wilful negligence and ignorance, has contributed to the growth of the evils. They have been increasing, and have reached enormous proportions.

The best public sentiment of the city would scorn to license houses of prostitution, gambling places, and policy shops, but the officials by a system of bribery and fining at regular intervals have protected vice without even a show of attempting to lessen the crime, and this has served to enrich the very men whose duty it was to enforce the law, while the city's revenues have been increased at the expense of its morality."

The wall of this address was that whatever is law must be enforced at all events. (Ignoring the real fact that such a war cry is just what the blackmailers want to increase the terrors with which they menace their victims). Then came a lament that men were not bounded for their immoralities the same as women are. Then a groan about the side doors of saloons which the speaker seemed not to understand are the outcome of the prohibition craze just as more blackmail will inevitably result from the crusade she leads. And then that tiresome

Comstockian whine about the protection of youth, ended her discourse.

Another long harangue about "Dangers to Children in New York" exhausted the time as well as the patience of the audience and abridged the time for the really worthy speakers who had useful suggestions to present.

Dear old Heber Newton followed. A brave man and a manly man among theologians. But the best remarks were by John S. Crosby who made a strong plea for freedom, pointing out the fact that the saloon is as potent in politics as the church and stating the principle that the sole business of government is to save one from the interference of the other.

It is a fact that conditions in New York are very serious. That a fanatical crusade will lessen the seriousness of those conditions there seems little reason to hope. The terror of the law has always enabled those in authority to extort blackmail from those against whom legislation inveighs, and it always will be so.

The only real remedy is to cripple the power to extort blackmail. When that is done the incentive to perpetuate vice in order that its yield of blackmail may be fruitful will be gone.

"Infidel Women."

BY E. A. MAGOON.

In Lucifer's last issue, I notice the suggestion is made for a discussion of the above subject, by its readers, which suggestion indicates dissent from the opinions expressed by Ella Wheeler Wilcox. While in the beginning of her article Mrs. Wilcox did not define her meaning of the word infidel, it is clearly evident, as she proceeds, that her definition is not such as is given by those who consider themselves the peculiar favorites of heavenly privileges.

To be devoid of a religious belief, she assumes, is to lack the unfoldment of the spiritual nature, the divine love element, that gives to herself an inspiring spirituality, that strengthens her and enables her to conscientiously and bravely meet the many obligations and responsibilities of life.

I can fully endorse her utter reliance on the efficacy of prayer to meet the demands that come at times, to all. Most truthfully does she say: "The woman who does not know the wonderful healing and helping influence of prayer has not yet entered the ante-room of joy."

It is the law that receiving can only come by the asking. Love is life; it is love alone that sustains the heart or affectional nature, and it is as necessary to healthfulness as food for the stomach; for happiness is the best promoter of health of body and of mind.

I never was able to conceive of any real enjoyment, in this life, disconnected from any thought beyond it. Those who look for disappointment are sure to meet with it. A few for awhile enjoy congenial companionship in the family relation, but when aspirations rise no higher than physical and material gratification the end is bitter disappointment and remorse.

As you, Bro. Harman, were once, like myself, a Methodist, you may wish to appreciate a few closing lines of an "Ode to Devotion" published in a Methodist magazine in the year 1820, hence I reproduce it:

Devotion! 'Tis thine to elevate the mind
Above this earth, to joys of purest kind;
Expanding all its faculties, to rise
And grasp the infinite, beyond the skies;
Thou dost unlock the secret door of heaven
By ardent prayer, the key, to mortals given
And usher in that bright effulgent day
That brighter shines unto the perfect day.

New England, Ohio.

Nothing can be more abject and miserable than the usual conception of God. Imagine to yourself what pleasure it would be to him to burn us or to torture us. Can we believe any human being capable of creating us for such a purpose? Would it show his power? Whv, he is omnipotent! Would it show his justice? We credit God with attributes which are utterly hateful to the meanness of men.—General Gordon.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Meetings.

Chicago readers of Lucifer are hereby specially requested to be in attendance at the next meeting of the Society of Anthropology, Sunday March 31, and take part, as far as possible, in the discussion of an institution believed to be productive of more happiness—or misery—more of human progress or retrogression—than any other, namely, the marriage institution. Some unusual, if not original features, it is expected, will be introduced into the discussion. Unsolicited and unsuggested by himself, the writer of this notice has been selected by the management, to make the opening and closing address.

To find the place of meeting, take one of the numerous elevators in the great Masonic Temple, ascend to the seventeenth floor, turn to the left and keep going till you reach the large hall, from which a fine view is to be had of the inland sea called Lake Michigan. Time of opening the lecture 3:30 P. M., sharp. Seats, as usual, free. Don't forget the time and place.

Sunday the 14 of April—the famous Russian reformer, writer and lecturer, Prince Peter Kropotkin is expected to lecture on Anarchism at Central Music Hall. Tickets for sale at this office. Price, 25 cents. M. H.

A Word to Our Workers—Old and New.

In response to oft-repeated inquiries from friends—who challenge that seem not specially friendly, such as that of N. E. Arnold printed last week, we began in No. 857 a series of articles intended to define and illustrate, at some length and precision, the aim, the purpose of the publication known as Lucifer. The better to do this some account of its origin and history will be given.

Believing, as some of us do, that Lucifer's line of work is fundamental in the field of reform—that its work is second to none other in importance to human happiness, human progress and welfare, it has been thought that the publication of this series of articles would be a very suitable and timely occasion for making a special effort to put the claims of our work before thinking people everywhere.

In the belief and hope that many if not all of our subscribers and helpers would take a like view of the matter, an extra late edition of No. 857 was struck off—just DOUBLE our usual issue. Whether the printing of this unusual num-

ber of copies shall prove to be wise or otherwise will very largely depend upon the help we get from our present roll of subscribers. Within the past few months and in response to special offers, quite a considerable addition has been made to our subscription list, mainly of short term subscribers. If only one half, or one tenth even, of our present subscribers do as well as a few have done—as canvassers for new subscribers, there will be no difficulty in placing the extra copies of last week's issue as the first number sent to new subscribers.

Our standing offer for trial trips with Lucifer is ten weeks for ten cents, or one cent per copy. Fewer than ten numbers are scarcely enough to enable new readers to determine whether they wish the paper continued to their address or not.

Addressing now each reader in particular: How many names of trial or yearly subscribers will you be responsible for, within the ensuing month of April? It is important that we know, approximately, how many copies to print of each of the issues that are to contain the series of articles on the purpose and history of our work—supposing that new subscribers will want to see them all. At first it was intended to insert another instalment of the series aforesaid in this current issue, and print an extra large number of copies in anticipation of a largely increased demand—but on reflection it has been decided to wait one week to see what the response will be to these suggestions.

SAMPLE COPIES.

Within the six months last past we have sent out many thousands of sample copies of Lucifer; hitherto the harvest, in the way of increased business from this lavish sowing of seed has not been equal to expectations, due, in great measure, as we think, to the fact already mentioned, that our purpose has not been sufficiently made plain, in the one or two numbers sent to each name. This very reasonable demand—definite information in regard to the nature of the changes sought to be made in our present social or sexual customs and institutions, and in our economic, financial and governmental institutions—we are now trying to supply. Will you help us to reach those who, if proper information be laid before them, would probably become efficient co-operators in what many of us think the greatest work, the greatest reform or revolution, ever inaugurated in the memory of man? M. H.

Comment—Various.

FREEDOM IN LOVE AND MATERNITY.

It is hoped no reader will fail to read the article found on first pages of this and last week's Lucifer, entitled "Free Love—Free Maternity," translated for us from the French of Paul Robin, by a scholarly English friend now sojourning at Nice in France. Barring a few idiomatic forms of expression no better statement of the general principles for which Lucifer stands sponsor has ever been penned. As this week's paper will doubtless be read by many who have not seen the first half of the essay, I here reproduce a paragraph or two therefrom:

"Freedom of maternity is the indispensable condition of freedom in love. It should have no other guides than physiological science and sexual prudence. If, after a more or less number of experiences she [the young woman] finds a companion with whom, in perfect conformity of culture and tastes, she thinks she might pass a long and happy life, let her associate, if it so please her, altogether with him; without bothering about the vain legal sanctions; and let her have the incomparable happiness of having children that she will be sure of being able to well provide for; and that these children bear her name alone."

"If by misfortune, the lovers are mistaken in each other, if the harmony does not last, if there be incompatibility of temper, if they separate, the love will not be succeeded, as now-a-days, by hatred and horror, but rather by friendship, or, at least esteem. And the honest man will not fail to contribute his proper share towards the material well-being of the fruits of his former loves."

This is simply saying that love, joined to wisdom drawn from experience, and coupled with responsibility to self and child, constitutes the only standard or rule of sex-morality that should be exacted of woman—who is the real burden-bearer in the work of reproducing the race.

This essay on "Freedom in Love and Maternity" should be printed in leaflet form and circulated by the million, and it would be, if Lucifer were the possessor of Aladdin's lamp.

ADVERTISEMENTS.

Some adverse criticism has reached this office in regard to the character of certain advertisements that have appeared from time to time, in Lucifer's columns. In reply will say that it is scarcely possible to distinguish, always, the fraudulent from the genuine, in the matter of advertisements. Take, for instance, the advertisers of books and lessons on "how to induce the hypnotic sleep and thereby cure all known diseases and bad habits." If we should condemn as frauds all the teachers of and believers in "auto-suggestion," "mental healing," etc., etc., we must condemn many thousands if not millions of our fellow citizens who are, in other matters, considered intelligent and honest.

That there is truth in the theory of mental healing has been demonstrated in too many instances to admit of rational doubt. The most sensible course, then, would seem to be to let each reader judge for herself and himself, whether the claims of an advertiser are worthy of credence or not. If the advertiser promises what seems impossible, absurd, ridiculous, no one is obliged to bite at the alluring bait. One of my friends sent twenty dollars for a course of lessons in mental healing. After faithful and persistent effort to understand these lessons he threw them aside as worthless to him. Yet he made no complaint of fraud; was willing to admit that the fault may have been with himself. Another friend paid twenty dollars to the same healer and got no benefit but steadily grew worse till she died. This result, as we all know, proves nothing against the theory of mental healing, since people die under all kinds of treatment and under no treatment at all.

"Prove all things and hold fast [only] to that which is good," is a maxim of universal application.

EDITORIAL COURTESY.

Lucifer's editor, its workers and readers, know by experience what adverse criticism means. Consequently when words of sincere commendation come our way they are all the more keenly appreciated. This platitudinous remark is suggested by a paragraph in the New York "Truth Seeker," of March 23, penned in reference to the lecture of Emma Goldman, before the Manhattan Liberal Club, New York, a report of which lecture was printed in last week's Lucifer.

It appears from the correspondence published on the last page of the "Truth Seeker" dated as above, that the report of Miss Goldman's lecture had reached the "galley stage" in the "Truth Seeker" office, and was then "killed" by the editor. When called to account by the Secretary of the Manhattan Liberal Club, for such slaughter, the editor defended himself by saying that "Miss Goldman devoted a portion of her lecture to an apology for what are generally spoken of as crimes against nature, as she had a right to do," but that he "saw no way of reproducing her remarks. . . . without giving offence," and wound up his defense in these words:

"We may say that we sustained a perusal of the report without demoralization: how it might have affected the unilluminated is another matter, and hence we applauded the determination of the reporter to try it on the readers of Lucifer, who are tough."

A Kansas reader and faithful helper of Lucifer, when calling my attention to this editorial in the "Truth Seeker" says, "the blatant arrogant calls us all tough!"—evidently considering herself abused and slandered. Surely she did not read the paragraph carefully; for, observe that Mr. Macdonald tells us he himself passed unscathed the terrible ordeal of reading Emma Goldman's lecture, but he feared for the "unilluminated;" thereby plainly implying that all who like himself are illuminated could safely read the said report. Logically, then, the word "tough" as used by him means simply *illuminated*. Can we imagine a more finely turned compliment?

Turning to the dictionary we find that "tough" means, "Not easily broken; able to endure hardships; firm; strong."

Wonder how the readers of the "Truth Seeker" relish the left-handed compliment paid them by their editor? According to his own explanation, and according to the definition given by Webster, the readers of the "Truth Seeker" are regarded by its editor as "unilluminated;" that they are easily broken; not able to endure hardship; not firm nor strong.

And now—to close this somewhat personal reference—is it not true that we are, all of us, prone to be over-anxious about our neighbor's moral status? Are we not all too ready to assume that while we ourselves are strong, able to take care of ourselves, our neighbors need a guardian?

Is not this the animating principle, the central thought, of the "Society for the Prevention of Vice"? the society that in the name of purity commits untold crimes, and that fosters the very evils its machinery is organized to suppress?

Would it not be better, infinitely better, to let the facts of life, the facts of nature, be known? even the facts of perverted and abnormal nature, instead of covering up these ugly facts and pretending they do not exist? "Forewarned is fore-armed."

In this connection read the article of "Jamblichus" in this issue, entitled "Crusading in Manhattan." M. H.

Home Encyclopedia of Medical, Sexual and Social Science.

This work is from the popular author of "Medical Common Sense," "Plain Home Talk," etc. It is, indeed, made up from earlier works, with about 500 pages of new and original matter, and is written in language which makes it valuable for family reference. Besides its valuable advice in regard to the prevention of disease—its hygienic feature—it contains about 250 recipes for the treatment of various ills. It is subdivided into four parts. Part I. Treats of Disease, its Causes, Prevention, and Cure. Part II. of Chronic Diseases, their Causes and Successful Treatment. In this part is found the valuable recipes. Part III. is Plain Home Talk about the natural relations of the sexes, civilization and marriage, and is replete with valuable information on subjects which are especially valuable to the married or those contemplating marriage. Part IV contains suggestions for the improvement of popular marriage, and one of the most remarkable chapters in this part is entitled Restricted Marriage and Parentage, in which is given an ingenious plan for regulating both marriage and parentage in a way to avoid the reproduction of non-viable and unbalanced children. It is worth the price of the entire volume. Marriage reformers and reformers in all the various domains of human improvement will be interested in this. Dr. Foote's style is easy, and free from the technicalities usual in medical literature. Hence his works have always met with a large sale. Twenty thousand of this edition have been printed, showing the confidence the publishers have in the sale of this work. This revised and enlarged book will doubtless be greatly appreciated by the public.

Take the Devil from the drama of Christianity and the plot is gone; there is no connection between the scenes, none between the acts; the whole drama becomes unmeaning fragments, chips, pieces, splinters. As a matter of fact, the New Testament is more explicit than the Old. The Jews, believing that Jehovah was God, had very little business for a Devil. There was nothing too mean for Jehovah to do himself.—Ingersoll.

"Dawn-Thought on the Reconciliation."

REVIEWED BY A. CHAVANNE.

I have lately been reading "Dawn Thought," a new book by J. W. Lloyd, an author well and favorably known to the readers of *Lucifer*, and I feel like expressing my views as to the value of the book as a factor in the cause of progress.

To me, the chief value of the book lies in the fact that it is one of the many indications of the trend of present thought, for its whole aim is to help the reconciliation of individualists to a belief in the existence of one superior, all-containing intelligence, which controls and includes all that which exists in the Universe, and its value to the cause of progress will depend upon its success in achieving that reconciliation.

The trend of thought has much changed upon that question, in the last fifty years. Up to that time, as a logical result of the belief in creation, the world was looked upon as a battle field between two contending forces—God and the Devil, representing good and evil. The theory of evolution, while it destroyed the basis for that belief, did not furnish a substitute for it, in so much that it did not teach any positive doctrine as to the control of the universe. The ruling idea which is accepted by the materialists—who first promulgated the evolution theory—is that man is the highest known intelligence, and that all present progress is controlled by him.

This changed completely the views accepted by reformers as to the control of progress. The reformers of old had used their energies in proving that the changes they were driving for, were according to the will of God as taught in his revelation, but the new reformers, who are usually believers in evolution, base their arguments upon their supposed superior knowledge, claiming more intelligence than their fellow men, and striving for the general acceptance of their views, to the exclusion of those which are advocated by other men.

But here and there, some reformers are looking out of that belief, and in this book Lloyd takes rank among those who believe that progress is many-sided, and that all known forces are working for its advancement, under the control of a higher intelligence.

As Lloyd is by nature a poet, his book is written in a poetic style, which will appeal to many persons who would neither read nor appreciate the same views it expressed in a more prosaic style. And in this poetic style, which is much praised by many reformers, and in the important truths it contains, is found the true value of the book, which comes at a time when much attention is given to the solution of the problems therein discussed.

For there is no doubt that the trend of present thought is away from the conclusions of the materialists, and in the direction of a belief in the oneness of all progress. Reformers of all classes are getting tired of contending against each other, and are getting ready to accept a belief that teaches that all of them are co-workers in the same field, each cultivating that part of it which appeals the most to his temperament, and where he thinks he can do the best work.

And from that standpoint, the next logical advance is to acknowledge that those who differ the most completely from us, and even those who oppose our efforts, are also co-workers in the same field, and to excuse their opposition as due to ignorance, remembering that in time past, we ourselves also opposed other reformers, whom we now can see were really working for the progress of humanity.

Before we can then recognize that all efforts are thus co-operating for the progress of the world, we must outgrow the belief implanted into the human race, that there is only one road to progress, which happens to be the one we have adopted, and broaden our views so as to see that all human efforts whatsoever, make for the advancement of humanity.

"Dawn Thought" will do its share in thus broadening the vision of reformers, for it teaches with no uncertain voice the oneness of all forces at work in the Universe, and no one who accepts this oneness, can look any longer upon this world as

being divided by influences, some making for good, and others making for evil. There are, it is true, progressive and conservative forces, but both are needed for the best evolution of society.

There are, among the supporters of *Lucifer*, many old war-horses, who have fought a good fight in the times when the belief in the control of man over progress was absolute, and when no one could see any good in those by whom they were opposed, and these persons will not easily accept the new philosophy, but there are also among them, many who are imbued with the new spirit, and who, while they believe that *Lucifer* is doing a much needed work in a part of the field almost entirely neglected, yet recognize that even those by whom they are opposed, have got a work to do for which they are best qualified.

It is to those persons, who are willing to believe that progress is not a one-sided process, promoted by some, and opposed by others, but a well-defined advance, towards which all social forces are made to contribute, under the direction of an all-pervading mind, that I would recommend the reading of "Dawn Thought," for it will certainly help them in the process of reconciliation, and leave them in a much happier frame of mind, while it will certainly in no way diminish their zeal for the accomplishment of such reform work for which they are best qualified.

VARIOUS VOICES.

William Halligan, Ephrata, Pa.:—I see by the No. on the wrapper of the *Light-Bearer* that I am running on time, and as I want the kindly visits of the *Light* that shines on every page. I send you a dollar before the light goes out and leaves me in darkness.

I. E. L. H., Toronto, Ont.:—Perhaps you will remember that sometime ago, I wrote, saying that I wanted to see more of your form of "New Thought" and enclosed twenty-five cents for trial subscription. In looking over *Lucifer* I am sometimes filled with rejoicing that there is at least one paper on earth both bold and brave enough to voice such sentiments. Again I am forced to think and wonder: still again I am positively disgusted—whether because of my early education, or because the ideas are really "bad," I will not so x try to tell. I will read the paper awhile longer and maybe find out. I enclose \$1.10 for pamphlets. Don't forget to include "New Hedonism."

[It is doubtless very true that many readers are repelled, if not disgusted, by the reading of one or two copies of *Lucifer*, who would become earnest and efficient helpers if they would send for and read a few more copies of the paper, or for a few of our pamphlets. M. H.]

D. W. Gilmore, Chanute, Kan.:—My subscription to *Lucifer* the *Light-Bearer* has about expired and I enclose money order for two dollars—one to apply on subscription to *Lucifer* and one for a copy of your book when it is issued. I trust your health and strength will be equal to the task, and that a sufficient amount of the coin of the Empire will be forth-coming to pay all expenses and leave you a handsome profit.

I am very much of a pessimist in regard to the bettering of conditions for the human family. When I read of murders, lynchings, and wars carried on for revenge or for money, and see how men scheme to get the advantage of their fellow men; and how legislators pass laws to favor the few at the expense of the many; and the executors of law will send the petty thief to prison for a long term while the thief who steals millions of dollars not only goes free, but is considered a good man and true, a man to be honored,—when I see all this I am led to ask if there is any good in the human race.

But, on the other hand, when I read of those who are giving their means, time and strength fighting for liberty and better conditions a glimmering ray of hope appears above my mental horizon, and I have a little reason to hope the time may come when everyone will be dealt with justly. It is this slight hope that causes me to add my mite to the power that keeps our *Light-Bearer* from going down.



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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, Vol. V., No. 12.

CHICAGO, ILLINOIS, APRIL 6, E. M. 301. [C. E. 1901.]

WHOLE No. 859

Endymion.

The rising moon has hid the stars,
Her level rays, like golden bars,
Lie on the landscape green,
With shadows brown between.

And silver white the river gleams,
As if Diana, in her dreams,
Had dropt her silver bow
Upon the meadows low.

On such a tranquil night as this,
She woke Endymion with a kiss.
When, sleeping in the grove,
He dreamed not of her love.

Like Dian's kiss, unsought, unsought,
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep, impassioned gaze.

It comes,—the beautiful, the free,
The crown of all humanity,—
In silence and alone
To seek the elected one.

—Longfellow.

Nature and the Law.

BY MAY HUNTLEY.

Once there was a boy who was raised in a forest. His father had fled from the haunts of men in his childhood, because of the falseness of friends and the artificiality of society. His mother was dead, and he had known only the birds, the rabbits, their dogs, sheep and cattle, and one or two friendly old Indians. But when the father felt that death was near he called his son to his side and told him he must go back to civilization which was now much nearer than when he had first retreated to the sheltering shades of their dear woods. He gave him some glittering gold pieces which he said would procure what food and shelter and clothes he needed, when he was living where he could not follow the deer, and other wild animals of the forest, and his own little hut of trees and bushes was beyond his reach. Then the father breathed his last with a yearning glance towards the setting sun. The youth sat by his side for two days and an Indian came and helped to make him a grave and lay him away. Then he wrapt his furs about him and took up his gun and went away through the forest toward the east.

The free-born youth who knew not what a man-made law was like, found himself sadly bewildered when he came to a city. The streets, sidewalks, cars, teams of all kinds, the crowds of strange-looking people, were to him like the fantastic figures of a dream. He thought he could not be awake. Some boys, ever ubiquitous, gathered around him to ridicule; a policeman stopped to look at him and ponder if there were any ordinance forbidding a person to appear on the street in such a garb and such an innocent demeanor. It might have fared hardly with the child of the woods, but a philosopher and philanthropist passed by at the moment. He noticed the handsome boy with the look of an angel in his eyes and the bearing of a god in his erectly carried, vigorous frame. He marked the rich fur wrapped

around him, the majestic eagle feathers on his head, and the golden chain about his neck, and knew he was no common "hobo." He approached the boy with a kindly smile which was apparently understood.

"Do you speak English?"

"I know what you say, if that is English. Yes, I remember my father told me that what we speak is English."

"Will you come home with me?"

"Yes."

"What shall I call you?"

"Fern—Fern Vale."

"You may call me, Philip—Heywood, say Philip. Come with me."

Young Vale was taken to a beautiful and artistic mansion and treated as a traveler from another world might have been. He told his simple story to his benefactor, and as his father had told him gold must be paid in the land of civilization for food and shelter he gave his bag of shining pieces to his host. The gentleman was surprised but took them in charge knowing that one so untaught would soon be robbed of them. Unknowingly to himself perhaps, his respect for his new "find" increased.

Philip whispered to a few of his special friends of his discovery. Curiosity and speculation as to his story, his nature and the psychological results of his peculiar youthful environment were intense among them. But Philip did not propose to gratify them immediately; a little preparation was necessary; besides they would be all the more interested for waiting. Meanwhile he tried to keep his "rare specimen" in close seclusion. But this true child of nature knew no such thing as restraint. With the first ray of dawn he was out, in his tight-fitting undergarments of dried deer-skin, slipping down the water pipes as he had slid down the tall, slim trees of his native woods, and away out swiftly over the streets toward where it looked open and free, and there he found a great body of water, a lake. There he drank in the air like nectar of the gods, waved his strong young arms out over the waves, as though he would have embraced the whole sparkling mass; he turned his face to the rising sun, shook his long hair and reveled in the light, the fresh air, the beauty of the boundless water. He was happy as he had not been since his father lived.

A man in a blue coat adorned with bright buttons came up. "Here, you!" he cried, "Wat yer doin' out here in yer under-clothes? Get home now, mighty quick or I'll have to run ye in."

The boy only stared at him. The blue-coated man stared back until the game grew tiresome. "Well, I guess I'll have to take ye along. Don't ye know yer breaking the law?" The officer laid a hand on his shoulder with an impelling force; the young man drew back his sinewy, splendid arm and a great blow fell on the face of the astonished guardian of the law. Then he ran. Never before had city-bred people seen such running. It was the passage of a god, a swift radiance of force, a perfect form in perfect motion. Other policemen tried to stop the runner but they might as well have stopped a rush of wind

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or a stream of light. He fled from them all and finally found himself in a quiet street of simple dwellings. A solitary horse and wagon moved slowly up the street; a boy sat huddled upon the seat. Fern came up and saw that the youngster was crying. Questioning him he found that he was sick with a fever and could not cry his vegetables for sale and dared not go home with his load. So the older boy, realizing by this time that his dress was different from that of city people, donned a great coat lying in the seat and took up some of the baskets and boxes in the wagon, and carried them to the houses. The people who came to the door gazed astonished at the beautiful face of the singular looking huckster, and impelled some way by his musical voice with its note of appeal lying under the vigorous chord of strength, bought what he had and gave him what it was worth; he did not know, but trusted them entirely. He kept on from house to house, going back to the wagon when he had sold out an armful and starting again. Another blue coated man turned into the street as he was entering a gateway, and he was stopped.

"Have you got a license to peddle?" asked the officer.

"No, whatever that may be," he answered moving on.

"Then I must arrest you, for you know it is against the law."

"I haven't time to be arrested now. Let me go on. When I am through I'll see what it is you want of me." He went on, sold his armful and came back to the wagon and gave the money to the boy. There were still some things left, but the blue-coat came up and told Fern that he must come with him. When he removed the old great coat and stood before the officer in his tight dress showing his magnificent form, that functionary was dazed and scarcely knew what to do. Finally, after some questions, he decided to take him back to the house which belonged as he knew by the description to one of the richest and most celebrated men in town. Fern willingly went with him and when it was explained that he could scarcely step out of doors alone in the city without breaking some law, he concluded to remain under his first friend's care for the time being.

[TO BE CONCLUDED.]

Vivisection Defended.

BY C. L. JAMES.

A. B. Clarkson reduces to an epigram the last phase of the Movement in Favor of Ignorance which it has been my honor and privilege to expose,—as follows:

"I hold that Doctorism is second only to parsonism and priestcraft as a monopolistic tyranny." (Lucifer March 16.)

So, I am aware, do many theological unbelievers. But that's where the ignorance comes in. That's how the Movement in Favor of Ignorance gets them. That's why I have considered it especially worth while to write against this phase of the Movement in Favor of Ignorance. If they knew anything about "Doctorism" they wouldn't think so. They know nothing about it, except that ecclesiastically founded universities class it with Law and Divinity, as one of the "three learned professions"—and they misunderstand that fact.

The common sense of mankind has always appreciated "Doctorism" so highly that when the church controlled education she was compelled to class it with Law and Divinity—which was, perhaps unintentionally, doing it all the harm she could, as utterances like Mr. Clarkson's show. She always hated its materialistic standpoint and inductive method. She always, as far as she could, put prayers in its place—just like its present enemies. She prohibited, as long as she had power, both vivisection and dissection of the dead (see *White's Conflict of Science with Theology*)—just as promoters of the Movement in Favor of Ignorance want to do now. That feeling for animals had nothing to do with the prohibition of vivisection then, is as plain as that is not the motive underlying the Movement in Favor of Ignorance now. For while the church prohibited vivisection, she patronized cock-fighting, bull-fighting, burning cats

in wicker frames, and burning witches, as amusements well suited to the ignorant—which they certainly are.

The church objected to vivisection, then, as she does now, not because it gives pain to obsolete dogs and cats, but because it gives relief to human beings capable of further usefulness. Her very qualified and gingerly endorsement of "Doctorism" thus mutilated, has been, I have shown, or rather Clarkson has, a great misfortune to "Doctorism." But if he thinks "Doctorism" to blame for it, he should read how medieval doctors resisted—how they went, in fear of their lives, by night, to steal those bodies the humane church had hung up to feed crows, that by dissection (only possible in secret) they might learn to treat living sufferers—how they were burnt for sorcery like Bolingbroke or heresy like Serretus,—how very unwillingly they accepted any favor from her—how generally doctors are against her and she against them.

As to the charges Mr. Clarkson makes against doctors (omitting the idiotic one of cruelty) I have this to say.—Dogmatism, pedantry, and pretension are very unlovely in doctors, or any one else. But they are the faults not of "Doctorism"—only of human nature. The spirit of "Doctorism" is entirely opposed to them, as Mr. Clarkson would know if he knew anything about "Doctorism."

The intimation that doctors are actuated by jealousy of Christian Scientists, Natural Bone Setters, Seventh Sons of Seventh Sons, Astrologers, Osteopaths, Vitapaths, cure-all-pill-men, hygienic plagiarists, *hoc genus omne*, is absurd. The boot is all on the other foot. It is the quacks who envy the doctors, and have taken up anti-vivisection as a means of getting some practice away from them. The Christian Scientists, hygienic plagiarists, etc., etc., who "cure the worst possible cases"—faugh!—are strictly limited in their practice and success to people who have nothing the matter with them. Those who have, want vivisection, not charlatans. "Hence these tears!" The reason doctors so commonly desire laws against quacks is not that they envy the quacks, but that the quacks kill people. The remedy, I grant, is unwise. But only an Anarchist can be expected to see that. And most doctors are not Anarchists, simply because most men are not.

Except perhaps the fine arts, there is no profession which tends towards infidelity and towards Anarchism, especially in the great realm of sex, as much as does the medical. Surely, even Clarkson must know that.

I have said his classing of "Doctorism" and parsonism together is the fundamental error underlying that important phase of the Movement in Favor of Ignorance which he has made himself represent. Dogmatism, pedantry, and pretension, the grand strongholds of ignorance, are of the essence of Law and Divinity. They can only be incidental in Medicine. For Divinity springs from the Volition to Know, and Law from the Volition to Persuade. Medicine springs from the Volition to Do. Law and Divinity are *a priori* systems, founded on dogmatism, pedantry, and pretension. Medicine is a practical art, into which no man can carry dogmatism, pedantry, or pretension without injury to his own practice and pocket, as proved by the glaring facts that quacks get only those patients who have nothing the matter with them, and that those who are sick immediately forget their objections to vivisection.

If Mr. Clarkson ever breaks a leg, he will promptly forget his. No one "who never saw the inside of a vivisection hell" is "in it" when there are broken bones to mend.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

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Infidel Women—My Opinion.

BY A. H. TUCKER.

Long a reader and admirer of Ella Wheeler Wilcox's writings and with some slight glimpses of her not in print, it is easily apparent to me that she was "writing for money" when she wrote of the "infidel woman."

The personality who could conceive the sentiment expressed in the line:—"and drop with you down to sweet hell"—is not one to impress us with its fidelity to orthodox religion.

Our admired little friend must have been in a great "hurry" too, when she associated a lack of faith with infidelity. Such an association is only justifiable in connection with the "petty, spiteful, little thing many of the churches worship as God," in which Ella seems to have no more "faith" than an infidel. The fact is the infidel man or woman has more faith than "any body." Faith in themselves and faith in the supreme controlling forces of the Universe.

No one of experience can read Mrs. W.'s works without being convinced of her thorough knowledge of men and a very creditable understanding of women; but if we are to take her statement seriously it is very clear she has never cultivated the acquaintance of infidel women sufficiently to know their leading attributes.

I wonder if she has found infidel men lacking in "warmth and sympathy."

If Mrs. W. only knew it there are as many "warm and sympathetic" infidel women as the most ardent supplicant for "love and understanding"—"the higher form of sympathy"—could wish.

On the whole I am constrained to believe that most of our infidel women see through about the same kind of orthodox glasses that our Ella does. Infidels of either sex recognize the inexorable, the all mighty developing and controlling forces of nature. Ella may define it as "The All Soul of Love" if she chooses. We'll not quarrel with her about it.

The need of prayer she mentions is much like the tobaccoist's need for the "weed." If he had not formed the habit he would never have felt the need of tobacco.

The inference that the infidel woman is less companionable, less womanly, less motherly than her orthodox sister is entirely unwarranted.

Springfield, Missouri.

That "Infidel" Wife and Step-Mother.

BY S. E. SHEPHERD.

Assuming that both the widower and Mrs. Wilcox had in view a materialistic rather than an infidel woman, I confess to much sympathy with Mrs. W.'s views.

As I see it, materialistic belief is a sign and result of abnormality. I hold that every normal person has some sort of belief in spirit existence after physical death. That the divine or spirit principle inheres in all life, and that when organic life is evolved up to the human plane the germ of spirit life becomes capable of unfolding to sentient, conscious existence and to the development of possibilities and aspirations for the "life beyond."

If spirit life, there must be a spirit organism and subject to such laws as govern organic life on the physical plane. Nature is a unit. One law or principle governs life on all planes. There can be no existence without subsistence. The spirit organism must feed and function or it dies, same as the physical organism. Use develops; non-use enfeebles, deteriorates and invites disease and death.

To build up a healthy, rugged spirit organism, capable of withstanding and surviving the vicissitudes of earth, and particularly that most trying of all, physical dissolution, the spirit organism must use its faculties and powers. It must function. Without this, death is inevitable. All Nature declares that the wages of the sin of misuse or disuse is death.

So, when you find a person who denies spirit, or who does not know whether he has a spirit or not and who does not

believe in or hope for a "life beyond," you have encountered a being in whom spirit life has probably become extinct, for life must surely manifest itself. The law of the survival of the fit is inexorable and applies to all life.

We get what we live for and strive for. We grow or develop in the direction of our ideals. Thus, thought becomes creative. Every man—indeed every life germ is the architect of its own destiny. Without purpose, aspiration, striving and persistence nothing is realized. We will never see Boston unless we first believe there is such a place, second, desire to go there, and third, turn our steps in that direction.

Mrs. Wilcox is right. She is "away up" in divine science—in divine philosophy. While the widower is "a gittin'" let him "git" the best. It is all the same price. His little girls should have such environments as will facilitate the unfolding of their higher natures. A woman without spirituality and without hope or aspiration for anything above or beyond the narrow confines of the material world is bereft of woman's crowning glory.

By the delicate texture of her nature, and by the acuteness of her sensations, intuitions and perceptions, woman stands closer to infinity than does man. Morally and spiritually she is above him. She is therefore man's proper guide in the moral and spiritual life, and at her normal and best estate will lead him constantly upward to the higher altitudes of human development.

He who denies spirit, disputes evolutionary progression and sets metes and bounds to nature is a chump. Let us "claim everything," and play the game of life for all there is in it.

Crackerets.

BY TAK KAK.

The world owes every man a living, but he must know how to collect it.

Girls, do not marry any man unless you are perfectly sure you have the heart to crack his skull if he attempts to approach you when you don't want him.

The king of England says: "This is not a republic"—meaning Bagland. Now we see why the special office of court jester has been discontinued.

An empire by any other name can be just as oppressive.

The patient who gets an old prescription made up over again thinks to beat the doctor, but he plays into the hands of the undertaker.

A prophecy.—When European nations shut American trade out of Asia, America will retaliate by attempting to shut somebody off from the trade of the American continent to the south.

Deserted Wives.

To leave a helpless woman, especially when she has children, is a crime morally, and should be made such legally, and be punishable severely. As a matter of fact, the only remedy which the law offers to a deserted wife is the one of divorce—a remedy which frequently she cares nothing about, and which, still more frequently, she is unable to avail herself of. If the deserting husband remains available she may bring him into court and have him prosecuted for non-support, and the court may order him to give bonds for her support or go to jail. But as a rule, he who is scoundrel enough to desert his wife and children usually clears out and leaves her and them in misery. He is lost to sight, and the children become a public charge or are a source of anguish to their mother, and their attempted support in not a few cases ends in her premature death.

It is pleasant to note that there is a disposition to treat criminals of this character as they should be treated by the law. A measure with this general purpose is now under consideration in the Legislature of this State. The subject, too, is under general discussion, and many wholly worthless suggestions are heard, such as recourse to the whipping post, as the proper punishment of such wretches.—St. Paul Globe.

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LUCIFER—The planet Venus, so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCINE—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Marriage—Its Origin and Development.

According to previous announcement this was the subject of discussion last Sunday afternoon—March 31—at the Chicago Society of Anthropology which holds its weekly meetings in Oriental Hall, Masonic Temple, seventeenth floor. This large and beautiful hall was well filled with very attentive listeners, scarcely a vacant seat left. A noticeable feature was the presence of a large proportion of physicians of both sexes. Appropriately, too—as being naturally interested in the subject, at least half the audience were women.

The usual custom of the Society is to give the first speaker thirty minutes for the opening address and fifteen minutes at the close of the discussion, in which to answer his critics, who are expected to occupy one hour and a half, divided into five or, at most, ten minute speeches. On this occasion the first speaker was allowed forty-five minutes for his opening and about twenty minutes for his closing remarks.

Without preliminary the speaker of the afternoon—who as announced in last week's issue, was the editor of *Lucifer*, began by quoting Abraham Lincoln's famous aphorism, "Labor was before Capital and is superior to it," adding that Lincoln could have said with equal truth, Labor is the creator of Capital, and the creature can have no rights as against its creator.

Proceeding the speaker introduced his subject somewhat after this fashion:

Likewise I take the ground that Man was before institutions and is superior to them.

Man is the creator of institutions, and the creature can have no rights as against its creator.

Our modern society seems based on the exact opposite principle, hypothesis or assumption, namely, that institutions were before man and are superior to him. That institutions create man, and that he can have no rights as against his creator. That when it comes to a conflict of rights—paraphrasing Cowper—their rights and claims are paramount and must extinguish his.

Notably is this true of the institution known as marriage. We talk and we act as though marriage was before man—woman and man—and is superior to him—to them. That when a conflict of rights occurs, marriage must be preserved inviolate, whatever may become of man—the individual man or woman.

John Stuart Mill is reported as saying, "that marriage is

now the only form of serfdom authorized by law." History shows that whoever undertakes to overthrow any form of serfdom has a hard time of it—is sure to encounter the most determined opposition—in the shape of misrepresentation, slander, social ostracism, fines, imprisonment and sometimes death.

Often the serfs themselves join their masters against her or him who would liberate them. During the American civil war the great mass of slaves preferred to stay with their masters and raise the crops, thus furnishing the means necessary to carrying on the war against their would-be deliverers.

Count Leo Tolstoi, relates that when he called his serfs together and told them he had been robbing them too long—through land rent—and that he now proposed to restore to them their natural right to the soil and its opportunities for building up in themselves a noble, self-reliant independent manhood, these serfs, after listening awhile in silence, got together in little groups to discuss this strange freak of their landlord—wondering what new trick the benevolent old crank was now trying to spring upon them, and finally concluded that it was better to leave well enough alone, and flatly refused to accept Tolstoi's offer. They had never known what it was not to pay rent to their landlord. They had accepted rent-paying as the God-ordained lot of the laboring man; hence feared a change so sweeping—so radical and revolutionary—such as free land implied. They had found their present landlord a kind-hearted master and much preferred a good master to no master at all.

Just so it is when we talk to the great majority of women in regard to self-ownership of person—in regard to freedom in love relations and freedom of maternity. When we tell them these are their natural right and that they do themselves and their offspring a great wrong when they neglect or refuse to take and exercise these rights; when we talk thus they turn against us and accuse us of trying to overthrow morality, trying to turn the world back into barbarism and savagery if not into primeval chaos. And when one of their own sex dares to assert her right to self-hood, to self-ownership—dares to live a free, non-invasive, unconventional life—dares to claim the right to motherhood without first bowing her neck to the yoke of wedlock, she is branded by her sisters as a wanton; branded a rebel against God, morality and government; driven from respectable society; driven, if possible, into the ranks of unlicensed body-prostitution—the necessary and inevitable accompaniment and complement of the licensed kind—marriage; driven to a living death so pathetically described by Lecky, in "History of European Morals," Vol. 2, page 283:

"There has risen in society a figure which is certainly the most mournful, and, in some respects, the most awful, upon which the eye of the moralist can dwell. The unhappy being who is scorned and insulted as the vilest of her sex and doomed to wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man. Herself the supreme type of vice, she is ultimately the efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few who, in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. On that one ignoble and degraded form are concentrated the passions that might have filled the world with shame. She reminds while civilizations rise and fall the eternal priestess of humanity, blasted for the sins of the people."

The speaker then briefly alluded to other and subsidiary forms of serfdom, especially that based on land-rent, land-monopoly.

The main portion of the lecture was given under the guise of fiction. In order that his hearers might the better lay aside for the time being their inherited prejudices against plain speaking on the subject of marriage, the gender sense, reproduction, etc., the speaker assumed that he himself as well as his auditors were Martians—inhab-

itants of Mars, who "neither marry nor are given in marriage," consequently know nothing of marriage serfdom.

He assumed that some seventy years ago he had been banished from Mars to Earth, as a punishment for his sins, and that now, his term of banishment ended, he is again on his native heath, trying to explain to his old friends and neighbors the origin and history of the peculiar institutions, the unscientific, the crude, the irrational institutions still popular among the undeveloped Earthites.

Press of other work and lack of space prevent a further synopsis of Sunday's lecture before the Society of Anthropology, for this issue. Suffice it to say that after the recess, the president, Mr. Wilcox, a half dozen members, also a few visitors, took a hand in reviewing and criticizing the lecture. It is hoped a synopsis of these criticisms will appear in these columns in the near future. M. H.

Comment—Various.

CONTINUED STORIES.

From time to time suggestions have been made by Lucifer's readers recommending the story plan as helpful to fix and popularize the radical ideals advocated in its pages. There is certainly much to be said in favor of this plan, and when a really well-written story is offered us we are glad to insert it—especially if short. Our older readers will doubtless remember that some years ago we printed a story of considerable length by "May Huntly"—a story of the transition, so to speak, from serfdom to freedom—especially showing how freedom of maternity may even now be practicalized. That story was entitled "Hagar Lyndon," and received much commendation. Those who enjoyed the reading of that serial will doubtless be glad to see the name of its author appear again in Lucifer. The storiette, "Nature and the Law," begun in this issue, will, as we think, well repay perusal.

VIVISECTION AND ANTI-VIVISECTION.

It is sincerely to be hoped that our friends will keep an even temper when discussing the much controverted question of vivisection. That this is a question of much interest to the humanitarian, as well as the scientist and philosopher, goes without saying. That Mr. James, Mr. Clarkson and all who have written us on the subject are humane, honest and earnest in their views, and in the expression of their views, I verily believe. That this matter is of sufficient importance to human welfare to deserve a place among the subjects discussed in our columns I also believe. Let us then vindicate our claims to the liberality that is so very essential to the pursuit and discovery of truth, by keeping within the bounds of courtesy and respect for the rights and opinions of others.

CRITICISM AGAIN.

As between adverse, hostile or unappreciative criticism, on the one hand, and the wholly appreciative or commendatory sort I incline to welcome the adverse and hostile sort. It stimulates introspection, self-examination, self-discipline, and thereby promotes self-knowledge and improvement. Yet if we receive none but adverse criticism in or for our work, we would doubtless become discouraged and cease our struggles for the betterment of the condition of our fellows, if not of ourselves also. Hence it is probably best for Lucifer, its work and its editorial management, that we receive, as now, a mixture—that the sweet and the sour be administered in doses somewhat alternating. Having inserted in recent issues, notices that seemed not intended to

be complimentary, it will perhaps be of interest to our readers to hear that some of our editorial contemporaries appreciate the work being done by our little journals.

Under the heading, "The Editorial Hammer," the April No. of "Brann's Iconoclast" of this city, a monthly magazine that claims a circulation of more than two hundred thousand copies per annum, has this to say of Lucifer, its name, its work and its editor:

To earnest students of the problem of life there is much in the history of the editor of Lucifer that is of the greatest interest. No one among the thinkers of the day has had a more eventful career than Moses Harman. He has suffered imprisonment for the utterance of his honest opinions; has known what it is to be ostracised by the very people he has tried to benefit, and has lived to see his views adopted by thousands of those who at one time gloried in his persecution. For many years Moses Harman, through the columns of his paper, Lucifer, has advocated the economic freedom of women, and has fought for the advancement of broad and liberal ideas. The bitter foe of religious sectarianism and orthodox fanaticism, he has lived to find himself the leader of a determined band of reform advocates, who respect and revere his name.

To religious fanatics the name Lucifer is a synonym of his satanic majesty, while in reality Lucifer was the bearer of light, Moses Harman is a bearer of light to the benighted wayfarers of the twentieth century, and long will his influence be felt among those who earnestly seek progress.

In the same vein is the utterance of an old-time reader and helper, a good lady friend whose home is in the Hawkeye state. When sending a list of names for samples—also the names of two new subscribers for Lucifer, she takes occasion to refer to the work and the managers of Lucifer in the following very complimentary way, not intended for publication, of course, but for which she will please accept sincerest thanks:

I feel like the Kansas lady with reference to Editor Macdonald's compliment—calling us "tough." I thoroughly enjoyed your explanation, and wait with no little interest his reply. I like the "Truth Seeker," but never put it ahead of our little Lucifer. I think he [the aforesaid editor] might have managed his little fling in some way that would have been easily understood even by us "illuminated toughs." I never see anything in Lucifer but what I think shows the impress of master minds. You and Lillian never handle any subject in a way I cannot approve, and wonder how any friend of Lucifer can find fault.

Too late for insertion in this week's Lucifer we have just received a letter from Editor Macdonald, explaining the authorship and purpose of the words objected to by our Kansas correspondent. This explanation will appear in our next.

DESERTED WIVES.

Elsewhere in this issue is found a selection from the "St Paul Globe," with this heading, showing the futility of present marriage laws, as a protection to wives and children. The writer advocates more law as the remedy for the "crime" of wife-desertion, and says a "measure with this general purpose is now before the legislature of this state"—Minnesota—and that "many worthless suggestions are heard, such as resort to the whipping post," etc.

After a few more millenniums of worse than useless legislation it will perhaps dawn upon the minds of editors of secular journals that the real cause of the evils complained of lies in the attempt to control the personal and private affairs of women and men, and that freedom of mothers—liberty with responsibility to self and child, coupled with a rational economic system, is the only real cure for the evils of dependent motherhood and childhood. M. H.

What Goeth On at Present.

BY JAMES J. JENNINGS.

The angel is troubling the waters in the pool of Manhattan and the effervescence is bubbling at a lively rate. Thought is being stirred up in an unprecedented way. While Russian students are striking for their liberty one of Russia's noblest citizens, Peter Kropotkin, is in New York, the guest of some of New York's best citizens. He will deliver three lectures the tickets for which are entirely disposed of.

A committee of ardent reformers has engaged Professor George D. Herron to deliver a series of six lectures in Cooper Union and to repeat the same lectures in the Park Theatre, Brooklyn. It is anticipated that these lectures will be as provocative of thought and as productive of good works as the course of lectures he has just concluded in Chicago.

Emma Goldman announces that she will repeat the lecture tour which she made so successfully two years ago, and solicits engagements. Letters addressed to her at 50 First street, New York City will receive her attention. It is a matter of especial congratulation that the Russian methods of suppression practiced upon Miss Goldman have failed of their intended effect. An unprincipled judge tried to stop her talking by managing to get her into prison. That judge is dead, and Miss Goldman is still talking. That judge had a right as a citizen to oppose her thought and to show, if he could, wherein she was in error. He had no right to pervert the functions of his office in the effort to silence her. He was under the most solemn obligations to protect her in her right to free speech however he may have differed from her in matters of opinion.

Suppression of thought is like compression of water, when restraining forces are applied in one direction new outlets must be found in other directions, so that on the whole the efforts at suppression in this country have not realized the expectations of the suppressors.

Who is the Infidel?

BY L. M. BRYAN.

I am both surprised and amused at Ella Wheeler Wilcox's article quoted in *Lucifer*, No. 856. Surprised that so gifted a woman should be so superstitious, amused at her fit of hysterics about the poor "woman infidel," who "is as unnatural as a flower which breathes poison instead of perfume." Mrs. Wilcox's acquaintance with women infidels must be of the vicarious kind, formed second-hand from Evangelists at revivals.

Yes, I've learned a good deal about infidels that way myself, and then after meeting them in the flesh I was reminded of what Josh Billings said, "That it is better not to know so much than to know so much that isn't so."

I was also reminded of what a writer in *Lucifer* said some time ago—That the world is full of paradoxes, and among them he said we would find the Atheist to be the only devout person; that the God believers were the real blasphemers. Now I call Mrs. Wilcox as witness to prove that he is correct, at least in her case. She thinks "one who studies even the rudiments of the marvelous construction of the universe, must thrill with reverence for something we call God."

But it's her God, mind you, for she says: "Not the petty, spiteful little beings many churches worship as God." It is said to think that so "many churches" are worshipping the wrong God! Why does not Mrs. Wilcox's God enlighten these people? Are they not devout, are they not sincere? Do they not believe that they are leaning on the "Divine Arm" just as much as she is?

But no doubt these "many churches" would resent Mrs. Wilcox's assertion that she, not they, had hold of the "horns of the Altar," and would blaspheme her God in return.

It is the same old story: "He who kicks my dog kicks me!"

VARIOUS VOICES.

M. B. Jennings, Monroe Center, Mich.:—From some unexplained source, a copy of your paper, *Lucifer*, came to me a short time ago, and I like its talk so well, and the principles it advocates, that I want to read it awhile, and enclose twenty-five cents for the "Prodigal Daughter" and the thirteen weeks offer of subscription to *Lucifer*. You also advertise other books that I shall send for as soon as I can. I wish such a paper as *Lucifer* could be read in every family in this country. It speaks the truth, and shames the devil.

Sadie A. Magoon, Los Angeles, Calif., Sta., A.:—We received your good letter with postoffice money order for \$11.25. I would like through *Lucifer* to thank all who so kindly and promptly responded to the unexpected (to us) petition from our friend, M. C., and to say to them all, that if we go, as we wish, to Home, Washington, we are reasonably sure that we can return to the donors the money sent us, and shall feel much better to do so. In that case we ask the dear friends to consider it a loan, and to accept our sincere thanks for the favor which came so opportunely. For your kind words, and interest in our welfare we are also grateful, to you, dear friend Harman.

Silas A. Shaw, Me.:—I am married, but if I were single I would never take an oath before priest or magistrate to love anybody for life. It's a matter of love not life, and concerns only two persons, the lover and the loved, or the mutual lovers. I would no more take an oath before a priest or magistrate to love one moment than I would take an oath to hate. In fact I manage to live very nicely without a priest, and I should like to try the experiment of life without paying the expenses of a magistrate. I have no use for him now. The death of the body of my first sweetheart has not changed my love, and I expect to love after I have passed beyond the influence of priest and magistrate.

James B. Elliott, Phila. Pa.:—Susie Patton, our dear comrade and faithful member of the Ladies' Liberal League, and worker in the cause of reform in this city, died on the 25th. inst., after a lingering illness. Her funeral was attended by those who had been her co-workers. Addresses were made by Mrs. Miller, Mary Hanson, Mrs. Falkenstein. By her special request her remains were cremated at the Philadelphia crematory. It is deserving of special mention that notwithstanding the surrounding influence of family ties and Miss Patton's Catholic education, her courage was supreme. Reason and not religion was her comforter. Having discharged her obligations to her friends and community she had no fears for the future. Principle was stronger than passion, and she was an uncompromising foe to hypocrisy and sham, of every kind, and to those who injured her she was just, and recognized their right to do the wrong which she condemned. She loved children and especially those born of free unions, and to those she was specially kind and gentle.

"The record of a generous life runs like a vine around the memory of our dead, and every unselfish act is now a perfumed flower."

Enclosed find a token from her remains.

[The "token" was a bunch of flowers and evergreens. I can scarcely say that the news contained in the above letter is bad, or saddening. While it is not natural that we should feel a pang of regret on hearing of the departure of a friend, from the earth life, there is often a sense of relief, also, when we know that that friend had been a great sufferer, and that conditions promised, to her or to him, little if anything better in the future. Susie Patton was long a subscriber to and faithful friend of *Lucifer* and its work. We shall miss her letters of encouragement and hope. Who knows but that her work in her short mortal life will, in future years, bring forth fruit a thousand-fold for the advancement and emancipation of humankind. M. H.]

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CHICAGO, ILLINOIS, APRIL 13, E. M. 301. [C. E. 1901.]

WHOLE No. 860

Nature and the Law.

BY MAY HUNTLEY.

PART II.

[CONCLUDED FROM LAST WEEK.]

At last Philip Heywood was ready to present his young ward to some of his most intimate friends. On the evening appointed, his spacious mansion glowed with lights, the air quivered under its load of fragrance, flowers vibrated and languished everywhere, and the vista of rooms looked like a materialized dream of paradise. Young Fern, arrayed in a curious, rich and half-barbaric costume which had been prepared for him, wandered through the house in bewildered admiration, unconscious that he was himself the central figure of the occasion. The friends came early; for they were inquisitive, having heard many suggestions of Philip's unique "specimen." They did not exactly intend to impale him on a pin for leisurely examination, but they were not likely to let him go, until his habits, wants, manner of expression, processes of thought, capabilities of feeling and emotion were duly analyzed and classified.

With one old sage was brought a bright young creature as beautiful and innocent of the world as Fern himself. The girl had been motherless from her infancy and had been raised and educated by two faded, gentle old ladies in a secluded old mansion where no one ever came. In the course of nature these sweet old people died, and the father, an old man in years and a still older one in study had been obliged to bring her home. She was still an embarrassing novelty to him and he brought her with him because he did not know what else to do with her. Of how she was ultimately to be disposed he had not yet ventured to think.

When Fern returned to the room his guardian occupied, he saw reclining on an ottoman a most wonderful being. A pure dark face, touched into rosy radiance on cheeks and perfect lips, glorified with eyes of deep, dark, shadowy luster, and framed in a mass of jetty, silken waving hair; a form of exquisite proportions, slender, sylph-like, poised, it seemed not resting above the silk cushions of her sofa. Philip briefly made the young people known to each other, and continued to talk with his guest apparently without noticing them further. Fern came no nearer for some time, but contented himself with gazing at the young beauty with all his soul in his eyes. The girl looked, blushed, drooped her eyelids and so kept them but for one slow, bewildering glance from beneath the heavy eyelids. He came towards her presently, and reverently touched one little hand. "You are very beautiful," he murmured. "Are you real? Who are you, will you let me ask? Will you vanish pretty soon?"

"I am Christobel. I need not go for some time yet."

"I am glad. May I sit here near you?"

"I think you may."

"I am very happy here. My heart is warmer and life seems sweeter now. I wish I might never leave you."

She smiled, but did not answer. He began to speak after a few moments of delicious silence; he told her in simple natural words of his wild, free home in the wilderness, of the beautiful creatures he had known there among the trees and bushes and rocks; of his wanderings over untracked hills, of his dreamings, of his horse. She listened, sweetly absorbed. When Philip called him to come and speak to the older guests, he demurred.

"I do not want to talk to any one else. Let me remain here. I am very happy as I am."

"But you are breaking a law of etiquette, my dear Fern, to monopolize our young friend all the evening."

"It seems to me that all the things one wants to do here in your world are against some law." But they gathered around him and made him talk while they studied him. As Christobel remained near he did not object.

When the evening wore away and the party broke up, Fern still kept near Christobel. She was being wrapped for her trip home; and he was gazing sadly at her lovely face. "Will you not stay here?" he asked.

"I must go home with my father," she answered simply.

"Well, can he not stay too? Surely Philip has plenty for all; don't go away. Why should you when it will make us both unhappy?"

He was told that that would be impossible.

"I do not understand it. But let me go home with you then. You like to have me near you, do you not, Christobel?"

She only smiled and looked down, and the older people now interfered.

"It is impossible for us to remain longer together. The hour is late, and it is time to retire for sleep. We will meet again, soon," the father of Christobel remarked.

Fern was forced to say goodbye, which he did rather gloomily. When the guests had gone he said a little sulkily,

"I suppose you have some ridiculous law against my remaining with that beautiful girl as long as she and I like?"

"Most certainly, my young friend. Let us retire now and get to sleep as quickly as possible."

After this the young people were often together. The group which met that evening were congenial and were following the same lines of study, so that they frequently met at one or the other of the homes. These wise old men who knew so much that they were moving encyclopedias, were also so far from their youth and so simple that they never realized what was likely to happen between two such persons as Fern and Christobel. Therefore they were astonished beyond measure when Fern came to them with his blue eyes deep and sparkling with feeling and told them that he loved Christobel and believed she loved him and that they wanted to be together.

"I suppose of course you must have some terrible law against this because it is so sweet and beautiful, but I want to know what it is, and what can be done to evade or get away from it in some way. For I warn you I will not obey if it keeps me from Christobel."

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Philip Heywood recovered himself first.

"There is nothing wrong in your loving one another, my dear Fern, if her father consents to your marriage and you believe yourself capable of supporting her in the style to which she has been accustomed. You must ask her father's consent to marry her as the first step."

"To marry her! What is that? What does it mean?"

"It is this. When you have made up your mind that you love and wish to live with and care for a woman and can be true to her and assure that she loves you in the same way, and will give up all else for you, you go to a minister or a magistrate and he pronounces a ceremony over you and you each promise that you will love and cherish the other until death parts you; he pronounces you man and wife and you belong to each other entirely, and no one has a right to come between you. She is yours, she promises to obey you in everything; no other man has a right to come near her if you so desire, or love her or even admire her."

Fern stood with his mouth open apparently struck speechless by these to him, very strange words. He remained silent, evidently pondering over what he had heard with great intensity. Presently he said,

"Does this ceremony inevitably bind us like that? Is there no other way?"

"No respectable way; of course you would never do anything that would bring sorrow to Christobel."

"Heaven forbid! Then I must bind her to me in this manner, if I love her and wish to honor her?"

"You must."

"Make her belong to me, be my property, be obliged to do as I say, forbid her happiness with any one else. How can she, poor innocent girl, tell that she will love me and me alone all the rest of her life? How dare I be so presumptuous as to think I can satisfy all the aspirations of her lovely nature for all the years she is to live? And what is this you say about support? I will be bound to care for her? All that I can do then will only be a fulfilling of my contract under the law? I cannot show her any little care or tenderness as a voluntary devotion on my part? If I am obliged to do everything, what way is there left for me to show my love in some spontaneous service for her? No, no, this bondage you tell me of, is terrible to both. I will never submit to it."

"Then you must give up Christobel. You would be wronging her in the worst way man can wrong a woman if you live with her without marriage. Would you make of her a thing that the people hoot at in the streets?"

Fern turned pale and reached out trembling hands as though to grasp at something for support. He tottered to a seat and covered his face with his hands with a low moan. There was nothing Philip could say; he turned and left him.

Very early one morning when the rising sun's long rays bathed the whole world in a rosy beauty belonging only to the dawn, two people stood together with clasped hands looking into each other's eyes. They were very beautiful and they were very sad. He had been saying something to her which she seemed to find difficult to understand, but she was full of trust in him.

"And so, dear one, there is no other way. I cannot make you my property, I cannot ask you to become as nothing only as I represent you. I love you as a free, beautiful, spontaneous creature, because it is you, adorable, sweet, pure, at liberty to grow and develop the best that is in you. I do not know what you would be like as bound, as a thing belonging to another; perhaps I might not love you so—I do not know. I will never agree to bind you thus. Never!"

"But you love me?"

"Better than myself. I cannot live and know that I have caused you sorrow or made you less of a glorious creature than you would have been without me. I am going back to my native wilds, and it may be to death."

"I will go with you. We will die together if we cannot live so."

"Will you go? There will be no one to hoot at you there."

"You will be there."

"And I would be your disgrace, your sorrow. But oh, I will be tender of you, sweet."

They caught the divinity of love as they gazed into each other's souls, and fell into one another's arms. Then they turned like two children and walked away, hand in hand toward the wilderness, away from the sun.

That night a terrible storm broke over the country. The winds, the thunder and lightning, the rain combined to lash all nature into a furious pandemonium. Trees fell across the paths, the streams swelled and became torrents, bridges were swept away and crushed nature despaired. A party of horsemen came in the dim, gloomy morning to the edge of a roaring flood, once an innocent stream. They found amid a pile of debris, two beautiful young lifeless forms, clasped in each other's arms, the wet locks of each, golden and black, wound round both heads, both marble-like faces.

The Secret of Long Life.

BY J. F. MORGAN.

It lies in breath and chest exercise. If you would have good health, brilliant mind, enjoy life, be happy and successful, live long and be physically and mentally strong, you must harmoniously tune yourself up, find out your correct key note and build for yourself an individual physical body, the same as you would build a material house in which to live, and stop paying rent and take the chances of being evicted by the landlord—all of which is very easily done when you know the laws of breath and health culture.

Deep breathing generates vitality, and is an exercise that if scientifically practiced will raise the physical standard to a condition of perfect harmony, which is good health. The pupil is taught to sit in an upright position, spinal column straight, limbs and other muscles relaxed, with weight of the body balanced upon the base of the spinal column and weight of lower body balanced on the balls of the feet, hands resting lightly on the knees with thumbs out, since the will power is represented in the thumb, and a closed thumb represents a negative condition. In walking we should close the fists, since an open hand is liable to absorb all the vibration that is afloat in the atmosphere. That is the cause of sensitive ladies feeling depleted after mingling with a crowd. I would suggest to sensitive ladies, when on the crowded streets and compelled to be seated in a car with a gross physical man, to lock themselves up by crossing the right foot over the left and closing and pressing the first fingers with the thumb, and hold the thought that, I am an Egg and my shell extends four feet from me, and no one can break through my shell or atmosphere.

Breath is life. Correct breathing is the most important step toward consciousness of life. To gain the greatest benefits from breathing it is necessary to begin to breathe the individual breath. The purpose and object of such rhythmical breathing is to attract, retain and distribute the life principle which is contained in the oxygen of the air we breathe, and manifests its greatest effects during the light period, from sunrise to sunset. The result of this is the building of life tissues throughout the body, the setting of the brain functions into their normal condition, the development of the twelve senses to the highest degree, the increase of the vibrations of the ganglia of the nervous system, the regulation of the circulation of the blood and its purification, and the expansion of the magnetic circles of individuality in which all live, move and have their being.

This breath begins with the filling of the upper lobes of the lungs, thus opening the cells of the entire lungs, which is the greatest factor in man's existence—the mainspring of life—setting all the magnets of organic existence into activity, normalizing or centralizing the cellular tissue, building substance, insuring longevity, and consequent perfect youthfulness. The newly born child breathes first before giving attention to feeding.

Where the breathing is faint it must be established by vigorous manipulations to such a degree as to give the necessary vigor and force before nursing. Should breathing fail, life is lost and no force will retain or regain it. The breath must be full, regular and easy, without strain or a feeling of discomfort to any part of the system.

Physical culture, to be of benefit, must necessarily pay attention to perfect breathing, since through the applied breath the nervous system becomes normalized, and the muscles are strengthened and developed without apparent effort. The individual breath being properly established, pure and wholesome ideas will follow because of the centralized sense condition, resulting in common sense. Then it will be known what, when, and how much to eat and drink. Instead of filling the stomach with food sufficient for eight or ten persons, the requisite amount for one person only will be used. Sickness, constant struggle through life, extreme wealth and poverty, the result of unbalanced brain conditions, will no longer be known. The medical students will not write prescriptions, but will be in the kitchen superintending the cooking and preparation of foods; the patience of the pharmacist will no longer be tried by the compounding of drugs, but he will derive his principal revenue from the sale of cosmetics, lotions, perfumes, etc. Medical schools will turn into cooking schools, where formulae will be studied for the preparation of various foods. Physical culture and gymnastics will take an elevation to higher realms.

Correct breathing builds up the brain. We must learn how to take brain breath and not stomach breath. The only way to accomplish this is to concentrate the mind and control every vibration of the nerves and polarize every atom of the entire system.—"Thought," Alameda, Calif.

Notes and Comments.

N.Y.C. P. HUNT.

Mark Twain scored the missionaries because, with the aid soldiers, they levied tribute from many towns for damages done to the property of missionaries, to the extent, as was reported, of thirteen times the original damage. When the correct report came that the amount levied was only one and one third times the amount destroyed, the missionaries in this country wanted Mr. Twain to apologise, which he refused to do, replying that one third was just as much theft as thirteen fold, and if anything was taken from any person not proved guilty of the original offense, all the reprisal was theft. Mark Twain is a heretic, but can give missionaries points on ethics.

Miss Alta Rockefeller says in the "Chicago American":

"How can happiness be purchased with money? Are there not many things which make us profoundly miserable that money cannot avert? And isn't it well known that those favored by fortune are more sensitive to the needle pricks of life than any other persons? I am not happy. Say so to all those who envy me. I am not a philosopher, but I have thoughts. Others have been taught to think by poverty, but I have been taught by riches."

Think of stopping off right here without telling what the thoughts are. Thieves of humorous proclivities sometimes sell the plunder back to the owners. Mr. Rockefeller sells back to the people the oil and iron taken out of the earth which belongs to them. The thoughts of the recipients of such money ought to be interesting.

I have been taken to task for my hint that Mr. Franklin H. Wentworth ought to tell why Mr. Rockefeller seems more powerful than God who desires that all people should possess the earth. My conception of God is the old and obsolete one, I am told, the modern idea being something that cannot be explained but can be felt. It is vaguely asserted that God is the Center of the Universe, whether a conscious or unconscious force is not known. He is the All Force, and may be intelligent. Those

who hold these views think that discussion with materialists is useless, the latter being away back in the realm of reason, quite unable to comprehend the Intuitive 400.

God is either an intelligence or He is not. If He is merely the Force of the universe, which is in harmony with the ultimate welfare of man, then the materialists and the Intuitive 400 are in perfect accord. If God is at the center of the universe, there must be a circumference, and both are inconceivable. If God is intelligence he must be an individual. If Force, is He intelligent in the various forms of force? Is light intelligent? Is heat, motion, or electricity intelligent? If He is a loving Father does he enjoy seeing His children quarrelling over the land that He intends all should enjoy via single tax? He is unable or unwilling to stop the quarrel. No human parent would refuse to act in such a case.

Admitting my crudities in the spiritual line, I am reading up, having just taken in hand "The Law of Psychic Phenomena," by T. J. Hudson, LL.D. and regret that I have only a doubtful quality of reason to bring to bear upon what he says, but no intuition.

Mr. Hudson adopts as a "working hypothesis" the theory that man has two minds, objective and subjective. The first uses reason and the five senses; the second "perceives by intuition." "It performs its highest functions when the objective senses are in abeyance." The subjective mind can reason only deductively, and gets its premises by suggestion, accepting everything offered, good and bad, no matter how absurd, but reasons correctly from such premises.

"When the subjective usurps complete control the individual goes insane." "The result is a mind filled with the grossest superstition."

The objective mind is supposed to control most of the time as a rational guide for the man. It is evident that the subjective mind cannot be trusted, yet we are told that it is nothing more or less than The Soul, "being capable of sustaining an existence independently of the body." "The whole history of subjective phenomena goes to show that the nearer the body approaches the condition of death, the stronger becomes the demonstrations of the powers of the soul. The irresistible inference is that when the soul is freed entirely from its trammels of flesh, its powers will attain perfection, its memory will be absolute." Eternal life, then is the perfection of insanity. The Soul will go on accepting every suggestion as gospel truth, never progressing for it cannot reason inductively. "God himself cannot reason inductively," says Mr. Hudson.

The objective mind appears to die with the body, but I cannot find where Mr. Hudson tells how the soul is to get on without it. Says he: "If any doubts the wisdom of investing the objective mind with the controlling power in the dual organization, let him visit a mad-house. There he will see all shades and degrees of subjective control."

Mr. Hudson's object is to bring "Psychology within the domain of the exact science." I offer the above as proof of how well he has succeeded.

A Fair Question! Dare You Answer It?

BY MEDICUS.

A Brooklyn girl has suffered assault from three brutal white ruffians, and as a natural result of this crime she may be on the way to maternity. Let us suppose that in this case, or some other similar atrocious one, the worst result is a fact, would the parents and the victim be justified in seeking its annulment, or would that be another crime? Would the law permit any interference with the curse of enforced maternity, or would it compel the unwilling and much abused young woman to bring forth the kind of devil that committed the crime? If perchance law would prevent illegitimacy and "save the honor" of the victim by enforcing the rapist to marry her, in this instance, which of the three would the law select for this honor?

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Passionate Love—Its Relation to Offspring.

In last *Lucifer* some account was given of a lecture on "Marriage, Its Origin and Development," in Oriental Hall, Masonic Temple, Chicago. Among the authors cited in that lecture is Ella Wheeler Wilcox. In the "Chicago American" of March 7, the author of "Poems of Passion" and of hundreds of essays and poems that show genius of high if not the very highest order, has this to say:

Motherhood ought to be, but rarely is, a proof of the perfect mating of two souls.

I have heard more than one mother of several children make the awful confession that she had not the slightest understanding of love or passion as she heard those emotions described in books or by poets. She was fond of her husband, one wife said, but considered her maternal offices as a duty only.

I trust she was mistaken. Children conceived and born under such conditions are, to my thinking, the illegitimate offsprings of earth. No law of man—no words pronounced by church or court—can make such children legitimate or well-born.

There must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love to render motherhood a sacred and successful office.

All the really great souls of earth were conceived and born from such a passion.

The reason there are so few great souls is because there are so few great passions.

With Mrs. Wilcox I believe that only well born children are legitimate, and that to be well born there must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love, to render motherhood a sacred and successful office.

I believe that in this paragraph Ella Wheeler Wilcox gives voice, by implication at least, to two of the most vital truths connected with the problem of human improvement,—human happiness or misery, namely,

First, that good motherhood is of incomparably greater importance in the work of human reproduction than is good fatherhood.

Second. That to realize the best possible product there must be passionate attraction—there must be "a complete abandon of her [the woman's] heart and mind upon the altar of love." All considerations of a prudential, mercenary, moralistic, or even religious character must be forgotten for

the time being, in an overmastering fury, a divine madness, so to speak, to meet and blend with the object of her passionate desire. Elsewhere in her writings Mrs. Wilcox gives voice to the same sentiment when she makes her heroine say that she would gladly "drop down to sweet hell," if only she could make the drop while in the arms of her lover.

Incidentally Mrs. Wilcox alludes to a great truth; one that is generally overlooked and ignored, namely, the fact that it is not necessary that an overpowering passion should be felt by the father, in order that the child may be well born. It is not in the nature of things as we find them, however, that the man to whom a woman is attracted in the way herein described, should be indifferent, or that he would be repelled and disgusted by her womanly advances. If at a distance woman idealizes a man who is not magnetically adapted to her, on nearer association she discovers her error and rectifies her mistake before the stage of creative blending is reached—under normal conditions.

I believe most emphatically that "all the great souls of earth were conceived and born from such a passion," and that "the reason there are so few great souls is because there are so few great passions," and hence the question very naturally arises.

What effect have the laws and customs in regard to the intimate association of women and men, upon the great passion that creates great souls?

Have they the relation of cause and effect?

Does marriage,—institutional marriage—produce, preserve, or promote this great passion?

On the contrary, is it not notorious that "Marriage is love's miscarriage"?

Is it not true that the intimate daily and nightly association of the married pair inevitably destroys the passionate attraction described by Mrs. Wilcox as essential to the creation of great souls?

With her I would find "trust" that the woman is mistaken who thinks that her own feelings of "physical repulsion for her husband are those of the majority of women," even of those who respect their husbands and who therefore try to do their duty as wives.

Unfortunately for the optimistic view of institutional marriage held by Mrs. Wilcox and many others—and held for many years by myself also—the facts, the patent undeniable facts of the case are against us.

By its fruits let marriage be judged.

Is there a greater proportion of great souls among those conceived and born within the pale of wedlock than among those conceived outside such pale?

Does not the history of the so-called illegitimates or bastards warrant an opposite conclusion? notwithstanding the terrible effect of social ostracism, as well as of the still worse self-condemnation in the mind of the mother, upon all children whose coming is unblest by priest or magistrate.

Again: If it be true, as Mrs. Wilcox says, that all children conceived and born under conditions described by the wife who said she was "fond of her husband" but had "not the slightest understanding of love or passion,"—and by that other wife who said she "respected her husband as a man" but "confessed a physical repulsion" for him—if all these children are "illegitimate" in the true sense of that word, that is, "not well born," what must we expect from conditions in which there is neither fondness nor respect on the part of the wife towards her husband?

What can we expect of the offspring when the wife, or mother, instead of the overmastering passion that finds its highest heaven in the embrace of the lover, feels herself insulted and outraged by all such attentions on the part of her liege lord, and who would gladly welcome death—of herself or her tormentor—as release from marital bondage?

Knowing only too well, as many of us do, that such is the inmost feeling of a large portion of wives and mothers toward the men whom law, religion and custom make it their solemn duty to submit to, in the most intimate and sacred of all human associations, can we wonder at the number of failures born every day into the world?

Can we wonder at the prevalence of vice, of crime, of sordid greed, of insanity, of idiocy?

Can we wonder that emperors, kings and presidents find little difficulty in filling the ranks of their armies to go forth to rob and murder their fellowmen against whom they can have no cause for quarrel?

Can we wonder that monopolistic robbers find little or no trouble in filling the ranks of ill-paid but obedient wage slaves?

Can we wonder that the masses of wage slaves, farmers and other self-employers, continue voting year after year and age after age, for the same old political machines—under new names, perhaps—notwithstanding all the lessons of bitter experience? M. H.

Responses.

Two weeks ago, under the head "A Word to Our Workers," was printed a few paragraphs asking for co-operative aid in getting Lucifer's claims to recognition before the reading public, special attention being called to the plan of sending the paper ten weeks for ten cents to names of persons known to be interested in radical reforms.

For many months—in fact for many years, we have been sending samples to names furnished by our readers and workers, with very scant returns in the way of increase of yearly subscriptions—although we by no means consider the labor and money lost. Of late a number of these earnest workers have adopted the plan of sending ten cents for a ten weeks trial subscription for their friends and acquaintances, and though only a comparatively small proportion of these become permanent subscribers the results are more encouraging than under the old plan.

Having been frequently called upon to state more specifically the object of our publications a series of articles was begun in 1887 in answer to these calls. A large edition of that number was printed in the hope of a largely increased demand for copies to be sent to trial subscribers, and while the responses to our suggestions and request have thus far scarcely equalled expectations—owing perhaps to the fact that our helpers are so widely scattered, and to the other fact that the busy season of the year is now at hand, quite a considerable number of names with the stamps have been sent in, and a few promises made for help later on.

In the hope that many more responses will be received soon the continuation of the series of articles on Lucifer's purpose and history, is still further postponed. M. H.

Comment—Various.

I never could quite forgive George Eliot for killing,—so soon in her sweet and hopefully promising young life—the heroine of the story called "The Mill on the Floss." There seemed to me but one reason for such untimely ending of life, namely, the author saw no way to save the dear innocent girl's reputation (not her character) but to kill her.

Is this the explanation, the cause, of the tragic ending of the young lives of May Huntley's children of nature, in the storiette, "Nature and the Law?" Why does she not let them live long enough to show the superiority of "Love in Freedom," and "Motherhood in Freedom," over the conventional kind or kinds?

I think it was May Huntley who, a few years ago, criticised, adversely, Grant Allen's story, "Woman Who Did," because of its disastrous ending, when the author had so good an opportunity to bring about a very different result.

Perhaps, however, the explanation, in this case is similar to that given by some one for the early death of Mercutio in "Romeo and Juliet," namely, that if Shakespeare had not killed Mercutio, Mercutio would have killed Shakespeare! The mental strain necessary to keep the ideal humorist up to the high level on which Mercutio was started, would have been too great, even for Shakespeare, and the world would have lost its greatest dramatist before many of his later plays were written. So likewise it may be that the mental strain necessary to complete her ideal, and make successful the lives of Christobel and Fera—as conditions now are, would have proved too much, even for the genius of May Huntley, and the result of the sustained effort might have been the shortening of the mortal life of one whose pen and brain force the reform movements of today can ill afford to lose.

THE GOLDMAN LECTURE AGAIN.

The following letter from the "Truth Seeker" office was received too late for insertion last week:

New York, April 1, 1901.

EDITOR LUCIFER:

I note your animadversion upon a sentence or two which appeared in The Truth Seeker of March 23. Let me explain, for you seem unable to "save," that the comment upon Mr. Terwilliger's complaint of the non-appearance of the report of Emma Goldman's speech was written by Mr. George B. Macdonald, who was having fun with the whole outfit, me as well as the others concerned. I killed the report because Miss Goldman's language, as reported by Mr. Coolidge, was coarse and vulgar, and about four million of The Truth Seeker's subscribers would have jumped on me for printing it—besides, I don't like such talk myself. It seems unnecessary. Last week Mr. George Macdonald gave the substance of Miss Goldman's speech, in his inimitable way, and no one has said a word as to its being peculiar. That is the difference between people of the Goldman type and one who knows how to handle the English language.

My compliments to the unknown lady who calls me a "blatant arrogant." I trust her conscience does not feel as guilty as her language indicates. Yours very truly,

E. M. MACDONALD, Editor of The Truth Seeker.

Replying to the above I would briefly but respectfully query and comment:

How could any one "save" that G. E. M. writes "The Truth Seeker's" editorial replies to critics? No such statement appears in the paper.

Why try to divide responsibility when every one knows that unsigned and unquoted articles are the editor's own—either by authorship or by adoption?

The "Truth Seeker" is to be congratulated on the size of its subscription list. Judging from the kicks against the late editorial censorship the number of Bro. Macdonald's patrons who would have preferred to see the reporter's version of the Goldman lecture, probably equals if not exceeds those who would have censured the editor for printing it.

Our editor expresses solicitude for the "conscience" of the "unknown lady." Is it not just possible that said lady may reciprocate the compliment by a friendly inquiry about the mental condition of her critic? "Coarse and vulgar" mean about the same, in common parlance, as "obscene" or "naughty." An eastern contemporary sizes up the matter thus: "According to psychology nastiness is a 'subjective' sensation—that is, it exists not in the objective, but in the mind which discerns the nastiness." Is it not just so with coarseness and vulgarity?

Would it not be well for all censors to remember the warbling lines: "The gun well aimed at duck or plover, may shoot, but kick its owner over?" M. H.

Press Writers and Press Workers.

BY FRANCIS B. LIVEREV.

The article of Mr. D. Webster Groh, of Hagerstown, Md., in *Lucifer* of March 2nd, brought me several inquiries. Mr. Groh has now written a circular that will answer all inquirers and we are trying to raise the funds for its publication. With the circular distributed among the seventy odd writers, they can send it to any in their respective localities who need it.

Several of the Liberal papers have been approached relative to allowing some able Press Writers to edit a department in the paper. We have given the Liberal editors a pretty good idea of the work their papers can do to aid us, and I am happy to note that *Lucifer* and the "Truth Seeker" have lately responded admirably on several occasions. The editors have an advantage over any department editor. The great point in indicating what the Single Taxers call "targets" is that they be indicated quickly. It takes several weeks for a distant writer to get his articles in the Liberal papers and this ruins the chance for the speedy work necessary to get in the secular press. I think, as does Mr. Groh, that the Press Writers should send editorial and other clippings to the Liberal editors and let them speedily answer them themselves or show them as targets for the others, while the Press Writers content themselves with sending in reports now and then of their interesting experiences.

The editor of the "Blue Grass Blade" says he has a worker who sends out several thousand of his "Blades" every week. I think the man's name is Levi. I want to give him some advice. I saw Mr. Moore give a scorching reply to a clergyman. I doubted if he would ever see it, so sent him the clipping. He immediately thanked me for it and said he would thank me to send him a few more, if I had them. Now, where was Mr. Levi in this case? Thus it is that dozens of grand articles appear in the Liberal papers that never meet the eyes of those for whom they were intended. They are no real good to the Liberal man—he knows it all already. It takes stamps, but I cannot resist the call to send them these fighting clippings as often as I can. If Mr. Levi would furnish the stamps and the paper, and if some Liberal worker would take points from me on this matter, the "Blade," or any other liberal paper could be made to do much more iconoclastic work.

Some people think our Press Writers lose time writing for small county papers. This is a mistake; nothing pays so well. The average county paper is dear to the heart of the subscriber. He reads it more carefully than he does the city daily. It seems to be a part of his family. Anything in it on the reform line beards him in his den if he is a churchman or a moss back. The Press Writers need to get all possible work in on those papers, and they need to sustain each other in them, both for the emancipation of the editor and for their own preservation from local ostracism, if not injury.

Press Worker, Mr. George B. Wheeler, 1355 Belmont Ave., Chicago, just gives an admirable sample of work. On April 1st, the Chicago "Record-Herald" gave an editorial on "Board Can Compel Vaccination." Mr. Wheeler, like so many of us, is an anti-vaccinationist. He at once bought twenty-five of the papers and sent them to as many Press Writers. If he sent to each a long letter, as he did to me, he did a day's work. He did this to allow the Writers to at once reply. I am not an expert on the subject and sent my clipping to Dr. M. R. Leverton, Fort Hamilton, New York. Now, the anti-vaccinationists have a paper and a regularly organized society—why do they not apply themselves to this press writing on their special subject? They ought certainly to be able to handle their one subject; while we Press Writers handle dozens.

I have taken great pleasure in sending out a hundred of *Lucifer*'s circulars to high-toned people who never heard of them, and whom they ought to kill or cure. Talking about the ruin wrought by liquor—the ruin wrought by ignorance of sex questions vastly surpasses it; and yet how are the latter reformers muzzled?

Sykesville, Md.

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W. M., New Haven, Conn.:—The last *Lucifer* I received had a blue mark on your article entitled "A Word to Our Workers—Old and New." I read that article thoroughly and in response to it will enclose herein twenty cents in postage stamps, with two names, to whom you can send *Lucifer* ten weeks. The persons whose names I am sending you are well able to take the paper and pay for it. Perhaps the ten weeks trial will determine whether they want it or not. Heretofore, whenever I have sent you any names for trial subscribers, they have been the names of persons who were not able to take the paper, and pay for it. That kind of friend appeals to me more than the kind who can pay; hence I used to pay for them, but probably when their trial subscriptions ran out, that was the end of it, consequently, there was no advantage to you, and the principal object of the trial subscription was lost. If you insert this letter in the paper do not print my name nor the names of the trial subscribers. This is not said from any disrespect to you or your paper. If I had not liked you and *Lucifer* I should not have clung to you and it for fifteen years. But I have had many an altercation with my friends while trying to champion the cause of *Lucifer*, consequently I do not come out now in more open warfare.

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THIRD SERIES, VOL. V., No. 14.

CHICAGO, ILLINOIS, APRIL 20, E. M. 301. [C. E. 1901.]

WHOLE No. 861

The Perversion of a Pithy Phrase.

BY E. C. WALKER.

Mr. C. L. James, who invented the phrase, "The Movement in Favor of Ignorance," is now doing all he can to associate it with practices that can not be justified on any ground but that of ignorance of facts. In "Free Society," Lucifer, and other progressive papers he is doing his worst to defend the lost causes of vaccination and vivisection. The old gentleman, who undoubtedly means well and who knows a great deal about the distant past, evidently is taking at their face value the pretentious claims of modern dogmatists, instead of examining them critically and thoroughly. He is accusing Mr. A. B. Clarkson and others of ignorance of "doctordom," seemingly oblivious to the fact that their position and the position of the anti-vaccinationists is amply sustained by many members of the medical profession, among them some of the most prominent practitioners. In fact, the rapidly-growing movement against the interested ignorance regarding vaccination is in initiative and largely in following a doctors' movement.

The atrocity of vivisection is equalled only by the absurdity of the sweeping claims made for it by those who never protest against pain until they themselves suffer. The Inquisitors long ago discovered that water falling drop by drop on one spot on a body would cause the most agonizing pain. What, then, is added to the sum of human knowledge when the physiological laboratory of a great university subjects a horse to this torture? Does Mr. James answer that thereby the young men learn how to treat the human victim? But where is the human victim of this kind of torture? The religious inquisition has gone out of business and no civilized state dares thus torment the offenders it holds in its prisons. Where does the "movement in favor of ignorance" come in when we protest against such gratuitous and needless cruelties? The inquisition also slowly burned multitudes of men and women to death, but because the religious successors of the men who did this now protest against the slow roasting in ovens in the alleged interest of science of multitudes of animals other than men and women, shall we admit credulously that the science of curative medicine is the gainer by this abomination? Of course we have nothing to do with the attitude of the Pope in this matter; we are to use our own powers of observation and our own reasoning faculties regardless of his position, and Mr. James talks futilely when he essays to prejudice Freethinkers against the cause of humanity merely because a Pope favors it for the nonce. So much the better for this particular Pope, and so much the worse for the Freethinker who is fooled into antagonizing sympathy just because a Pope chances to champion it.

The sacrifice of "obsolete" animals goes on, yet if the claims made for vivisection were worth the paper upon which they were printed the "necessity" for the slaughter nearly would have ceased, we should have acquired by the tormenting already

done a fund of medical knowledge sufficient to safeguard us against almost all forms of disease, but so far are we from the immunity that vivisection is claimed to give that the vivisectioners are constantly clamoring for greater freedom and opportunity to use the knife and caustic. They keep right on torturing to discover facts that must have been discovered by torture long years ago, a million times over, if torture does a thousandth part of the good it is asserted it does.

Mr. James instances the old-time opposition of the church to the dissection of dead bodies. From this he reasons that the humanitarian's opposition to vivisection is as ill-founded as was the opposition of the church to the dissection of the bodies of the dead. And Mr. James calls himself a logician! Why did the church oppose dissection? Because she taught the doctrine of the immortality of man, of an undying soul, of bodily resurrection. Her doctors reasoned that dissection would interfere with this resurrection, just as her doctors now reason that cremation will interfere with it—of course I mean doctors of divinity. From her point of view, I submit her contention was not unreasonable. We laugh at her for this opposition to dissection and cremation, but that is because the facts she saw do not exist for us; we no longer believe in bodily resurrection, and even if we did we should see that there would be as little difficulty for a god of infinite power to gather together the fragments of a dissected or a cremated body as there would be for him to lift up a body buried in one place. We know more about the universe than did the old theologians. We have disposed of the facts upon which the church based her contention. On the contrary, have the vivisectioners disposed of the facts upon which anti-vivisectionists oppose that most cruel practice? If they have not—as they have not—why drag in the opposition of the church to dissection? Where is the analogy between an operation upon a non-sentient body and an operation upon a sentient body? Mr. James knows there is none. The vivisectioners have not proved that animals do not suffer intensely under vivisection; they have not proved that there is a compensating benefit to mankind. They have not disposed of the momentous fact that hundreds of thousands of young men and women can not witness and take part in the deliberate infliction of pain without its demoralizing very many of them, without its making nearly all of them less sensitive to the sufferings of others than are those who have not been subjected to this terrible training.

But we have not yet come to the end of this dissection illustration. Why have not the doctors and physiologists confined themselves to the bodies of the dead? Because they can not, they say, get so much knowledge by cutting up a dead body as they can by torturing the living. Their knowledge, they aver in so many words, comes out of suffering. From this admission we may estimate the value of their protestations—when cornered—that most vivisection is done when the victims are under the influence of anaesthetics. The more suffering, the more knowledge—that is the theory. Who believes they do not act on the theory whenever they can?

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But come with me a step farther, Mr. James. Living animals being better for experimental purposes than dead men and women and children, does it not follow that live men and women and children would be better for those purposes than are live animals of lower classes? Undoubtedly. Doctors are to treat men and women and children, and how can they most readily acquire knowledge that will be useful—by torturing guinea pigs and cats and dogs and horses and rabbits or by torturing men and women and children? The answer is unescapable, and there are physiologists who do not attempt to escape it, who venture to argue that it would be a long step in advance if the incurable, the deformed, the hopelessly indigent, the criminal of the human species, could be substituted for the unsatisfactory subjects furnished by other species and families. Granting the validity of the arguments of Mr. James, granting that vivisection, *per se*, is justifiable and productive of great good to the race, we are remorselessly driven to the conclusion reached by the frank physiologists just mentioned. And I have no doubt Mr. James, devoted to the cause of enlightenment and looking upon the opponents of human vivisection as defenders of the "movement in favor of ignorance," will be found favoring this logical extension of the gentle system. As an apostle of the good old church doctrine of infinite gain through suffering and sacrifice, he will, I am sure, offer himself upon the altar of vivisection for the benefit of his kind. A prolonged "examination" of Mr. James in the laboratory would be certain to reveal some chunks of wonderful knowledge to the painstaking and kindly gentlemen who manipulate the instruments of the modern Inquisition. The vivisectioner who understands his business could get more facts that would be of service to our race by such a "study" of the brain of Mr. James than he could by the like study of the brains of a million rabbits or cats.

Pain distorts and crazes. If you wish to know what is good for human beings, what will soonest bring them back from sickness to health, discover the conditions that prevail when they are well, and then restore those conditions. That is the method of the wise and successful physician. Vivisection is only one of the schemes invented by blindly groping men to get around the effects of abnormal environments. It is barbarian as well as barbarous, going on all fours with a thousand experiments that have had their day and are now waste lumber in the forgotten garrets of medicine and surgery.

A few years ago, Dr. Elmer Lee, of New York, chairman of the department of physiology of the American Medical Association, read a paper before that body on "The Genesis of Disease." Recently he repeated this as a lecture before the Manhattan Liberal Club. A printed copy thereof lies at my hand as I write, and I make a few excerpts pertinent to this discussion:

"... So long as medicine is regarded as an empiric art which is dependent upon the validity of cumulative experiments upon animals, even though performed by 'competent experimenters,' there is not any great hope of agreement among physicians. ... Great attention at this day is given to biological laboratory experiments. Many of the experiments are without scientific importance, while a very large number are little more than fanciful and curious. Few of the animal experiments have any practical application." Italics are mine. Again:

"Bodily health is to be obtained by temperance, purity, cleanliness, fresh air, a contented and cheerful spirit, not by inoculating toxic poisons into our veins, or from the secrets to be dug out of the brains and entrails of tortured brutes. Nor after a century of vivisection, in which millions of harmless creatures have perished, have the experimenters given us a remedy for any of the woes and scourges of humanity. The death-rate of consumption was not lowered by the famous tuberculin discovery, nor that from hydrophobia by the Pasteur treatment, nor that from cholera by the inoculations by laboratory savants. The claim for antitoxins is ephemeral and disputed, and but for the favorable sentiment created by newspaper exaggerations and commercial methods its use would be seldom employed. There are many observers to these facts, but comparatively few who

find the opportunity to speak of them or who have the privilege of speaking the truth to the world."

These remarks regarding vivisection and antitoxins are merely incidental in the paper of Doctor Lee, but the reasons he gives for his general position on the subject of disease, while most lucid and forceful, are too long to quote at this time. Mr. Clarkson, against whom Mr. James so freely made the charge of ignorance, may console himself with the reflection that at least one very prominent physician shares his "ignorance."

Mr. James says the reason regular physicians want laws enacted against "irregulars" is the fatal character of the treatment given by the "quacks." The regulars wish to protect the people! Just about as the politico-economic "Protectionists" want to protect the laborers by the adoption of high tariff laws. But Professor Credo of Leipzig says that "If physicians were better versed" in hydrotherapy, massage, etc., "the field of operation of many quacks would be greatly curtailed." To which Dr. Charles E. Page of Boston adds: "That is to say, if we were as well informed as the empirics we would do as good work and drive them from the field; for the quack is tremendously handicapped in many ways." I could fill pages with like testimony from "regular" physicians.

Mr. Harman, commenting on the protest made by Mr. Clarkson, and declining to commit himself either for or against vivisection, said he would freely bare his own arm to the vivisectioner's knife "if convinced that human happiness and progress might be materially or permanently enhanced thereby." Passing unmentioned the obvious fact that it is one thing to give the use of an arm for the possible service of the race and quite another to give one's life, as the victims of the vivisectioners do, it must be pointed out that the voluntary sacrifice of an arm or of the whole body is not incompatible with the fundamental principles upon which the editor of *Lucifer* and all other libertarians are supposed to stand. As Rationalists and Anarchists, we have no condemnation for the suicide; his life is his own and he may end it when he feels that his burdens and sorrows are greater than its usefulness and joys. Whatever he does at his own cost is his to do, "rightfully," as we speak for the lack of a better term. But this is something totally different from vivisection, and to offer the possible sacrifice of one's own arm as an apparent defense of vivisection or as an analogy of it, is most misleading. Mr. Harman may give the products of his labor to this or that person or cause, but how can this be used to point a moral of any kind when the question is the forcible taking of the product of one man's toil to bestow it upon another man? The illustration, if it was intended for an illustration, does not illustrate. The action of Mr. Harman when he gives his arm for purpose of experimentation and the action of the vivisectioner when he forces the rabbit or the criminal to submit to vivisection are unlike and hence not comparable. It might as well be implied that the eager volunteering of one man to fight for the state is of like nature with the drafting for military service of a man to whom the whole business is repugnant. In the first instance, the man freely runs the risk of throwing away his life; in the second instance, he is compelled to run that risk, and if he is killed his blood is upon the heads of those who forced him into the ranks, while the first, if he perishes, is simply the victim of his own enthusiasm or his own folly. If Mr. James and Mr. Harman surrender their nerves and their lives into the keeping of the vivisectioners, that is their affair; liberty has not been outraged, nor has wanton and terrible pain been inflicted upon creatures that have no conception of the reason for their immolation nor any wish to serve the cause of "human happiness and progress."

Send to us for "Dawn Thought on the Reconciliation." A volume of pantheistic impressions and glimpses of larger religion by J. Wm. Lloyd. Printed in Old Style Antique type, rubricated, with portrait of the author. In three editions, *de luxe*, plain, and paper bound. Prices, \$1.25, \$1.00, and 50 cents.

Farewell.

BY ALBINA L. WASHBURN.

Goody, goody! I'm going to heaven!

I read that "heaven is a place for those who have failed on earth;" and if I am not a failure there are no failures.

Just think of a woman starting out alone to abolish poverty, debt and unhappiness from the face of the earth with the insane idea that those she hoped to benefit would turn in and help!

Such a simple thing too. Strange they will not! You have only to help each other. "In honor preferring one another." Let the bosses and the bankers alone, use a cheap home-made money based on labor and its products (if you must use any), work reasonably but not drudge, be honest and happy.

And then all who have any surplus of goods or labor are to deposit it in any central place agreed upon—that is, you can deposit some kinds of goods—as food, clothing, books and produce, though other kinds you cannot, such as digging wells, making hay etc., you understand—that you can put on the bulletin board with the price (your own price) stated. And the price of the goods too must be plainly affixed by the owner. All this is so simple; and then, you know, each buys the things of the others and employs through the manager those who do different kinds of labor from their own, and its just a merry-go-round. Things come to light more desirable than anything in stores. Work is done with loving care as for a neighbor. The home-made bread is light, the cake is sweet, the eggs are fresh, the butter ditto, the mittens are honestly knit by our own folks—unknown dainties by inventive cooks appear, the cute little gowns and panties always fit "somebody's darling," the garden seeds and implements are just to hand in the spring, the home concerts call every body out, the singers are paid in the labor tender, their friends pay the same at the door, whispering jocosely to one another that the paper money is so much handier than carrying pumpkins under their arms to buy the tickets and—all goes merry as a marriage bell.

That is, it ought to, for what could be better and easier? No staying at home sulking "cause 'taters are so cheap," or labor so underpaid; all set their own price and money flows to represent all their values. The girls "deposit" their beautiful music or studied oratory along with the boys; the violinist accompanies—and but where was I? O yes! I'm going to heaven; for I'm a failure, and the whole thing's a failure. The scheme for the benefit of humanity will go to heaven too. Why? why, would you believe that people would hesitate to so advance their interests as to repudiate or even neglect a plan to rid themselves of mortgages, debt, interest, bosses, starvation, low wages and social and financial slavery? You wouldn't believe it? O, but you must! For, during the past fifteen years I, yes I, a lone woman have preached it and practised it and tried by precept and example to set up this little heaven on earth but, —its no use! They won't! Most of them admit it's "all right" —"a splendid theory;" "it's what we ought to have," but "the rich have got us by the throat," "its too soon"—"we're too poor"—and every excuse but the true one—want of courage!

And I—to practice what I preach—that's the unkindest cut of all. "A woman can do nothing without money." If I attempt to "swap" my industry or talent or furniture I no longer need, for room-rent or food or fuel I'm a "dead beat." If I work willingly and cheerfully and lovingly for those who need me and are grateful—and take no banker's money, only the things I choose for my own or others' use, I'm a fool.

If I hold forth to the curious about the nature of money and the necessity of financial reform—"they'll take the hard cash every time," or, "I'm ready when the rest are, but people are too selfish," or, "you're a hundred years ahead of your time," or, "O what's the use of worrying! things'll work out all right; plenty of charity organizations to look after the poor," etc., etc.

Anon some kindred thinker who has looked beneath the bubbling surface and has detected the slow but mighty under

current in human affairs, says thoughtfully—"Yes, I'll cut your hair for labor-tender—just's good's any money. I'll buy of our people vegetables or apples or anything to eat."

Again, a farmer says, "Yes, I'll take the barber vegetables once in a while for the labor-tender then pay it back to him for barbering; then we'll both feel better; getting fair prices, no competition." Or, a woman says, "Yes, plenty of good Jersey milk at seven cents a quart. I'll get my children some clothes and school books and my daughter some of that nice sheet music," and—even away down in Massachusetts a faithful disciple sends wool and needles to the fancy knitters and lo! a lovely, fleecy shawl finds its way back east to the one who has sent gloves, veils, games for the young, and stamped patterns for the embroiderer. Yes, oh! it is so encouraging to have them say to me, "There's no hurry"—"you are doing a good work. Those photos of Colorado scenes were so interesting; can you send some more? how would you like some knit lace in return?" "I have some lot of ground and want to set out all kinds of bushes. Could you send me some of the wild plum from Colorado in the spring?"

But when all's said the bucket of co-operative exchange has but few drops in it yet—so, as my clothes are getting shabby and I have no home on earth I am going to heaven! I'll take my pencil along and—O I forgot, that we will have everything convenient there. I'll send you a telepath message from there, unless, indeed, saint Peter will not take labor-tender at the gate!

Port Collins, Colo., 925 Remington St.

"Determination of Sex."

BY ELMINA D. SLENKER.

I never read an interesting book but I want to share the pleasure.

I have just read "Schenk's Determination of Sex." To me it is intensely interesting. He has "hit the nail on the head," but he draws a contrary conclusion from the one which his facts show to me.

It is curious how a fact will prove a theory to one person, and just the reverse of it to another. I have found it to be this way with what is called spirit phenomena. The real occurrences seem to me to prove mind-reading and perhaps clairvoyance, but not a life beyond the grave, while to believers in spirit existences it proves a very different theory.

Now Schenk gives long lists of statistics showing what he calls the superiority of the male, whereas each one proves to me the superior sex of the female. He says Wall lays down the principle that in the intercourse of two quite young parents the male sex tends to predominate. If on the contrary the age of the man is distinctly greater than that of the woman, he insists on the excess of females amongst the new born. To me, the immaturity of the young parent would naturally produce inferior young (males). And the addition of maturer years in the man would add to the excess of females as the superior animal.

Bidder says "women who bear their first child between the age of twenty and twenty-one produce more girls than boys. The older the woman is at the time of her first parturition, the greater number of male births. An excess of male births will occur in the case of those who first give birth to children between the age of thirty and forty (Bickhardt).

Now at twenty and twenty-one a woman is in her prime, and so can give an excess of the superior sex (girls) while at thirty and forty (as a rule) they are getting old (sexually) and so give incomplete progeny.

Schenk says, "A sexually exhausted individual always has the advantage of propagating his own sex." Now I can't see where the advantage comes in. Nature works for the highest and best and if an exhausted male produces a majority of male progeny it certainly shows he is too weak to create the highest sex,

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The Kropotkin Lecture.

We have been requested to say that the Central Music Hall lecture on "Anarchism" by Prince Peter Kropotkin, and for which many tickets have been sold, will be delivered next Sunday evening—April 21—at eight o'clock. The postponement having been caused by the temporary illness of the speaker. It is also announced that a farewell reception will be given the distinguished orator on the evening of Tuesday April 23 at Medina Hall, this city.

The Vivisection Controversy.

The leading and longest article in this week's *Lucifer* is by Edwin C. Walker, in reply to C. L. James on the vivisection question.

Both Mr. James and Mr. Walker belong to the positive school of thought. Both are very voluminous as writers. Both have done and are doing much to break the shackles of ignorance and superstition that bind and enslave the human mind. Their work as fearless champions of freedom and justice is beyond praise. When it comes to a question of methods, however, there is wide room for difference of opinion.

Though differing much in style of writing both are partial to the dogmatic method—the self-assertive, the aggressive, the pugnacious, the gladiatorial, not to say the arrogant, the dictatorial, the assumptive, the authoritative, the pedagogic method of discussion. Both, as I see them, are good-humored and genial in temper, notwithstanding the hard knocks they give and take. Like professional prize-fighters they probably strip for the combat with a broad smile on their faces.

These characteristics are so thoroughly ingrained, so much an essential part of the mental make-up of these two men that it is probably useless to try to induce them to change their tactics in argument. The only proper thing then, for an editor to do is to let them have their say in their own way, else shut them out altogether, and advise them to try some other publisher, else publish a paper of their own.

As before said, I regard the subject of vivisection as possessing sufficient importance to warrant giving it a place in *Lucifer's* columns, and yet not so nearly allied to our central work as to justify such monopoly of our limited space as Messrs. James and Walker would seem to require;

and having now given to each side of the discussion what seems to me a fair hearing I think it time to bring it to a close—at least, for the present, with a few words from the chairman or "moderator" of the meeting.

If my old friend and co-editor Edwin C. Walker had quoted the entire paragraph, or even the major part thereof, when it pleased him to bring a few lines of mine into the discussion, I probably would have been content to let his personal criticism go for what it is worth, without reply. That our readers may judge fairly between us I here reproduce the brief comment upon the pungent remarks of our Canadian friend and helper, for many years, A. B. Clarkson:

The above strongly worded protest is inserted for the same reason that the paragraph in defense of vivisection was published, namely, because *Lucifer's* platform is the freest of the free, giving to all subjects a fair hearing. It is scarcely true that "the inquisition of torture finds a prominent place in *Lucifer*." So far as I now recall, one correspondent only.—C. L. James—has defended vivisection as a justifiable method of extending the limits of human knowledge. Others have as freely condemned it. For myself, alone, I maintain that no act is, of itself, wrong, criminal or wicked. The intent and the probable result of any act should justify or condemn it. Whether, under this definition, vivisection is ever justifiable, is a question I prefer not to assert or to deny. I have a horror of the needless infliction of pain but would freely bare my own arm to the vivisectioner's knife if convinced that human happiness and progress might be materially or permanently enhanced thereby.

Had I anticipated the paternalistic chastisement just received from the former junior editor of *Lucifer* I might have averted it by a little amplification of a briefly-worded protest against what seemed a one-sided view of a much controverted question. I could have said—with equal truth and candor, that not only my arm, but my whole body, my life itself, would be freely offered as a sacrifice—either by a quick or lingering death, if I believed the greater good of the greater number required such sacrifice. This would be simply following the lead of Mother Nature, whose chief concern or main drive, seems to be race-preservation rather than the safety and perpetuity of the individual life.

As to the voluntary or compulsory element in the case: Before spending time and temper over that factor in the vivisection problem it seems to me we should come to some understanding as to the larger ethical question—Have brute beasts the same right to life, liberty and pursuit of happiness as have their more developed human brothers and sisters? Few of us hesitate to kill these undeveloped humans whenever our "convenience, health or safety" demand their death, and if we are justified in taking animal life at all—except when clearly in self-defense—it is certainly no great stretch of this assumption of superior right, to claim that the manner of their death is also a matter of discretion with us, a matter of subordination to our paramount right to life, liberty and pursuit of happiness.

If asked for my personal opinion I would frankly answer that it is altogether on the side of the anti-vivisectionists, as it is also on the side of the anti-vaccinationists, but it should be remembered that this is only a LAYMAN'S opinion, and therefore not of much value. To my thinking the fact that Vivisection and vaccination are championed by that class of medical doctors who seek to secure a monopoly of the curative art, and who would thereby deprive all but themselves of the right to choose their own medical advisers, is a circumstance of tremendous significance.

For one I decidedly prefer a free field and no favors,—no privileges for any school of the healing art,—then let the fittest, or best, survive. We all remember the story—whether legend or fact does not count—of the silversmiths at Ephesus; and the words of their leader Demetrius: "Sirs, ye know that by this craft we have our wealth." He argued that if the belief in a god that needed no images should become popular, "this our craft would be in danger," and the wealth of the craftsmen correspondingly decreased; therefore, down with competition! "Great is Diana of the Ephesians!"

The word "craft" has a sinister ring. It is hard to decide which of the three great crafts has done greater harm to mankind—Priestcraft, Kingcraft (including state-craft, law-craft, lawyer-craft) or Doctor-craft. But this does not mean that all priests and parsons are enemies of mankind, or that all doctors of law and of medicine are bad men. The fact that many of these are doing what they can to abolish the power of priest-craft, state-craft or lawyer-craft, and of medical doctor-craft, is one of the most hopeful signs of the times.

M. H.

Dr. Herron and Contract Marriage.

In another place is found some extracts from Max O'Rell, in which he calls the marriage contract a "devil." It now appears that the world-famous Dr. Herron holds the same opinion regarding conventional or institutional marriage. A late press dispatch from Grinnell, Iowa, the former home of Dr. Herron, says, "Mrs. E. D. Rand and her daughter Carrie E. Rand, have nearly completed their plans for leaving the city and removing to New York, where, it is said, Miss Rand will be married to Dr. Geo. D. Herron the noted Socialist."

Our readers have doubtless read that the former Mrs. Herron lately obtained a divorce from her husband, naming Miss Rand as "co-respondent." The closing paragraph of the press dispatch is in these words:

The marriage will be the outcome of the causes that have led up to the social reformer's divorce from his wife a few weeks ago. Miss Rand is in sympathy with Dr. Herron's work. She is reputed to be worth almost \$1,000,000. Dr. Herron is known to be opposed to the marriage contract. In his social ideal the marriage state is tyranny and the ceremony will be a concession to the other party.

Having listened to a number of lectures by this noted socialistic reformer I am by no means surprised that the marriage ceremony in this case will be a concession to the other party.

A very significant item in this press dispatch is the statement that the "judge who granted the Herron divorce refused to sign the decree until the check for \$60,000 was in his hands."

No explanation is given as to what the \$60,000 is for, but presumably it is the price to be paid by the Doctor to his late wife, in lieu of the support which she had been receiving from him, as his wife. As he himself probably had no money, this sum must be paid by others, and lest there should be default in payment the judge, as guardian of the interests of the divorced woman, refused to grant the decree that made Herron a free man until he had the check for the price of liberty in his hands.

Simply one more illustration of the old saw, "Matrimony is a matter of money." Under our present economic system there is no cause for surprise that it should be so. No cause of wonder that woman, the weaker, the more

helpless partner, to the contract, should want a record kept of the transaction by which she surrenders the ownership of her person, so that she can have a legal claim for support upon the man to whom she thus surrenders.

M. H.

Marriage Among the Doukhobors.

A friend has sent us the following clipping from the "Springfield (Mass.) Republican," from which it would appear that there is at least one religious sect in the world that practically ignores marriage laws. Says the "Republican":

The Doukhobor settlements in Canada have apparently been satisfactory neither to the religious Russian emigres nor to the Canadian government. The "Montreal Star" describes the Doukhobors as a very old-man-of-the-sea, and suggests that the government, which, besides giving them free homesteads in the Canadian Northwest, spent considerable money in bringing them to Canada, would be willing to expend a little more to get rid of them. The Russians on the other hand, have issued a manifesto to the world, announcing that the Canadian laws are too oppressive to live under, and inviting other nations to offer them a home. Complaint is voiced that the meekness and humility of the Doukhobors have not prevented them from taking a stubborn stand against the laws of the Dominion. The land laws first made trouble, but a greater difficulty was found in the Russians' ideas on marriage and divorce, which had practically no regulation at all. When the Canadian government finally made it clear that the laws would not be changed for their benefit, the Doukhobors decided to emigrate again, but, pending a grant by some more liberal country, asked the Dominion government for temporary leave to stay.

It might be interesting to know whether the "ideas" of these rebellious Russians permit and practicalize freedom in love and maternity. Will anyone who knows enlighten us?

M. H.

Laws Cannot Reform.

A press dispatch from New York tells of an interview in that city with Carter H. Harrison—lately re-elected mayor of Chicago by a large majority—in which he was asked to give his opinion of the methods of municipal reform now being tried in New York. In his reply he took issue with both the amateur method, as represented by the New York "Society for the Suppression of Vice," and also with the more popular plan of suppression by statute law, or by municipal regulation. Here are a few of his ideas, as given by the reporter:

You cannot reform any community by law. It must be done by education. . . . I think it very poor policy for a mayor or a newspaper to advocate the enforcement of blue laws or the ringing of the curfew bell when people are not in favor of them. . . . The community cannot rise above its own level, and its level is reflected in the way it enforces its law.

Essence and Source of Religion.

It is not that religion is merely useless; it is mischievous. It is mischievous by its idle terrors; it is mischievous by its false morality; it is mischievous by its hypocrisy, by its fanaticism, by its dogmatism, by its threats, by its hopes, by its promises. Considered under its mildest and most amiable form, it is still mischievous, as inspiring false motives of action, as holding the human mind in bondage, and diverting the attention from things useful to things useless. The essence of religion is fear, and its source is ignorance.—Frances Wright.

Love is not a thing to be commanded, not a duty, not something to be forced. Nothing is more unfortunate than for any two to try to make themselves love where Nature says no.—"Dawn-Thought," by J. Wm. Lloyd.

To Be Happy in Matrimony Forget You Are Married.

So says Max O'Rell, in a recent syndicate article. A great drawback is, he says, that "devil of a contract which constantly reminds you that you are married to each other and prevents you from loving freely."

Max O'Rell is guilty of writing a great deal of twaddle; but often he tells the truth in a few short, striking sentences.

The twaddle is used as padding; and also, possibly, to prevent the naked truth shocking his conventional readers.

Here are a few noteworthy anecdotes which he tells:

"I extract the following lines from the evidence of a witness for the prosecution in a case that was recently tried in London. The witness is a most respectable old lady, whose house is situated next to that inhabited by the defendant.

"The counsel for the prosecution asks her if she ever heard quarrels going on in her neighbor's house.

"No, sir," she replies; "I must say that the defendant and his wife always seemed to me to be very quiet people. I have never heard any noise; I have never heard them quarrel."

"Do you hold them to be respectable people?"

"Well, sir, I don't know them. All I can say is that I have often watched them in their garden, and several times I have seen the defendant put his arms round his wife's waist and kiss her."

"You were shocked, I suppose."

"I thought they were behaving themselves very much like people that are not married."

"Fancy thus scandalizing a neighbor, a most respectable old lady! Shocking!"

"This little scene is not typical of England; here is another one of the kind which is French and which I borrow from the recollections of my youth.

"The bell was one afternoon rung at our door. The maid servant, who happened to be in the hall at that moment, opened the door immediately, and just caught a charming man, friend of ours, and his wife in the act of having a delicious kiss. They evidently did not expect that the bell would be answered so quickly. However, as they had been married at least ten years, they ought to have known better, and I am ready to admit, even to proclaim, that their behavior was most improper. When she returned to the kitchen the maid hastened to remark to the cook: 'I say! you know Mr. and Mrs. So-and-So, who often call here? Well, I'll tell you, they ain't married.' And, to prove her assertion, she related what she had seen."

"I know a charming and most intelligent Englishman who enjoys life with his wife from Saturday to Monday. You may see them every week, merry as larks, on the parade at Brighton. Everybody at the hotel where they stay winks and is persuaded they are not married. They do not wave in the air their certificate of marriage. They are never one instant separated; they talk, and chat, and laugh, and look at each other with beaming eyes; they walk arm in arm and retire early. In a word, their behavior is deplorable; it is the behavior of people who have lost their moral senses; of people who are not married, as the old lady of the trial would exclaim, holding up her hands in horror."

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will you make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

VARIOUS VOICES.

Susie M. Freet, Gailliam, Mo.:—We don't need any such paper as you publish, called the *Lucifer*; so the sooner you stop it the better. Tell the one who paid for it to go where it is hotter than this. "A word to the wise is sufficient."

Thomas Hayes, Phoenix, Ariz.:—Enclosed please find 25 cts. for a copy of "The Prodigal Daughter" and your *Lucifer* for thirteen weeks. How are you going to convert Christians to Freethought, when they don't even read the Bible, much less anything like Paine's "Age of Reason"?

R. C. C., Portland, Ore.:—Enclosed please find postage to send sample copies of *Lucifer* to the enclosed list of names. May it's bright rays never grow dim. It's numerous subscribers in Oregon believe it to be the most enlightening and progressive journal on earth. Your energetic efforts on behalf of humanity will be gratefully appreciated long after your defamers are rotting in their graves.

Myra Pepper, Box 394, Harper, Kansas:—Please give my love to all enquiring friends, and if there are any readers of *Lucifer* in Harper or vicinity I will be pleased to know them. Wish I could have your lecture on marriage &c. I think it ought to be printed in pamphlet and put in the reach of the people. I have no money now to send for leaflets but will distribute some if you will send them to me.

B. Wade Hewett, Seattle, Wash.:—Enclosed find postal money order for \$3. I am in your debt for *Lucifer* to the amount of \$1.88; for the other dollar please mail me at your earliest moment two copies of "Hilda's Home." I want to put these in the hands of friends to do missionary work. I go into the mountains mining in about two weeks, so kindly send me these books at once; for I want to place them before I go.

J. K. P. Baker, Harlan, Iowa:—Only yesterday I received samples of *Lucifer*. I have heard too much about the "Prodigal Son," and now I feel like taking "The Prodigal Daughter" to a place in my affections. Send on the "Baker's Dozen" of Light-Bearing *Lucifers*, and by way of penalty for this wretched old pun you may send me also "The Bar Sinister and Licit Love" and "Our Worship of Primitive Social Guesses," by E. C. Walker. Mr. Walker is the most forcible, logical, consistent writer I have ever read.

Winnipeg Man, Canada:—By a mere chance I happened to see the paper *Lucifer*. After reading only a few lines I got anxious to be a subscriber, not only for the paper itself but for the Light-Bearer Library, and as I understood your "Combination Offer" both the magazine and the paper *Lucifer* for a whole year could be got for \$1.25; you will find the amount enclosed with this letter. Later on I hope I shall be able to order Dr. Foote's new book "The Home Encyclopedia." You would make me glad to see as many of the "leaflets" and pamphlets of same principles as you can afford to send free.

Albert Denser, Pittsburg, Pa.:—I send you one dollar in response to your appeal to "Workers,—Old and New." Please allow me to suggest an idea. I think that if about ten such educational papers as *Lucifer* would club together and put one or more agents in the field, such agents to be sustained by contributions from the workers—then let these agents get face to face with every liberal and thinker in the country, and thus have a good solid talk. In this way I think some very solid results would be accomplished. At the same time these agents could take some sort of statistics. We ought to find out who is who and what is what.

How do you like the idea? In this way all our people would be reached personally, which is certainly much better than by

literature only. By personal interviews something like an organization could be formed, making it much easier to practicalize Lucifer's views, than at present.

B. A., Adelaide, S. Australia.—Your paper is beyond all praise. It brings a breath of Freedom that is most inspiring and elevating always; the subjects with which it deals are treated so broadly, so effectively and yet so delicately as well as thoroughly. The numbers of the Light-Bearer Library came to hand all right, and I think I can sell these little safety matches! Enclosed find five shillings. Please send me two copies of "New Hedonism;" the rest of the money apply on any debt I may owe to you. Wish I could do more to help you in the cause to which you have devoted your life. You are most generous, but you must not allow me unconsciously to impose upon your goodness.

Combination Offers.

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THIRD SERIES, VOL. V., No. 15.

CHICAGO, ILLINOIS, APRIL 27, E. M. 301. [C. E. 1901.]

WHOLE No. 862

Law and Love.

I gave to Law a task to do—
A morning journeying to take—
And whispered softly, "For my sake!"
As sadly from his playmates he withdrew.

Across his features fell the shade,
And with no parting kiss he went;
I stood and saw his discontent,
Stood saddened, yet he had not disobeyed.

I gave to Love a task to do—
A far off journey in the night;
Her upturned face grew strangely bright,
Her parted lips smiled back—"Oh yes, for you!"

Not even did her singing cease,
As quickly she rose up from play,
And with a soft kiss sped away,
And left my eyes all tears—my heart all peace.

—Anon.

What Woman Will Wrest from the New Century.

BY LAURA H. EARLE.

The first question for a woman to decide, in discussing her own sex and its ideals, is how far she shall be honest. This word, which causes a smile when it is used in connection with woman, I take by design, and of set purpose. It is one of the signs of the time we live in, that this good, plain old word has been perverted from its real meaning, that it has only a narrow and special significance when applied to the sex that has forgotten to be frank and true. There are two great qualities that I wish woman might seize for herself from the glorious new time; of which the first is Honesty—the habit of being honest; the second Courage; and with these two traits added to her what more could woman ask of any century?

It is in considering the application of these traits to woman's action, that difficulty in being perfectly frank is felt. Nevertheless, I shall try it and shall cite a few of the cases where we seem particularly to need courage and honesty. I shall hope, at least in part, to throw off the race tendency to evasion of the truth in certain matters.

No fact is trifling in such an analysis as this, so that a woman's willingness to give up her own name when she associates her life with that of a man, and to become known to the world as belonging to him, has this importance, that it suggests that she give up her own set of habits, more or less, her own intimacies, her own thoughts and opinions; and if she is honest with herself she cannot give these up.

Why does she become Mrs. when she was Miss? Has she not the courage to remain true to her name?

Another apparently trifling matter there is that has a

deep significance: a woman's timidity if a man—a stranger—speaks to her in the street or any public place: sometimes even if a woman accosts her. Supposing a man does speak to her. What is there to cause fear? She is not compelled to answer—not even to the extent of being polite. Though I really do not see why she should not be civil at all times. We must think, in all this talk of fear in such cases, that there is some affectation. It cannot be that a woman honestly thinks that the tribute a man pays her in wishing her attention is a danger to her.

Through myself and others I have learned that women physicians, when treating women, go on rules made altogether by men; not through their own experience making new laws for their own practice. Their courage, it seems to me, should go the length of making them perfectly fearless in upsetting old and prejudiced theories, deduced from superficially observed, or imperfectly understood, phenomena. This I would say for all the sciences: let women observe, in a scientific spirit, all that closely affects them, and draw their own conclusions therefrom, not accepting as final those conclusions which have been arrived at by the intellectual processes of one sex working alone.

I find that women still make something of a fetish of self-sacrifice: a thing which the Christian doctrine tends to exalt into a virtue. And this virtue society has been accustomed to regard as particularly beautiful in woman. The cultivation of self-sacrifice for its own sake cannot have a strengthening effect on character; and woman must gain strength of character before she can be brave. Of course that sacrifice of personal desires and comforts made in the devotion to a high purpose, is one of the noblest manifestations of human character; although the step from this to fanaticism is a very short one.

At a regular meeting of one of our literary societies, not long since, love was the subject of discussion for the evening. Now whether it is possible in human nature to speak the truth on this subject I do not know; whether a man, any more than a woman, will be honest in affairs of love, seems doubtful. But what happened on this notable occasion was that two ladies, well known to literature of the polite kind, having accepted long beforehand to speak on this subject, got up and declared, in cold blood, and at length, that they really could not talk about love—one of them, I believe, on the ground that, as it is one of those things nearest our hearts, so it is most difficult for us to mention it. Of all improprieties, I might say indecencies, commend me to the suggestion that there is anything improper in love. But it is nevertheless true that among women generally there is a feeling that the passion between

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the sexes is improper. Most women will deny love unless he comes with a certificate and a mayor's signature. Here a woman dares be neither brave nor honest. What woman, wanting a child, dares say so? What woman, wanting a lover, dares say so? And yet is it anything but honest and right for her to desire both? What a pity it is that she cannot be simply and honestly herself in this. But instead, she must concentrate her energies on being fascinating, so as to seduce the law, in the shape of marriage. In this process love is much lost sight of. Indeed, what with proprietary rights given by marriage, which bring with them fear and jealousy; what with the question of pecuniary support—woman can scarcely know what love is. When woman can be without fear that her passion will betray her to an accusing public, which will strip her of means of getting a livelihood as well as of reputation merely because she loved; when she can be sure of being safe in her love, whatever the circumstances of its manifestations, and totally without regard to anybody's law but her own, then will woman first love man in a way that is worthy of them both. Then both kinds of prostitution—that which claims sanctity under the cloak of marriage, and that kind which has always had society's secret encouragement along with its public condemnation—will cease.

Can the century do such things for woman? Or will she seize them for herself? What will man do to help her?—*Conservator.*

Why Is This Thus?

BY JAMBICHUS.

Whoever can be surprised at any inconsistencies of Christian character or conduct will encounter an uninterrupted series of surprises all his life long. I have fairly well overcome any tendency to surprise at the constantly recurring absurdities of those who profess "the faith once delivered to the saints" but I must confess to being a little jarred when I read in "The Churchman" of April 13th. 1901, on page 461, a review, or reading notice of a new edition of Balzac, "now for the first time completely translated into English from the 'Edition Definitive,'" comprising the 'Contes Drolatiques.' I quote with pleasure the opening paragraph of this review as follows:

"No fact in the literary history of our decade is more encouraging to those who are watching the development of sound literary taste in America than the steady progress of the fame of Balzac. Fifteen years ago current American opinion would have excused its ignorance under an affected regard for the proprieties. Today three translations make their separate appeals to the American purchaser. All who pretend to an interest in fiction know something of Balzac, and all who know something want to know more, and to be brought into as close touch with him as is possible across the gulf of a foreign language and of two generations."

Now if there ever was a book that Comstock and his gang more pertinaciously insisted upon characterizing as obscene than any other book, that book was Balzac's "Contes Drolatiques." Indeed, if I remember correctly, judges have been found upon occasion, as destitute of moral principle as Comstock himself, who have upheld the pretense that "Contes Drolatique" was an obscene book, to the annoyance and pecuniary loss of honest booksellers. So that if Comstockism means anything, and if judicial decisions have any value then certainly "The Churchman" has violated the law by giving information "where, how or of whom or by what means" this obscene book may be obtained. It is likely that under the Russianizing influences of our present bureaucratic government "The Churchman" will no more be prosecuted for giving such information than was the editor of the "Church Union" for the lottery advertisement she published. Such prosecutions are reserved for the editors of little struggling papers with limited means and circulation who advocate advanced ideas; fellows who can't

defend themselves. These are victims of the blackmail law. No editor of a church paper runs any risk of prosecution on such a pretense. I remember that the president of the Vice Society himself once circulated an advertisement of the same general character as one for publishing which a victim of the law was fined \$2,000 by a corrupt judge, yet the president of the Vice Society was never molested. And a deluded people talk about the impartial administration of justice.

I am not saying that "Contes Drolatiques" is an obscene book. I do not think it is. Indeed I do not know what an obscene book is at all. I never saw one. I simply say and I want to emphasize the fact that while poor booksellers have been threatened and molested and harassed under the silly pretense that this book is obscene, "The Churchman" has made no protest against all this fake business of pretending to suppress obscenity, and now does the very thing which lays it liable, under an infamous law, to the same molestation and outrage which the poor booksellers suffered. I only wish "The Churchman" had had moral character enough behind it to say the right thing about Balzac at a time when so doing might have had the merit of enlightening the public and of rebuking an unjustifiable attack upon some poor weak publisher, and I wish "The Churchman" had today strength of character to protest with vigor against Comstockian devilry in general.

Sayings.

BY FRANCIS HARRY.

The woman of the future will be self-owned. Her bed-room will be her castle; its keys will be given into her life-long keeping; she shall open and no man shut, and shut and no man open.

There is no higher law, in the heavens above, or on the earth beneath, for the regulation of woman's conduct, than woman's own nature.

The manly man will be negative to the woman, or women, he loves, and positive to all other women.

No manly man will ever enter a woman's bed-room without being bidden, by word, look, or touch; and when bidden she shall be safe from any manifestation she does not by word, look, or touch invite.

The only right of woman about which it is not mockery and nonsense to talk, is the right to herself, and that so-called "Woman's Rights Movement" which denies to woman absolute freedom in the sphere of love and maternity, is a folly and a fraud.

The genuine kiss is sacred to love; the woman capable of refined and elevated life, who kisses women, or men, promiscuously, is a prostitute.

The man who attempts to kiss a woman without first knowing that she wants his kiss, is a blackguard; and the man who accepts a kiss he does not want, is an ass.

Any man has a right to make any avowal to any living woman, (if she is not married) and if she is sensible and womanly she will not be offended; but after his avowal he had better be silent, leaving her to render a silent negative, or an affirmative response in her own time and way.

Any woman, or girl, on the face of the earth, black or white, charming or ugly, pure or vile, may make any advance, or proposition to me, and unless she desires the fact known, and makes the disclosure, her secret shall be as safe with me as though chained to a mill-stone, and cast into the deepest sea.

The wise man will learn more of a fool than a fool will of a wise man.

If I cannot have what I want it is because the ruling influences decide it is not good enough for me.

The greatest human achievement is to get into rapport with the currents of the Universe.

I believe in the Universe, and all there is in it, and in its remaining just as it is, for one instant, but not in its remaining as it is for another instant; and it will not—so I have my own way.

The man does the most good who excites the most thought; and for this purpose error is useful as well as truth.

Press Writers and Press Workers.

BY FRANCIS B. LIVESLEY.

1. The several persons enquiring about the Press-Writers should be reminded that free thought, free speech, free press and free mails is the motto of the Writers, to which all must subscribe who join. The next requisite in order is a willingness to circulate the literature of friend and foe to facilitate public discussion. All, from Catholic to Freethinker, can then join.

2. Edward Stern, 4244 Chestnut St., Phila: You are right in the idea that Carnegie should be worked upon by the Press-Writers and urged to establish a large people's paper. No subject so much demands Press-Writers' attention. I have been at it for sometime and a number of papers have seconded me. The Louisville "Courier-Journal" says Carnegie has the idea in his head. Almost any paper will take a letter on this subject. Let the Writers apply themselves.

3. Boston Anarchist: It is very true that in Prof. George D. Herron's "Social Crusader" many sentences could be picked out that would pass for Anarchistic mottoes. But he don't mean them that way. In the same way he has for years given utterance to my views on Christianity. I have time and again probed him, with no result. The "Social Gospel," of South Jamesport, New York, lately led me to believe it surely meant its utterances, but a test letter I sent it was returned with levity. I have lived the Christianity of the Christian Socialist, but he is, practically, as ignorant of his own profession as the average clergyman. However, Herron and all other reformers are stirring things up, and for that reason it is best that we have no special fight among ourselves until the common enemy is crushed.

4. Mabel Gifford, Needham, Mass: Your article on divorce in "Pennsylvania Grit" of April 7 was fine. More liberty and an education through the press, are truly, what is needed. I am glad to see that there are Christians who can teach some Freethinkers freedom. It is a mistake to suppose that we all live amid bats and owls in caves.

5. "Pennsylvania Grit" is a Sunday weekly, published at Williamsport, Pa. \$2.00. Circulation 110,000. It gives articles of 450 words; some six or eight a week, and gives first, second and third prizes to all articles appearing. The prizes are books, ranging in value from perhaps \$3.00 down. Bro. Groh and many Press-Writers have appeared in this paper. I have myself captured all the prizes; but I would prefer to see the prizes dropped and a whole page given to the People's Forum. As the paper goes all over the world, it is a good medium.

6. J. T. Small, Provincetown, Mass: I have noted in "Boston Post" and other large papers your recent letters against vaccination. What you have accomplished in your own town, state and elsewhere in this cause, is remarkable. It is just simply a proof of the power of the Press-Writer. The Anti-Vaccinationists, with their organ, "Vaccination," at Terre Haute, Indiana, ought to get a Press-Writer's move on them.

7. A number of Press-Writers have availed themselves of Bro. Stern's kindness and gotten in large Philadelphia papers. He especially watches the "Evening Bulletin" (127,000) and the "Evening Telegraph" (98,000), one cent each. The former takes 250 word letters and the latter up to 600, on live topics only. It is almost impossible to get the big city dailies to send copies of their papers with the Press-Writer's letters. Hence, the men like Bro. Stern are blessings. Bro. Beattie is good for the "Chicago Tribune," and Bro. Wheeler for the "Record-Herald." I am good for the "Baltimore Sun" and "World." We want a man of this kind in Cincinnati and another in St. Louis—in fact, anywhere.

8. The Cincinnati "Weekly Enquirer" is a paper with an immense circulation. It costs a dollar or so to join its Household Club, when one can write freely for that page. Frank Reed, of Eureka, Calif., one of Lucifer's correspondents, appears there, as do many other Freethinkers. I have been there myself.

All subjects are discussed in article form. The paper is seventy-five cents a year.

9. Rev. B. M. Adams, Bethel, Conn., has declared in conference that Methodist mothers are keeping their daughters out of the church because they cannot make good matrimonial alliances if they embrace Methodism. The old saying has been that to attain anything one had to join the church. It is a big step in reform to see the reverse. We should write our congratulations to Rev. Adams or express ourselves through his local paper, the "Evening Post," of Bridgeport. The "Baltimore World" of April 11th published him.

10. Rev. Jacob Schlegel, of New York City, is sorry that he has married 3,000 couples. He thinks he has thereby been active in promoting the unhappiness of 6,000 people. Exactly, Mr. Schlegel; step down and out from the occupation of the minister and enjoin all your brother ministers to do the same. Then think it over a little further and you will find that your burials, your baptisms and your preachings of the "word of God" generally, is not calculated to improve or make happy the human family. Come along, and let us publish you as the first one to abdicate on conscientious grounds. For his encouragement, the Writers should drop him a line. The "Baltimore Sun" gave him a long editorial on April 11th.

Charles D. McBride, Samoth, Ill: You are utterly wrong in trying to make it appear through the press that I want to foist the Bible and Christ upon Freethinkers. Conscience is all that I preach to Freethinkers. Before his death Ingersoll said we wanted "more Conscience." He called it one of the six greatest needs of the time. Go ahead with your press writing and stop trying to raise false issues.

Sykesville, Md.

Who Are Infidels?

BY S. R. SHEPHERD.

The word Infidel should be discarded and allowed to become obsolete. It misleads and confuses. To illustrate: Twenty-five years ago I lived in Troy, Kansas. The new pastor of the Methodist church, Rev. John Cook, called on me. Finding him broad and evoked I accepted his invitation to hear him preach.

Later he invited me to a seat in the choir. Allowing no one to outdo me in fraternal courtesy I complied. Later on I heard that a "sister" whose husband had "done time" in the Joliet, Ill., pen. for horse stealing had organized a select circle of saints who refused to attend church as long as "that Infidel sang in the choir."

I sought the pastor and tendered my resignation, saying I could not for one moment entertain the idea of keeping any of the lambs from the fold. He vehemently demurred, declaring that he would stay with me and fight it out on that line if it took all summer. But I was obdurate.

The next Sunday he brought the matter up and preached the pious frauds such a sermon of righteous rebuke as might have been inspired by the great Galilean hater of Pharisaical hypocrisy and external, pinchback piety. He told them that the honest disbeliever who lived true to his convictions was not an infidel at all, but that they were the real infidels themselves, inasmuch as they were unfaithful to the example and teachings of him whose religion they professed, whose gospel they accepted and whose name they bore, and yet whom they cruelly dishonored, denied and crucified in their daily lives and conduct.

Lesson: The lower men are in the scale of development the more they differ, wrangle and dispute. On the higher planes of unfoldment all differences disappear and love unites them in the bonds of a common brotherhood.

Rev. Ben. Deering, the evangelist, in one of his sermons said: "Down in Kentucky, where I come from, stockmen spend heaps of money and lots of study and labor trying to breed fine stock, and it is no unusual thing for a man to sell a bull for \$25,000. At the same time he overlooks the same principle of improving his own species and raises a twenty-five cent dude to disgrace his good name."

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Published weekly. One dollar per year. Three months twenty-five cents.

The Kropotkin Lecture.

The lecture of Peter Kropotkin, the Russian exile, commonly called Prince Kropotkin, at Central Music Hall, Sunday evening, April 21, was a gratifying success, notwithstanding the very unfavorable weather. The "Chicago American's" report opens thus:

"We do not exile our patriots; we hang them," was the startling opening sentence of Prince Kropotkin's lecture on "Anarchism and Its Philosophy" before 3,000 well dressed people at Central Music Hall last night. He was speaking of the United States, and not his native Russia, when he used the possessive pronoun, and the few professed Anarchists in the audience applauded what they took as a tribute to the men who paid the price on the gallows of their participation in the Haymarket riot.

This paragraph is interesting for several reasons:

First, as showing that the big Chicago dailies no longer ignore the fact that Anarchistic lectures in Chicago call out large audiences of "well-dressed people." The time was when Anarchistic and Socialistic meetings were almost invariably "associated with unkempt beards, rough clothes and stale tobacco smoke"—to quote the "American's" own words.

Second. The proverbial inaccuracy of the average newspaper man as to matters of fact receives another illustration when it is known that it was Clarence Darrow, the chairman of the evening, not Kropotkin, who said, "we do not exile our patriots," etc.

Third. More important still is the painfully apparent fact that the great dailies dare not yet, after a lapse of more than a dozen years, tell the truth about the ever memorable Haymarket affair. They still persist in the statement that Parsons, Spies, Engel and Fisher, "paid the price on the gallows for their participation in the Haymarket riot."

Not until the real criminals—the judges, the jurymen and other officials, also the capitalists who paid the jurymen and others who participated in the judicial murder, also the editors and reporters who helped to deceive the public as to the real facts, also the ministers of the gospel who held up the accused men to their audiences as "atheists," "heaven-defying infidels," "rebels against God and man," the politicians, lawyers, leading merchants and tradesmen generally—not till all these are dead and in a fair way to be forgotten, can we expect the big Chicago dailies to tell the simple truth about the "Haymarket riot."

Till then it will never do for these dailies to acknowl-

edge what the facts, as brought out at the trial, most clearly proved, that Fielding told the truth when he said, "We are peaceable," and that the rioters were none other than Captain Bonfield and his squad of policemen.

Till then it will be good financial policy for the publishers of the great Chicago dailies to iterate and perpetuate the monumental falsehood that now confronts the citizens and visitors to the city whenever they take a walk in Union Park. At the southeast entrance to that park stands a monument in bronze and granite, representing a policeman standing with uplifted arm and uttering these words:

"In the name of the people of Illinois I command peace."

On one side of the monument in large letters are these words:

"Dedicated by Chicago, May 4, 1889, to her Defenders in the Riot of May 4, 1886."

When the people of Chicago shall have recovered from the unhealed scars by which they completely lost their heads for the space of several weeks if not months; when the very names of the aforesaid legal murderers are forgotten—except so far as they shall be preserved in "the long-living annals of infamy" (quoting the author of "Night Thoughts"), then—I predict—this "Haymarket" monument will be removed from Union Park and in its place, or in a more fitting place, will be erected by the city a monument in bronze and granite to the memory of the men who were the innocent victims of the Haymarket riot; the men who died on the gallows because they would not be false to truth and justice—died because of the fact that in defending the right of the working people of Chicago to meet and discuss their grievances, they were the best defenders the city ever had, or ever can have.

Another evidence of the fact that the Chicago dailies dare not yet tell the truth about the Haymarket affair is the "American's" statement that "the few professed Anarchists in the audience applauded," etc., the fact being that the applause was general from every part of the immense hall "filled to the doors," as some of the papers reported. Throughout the address the applause was frequent as well as general and never more emphatic than when references were made that would naturally call out the anarchistic element in the audience.

As to the address itself we cannot, perhaps, do better than reproduce the brief but comprehensive and generally fair report given by the "Chicago Record-Herald":

Prince Kropotkin denied that violence is a characteristic of anarchism or of the anarchistic party, in his address on "Anarchism" at Central Music Hall last evening. He said that it was with deep emotion that he spoke in a city which eleven years ago was the scene of a tragedy that had cost the lives of four excellent comrades, whom he regretted were not now alive fighting for the emancipation of mankind.

"The names of Chicago's executed patriots," he declared, "are deeply respected in Europe as exponents of the cause for which they died, and on such an occasion as this we can almost feel that their spirits are floating in the air about us. It shows the advancement of anarchism when, a short time ago, it was abhorred in this city, and now it brings together so magnificent an audience."

Clarence S. Darrow presided, and the hall was filled to the doors. In introducing the speaker Mr. Darrow showed a contempt of titles and emphasized it by referring to the prince each time as Peter Kropotkin, leaving out all reference to princely rank. He said that Russia had cast out Peter Kropotkin to make him a citizen of the world.

Prince Kropotkin confined himself principally to a discussion of socialistic ideas for the administration of affairs. He favored communism as the most practical solution of present conditions, and said that it could be brought about through

education, discussion and thought by all the people. Every child should be taught the use of his hands as well as his brains. He thought that Carnegie had not contributed as much to the world as the man who risks his life for science. In referring to present conditions, he was applauded warmly when he said that the Boers want nothing but independence for their little land, which they love as much as Americans do their own.

As to violence, he said that all who have followed the anarchistic movement for the last twenty-five years know that anarchists are not preaching violence. He characterized capital punishment as an extermination all over the world, on the abominable principle that if a man commits murder society must commit murder to avenge the deed. He proclaimed it as a principle of anarchism that no man has a right to take the life of another man, that one man should not imprison another and that there should be no government of one man by another.

When it is remembered that the price of admission to this lecture was twenty-five cents—to meet the expenses of the hall, which is one of the finest and most popular in the city, it will be seen that, as Kropotkin said, the "advance of anarchism" has been very great since the dark days of 1887, fourteen years ago instead of eleven, as stated in the "Record Herald's" report of the lecture. M. H.

Power of the Press, and of Press Workers.

It goes without saying that in the work of forming, or of changing public opinion the daily and weekly press stands without a rival. Neither the pulpit nor the lecture platform, nor books, nor magazines, nor schools nor colleges, nor any other agency possesses the power of reaching the conscience, the heart and soul of the great masses of people as does the daily and weekly paper.

This being conceded without argument the question naturally arises as to the best method of wielding this tremendous power and guiding it into channels that will make it productive of best results. As at present conducted there is no concert of action—no agreement between those who seek to influence public opinion through the press, as to where and when concentration of effort should be made.

Within a very few years past the need of such agreement and such intelligent concentration has become so apparent to many minds that an effort has been made, with very encouraging results, to form an association or club of Press Writers, by means of which association and mutual understanding any given line of educational work can be directed much as the work of an army is directed by concert between the various battalions or corps, though scattered over wide areas of land and sea.

In recent issues of *Lucifer* articles have appeared, giving us some idea of what is being done to systematize the work of the press writers, notably the letter of D. Webster Groh in number 854, entitled "Shall we have Press-Writers Clubs," and that of Francis B. Livesey in No. 860, on "Press Writers and Press Workers." These letters outline the methods and purposes of the proposed clubs, or associations of writers, in a way that leaves little to be said by me in favor of the plan. In this week's issue is printed another letter from friend Livesey, to which I invite particular attention, as giving a somewhat extended illustration of the method of work proposed by Mr. Livesey, Mr. Groh and others, and suggesting the wisdom of having a column or more of *Lucifer* set apart every week for the purpose of "target practice," managed by some one who has the necessary qualifications.

With this plan in view I would hereby ask for a consensus of opinion upon the subject, or question, Shall we have a Press Writers' Department in *Lucifer's* columns? and if so who would be a suitable person to manage that department? M. H.

"Eternal Dissolution of Society."

Commenting on the Kropotkin lecture the "Chicago Chronicle" begins an editorial of some length by saying:

The footboard of the open door of Chicago is held for the moment by Peter Kropotkin, a Russian who for thirty years has been engaged in an ideal experiment for the amiable and eternal dissolution of society. Amiable dissolution, because Kropotkin declares anarchy and violence mutually opposed.

Eternal dissolution, because if mankind should adopt Kropotkin's creed progress would be paralyzed, the race would become extinct by degrees. The corner-stone of Kropotkin's creed is that there shall be no government.

This creed "The Chronicle" calls "A Maudlin Creed," and certainly, from the standpoint of a defender of "society" as it is, "The Chronicle" is in the right.

Kropotkin's creed is that there should be no government of man by his fellow-man. This would necessarily destroy a form of human society that consists of millionaires and beggars, landlords and homeless tramps, government officials who draw salaries of thousands and tens of thousands per year for a few hours of easy and safe work,—that is in fact not work at all,—to be paid for by the hardest toil of those who work long hours in the stifling air of mines and factories, at the imminent peril of life and limb, for little more than a bare subsistence. A society that honors and compels prostitution of mind and body; a society that enslaves womanhood and motherhood, thereby robbing childhood of the right to be born well, and then robs it of its natural right to the earth and its opportunities.

Yes, "The Chronicle" is eminently in the right in thus denouncing Kropotkin and his creed, but would "progress be paralyzed," and would the "race become extinct" if government of man by man should cease?

Was there no progress made by the human race in its march from the lowest forms of animal life upward, until the time when organized human governments were instituted? M. H.

Spiritualism.

The Chicago "Society of Anthropology" continues to draw fairly good audiences to its Sunday afternoon meetings. Last Sunday the subject of discussion was "Babism," the latest oriental cult, to which the attention of the people of Chicago has been called. Next Sunday Prof. Orchardson will make the opening address—subject, "Proofs of Immortality as given by Modern Spiritualism." Those who have heard Prof. Orchardson know that he possesses the power of making an interesting talk on any subject, no matter how trite, worn or hackneyed. Believers and non-believers in the cult known as Modern Spiritualism are cordially invited to attend and take part in the discussion, so far as time limits will permit. Place of meeting, Oriental Hall, Masonic Temple at 3:30 P. M.

CHICAGO READERS of *Lucifer* are invited to attend the graduating exercises of the Class of Nineteen Hundred and One, of the College of Medicine and Surgery, at Handel Hall, 40 Randolph Street, Saturday eve April 27, at eight o'clock. The directors of this college are A. E. Gammage, President; H. Paxton Nelson, M. D., Vice President; Florence Grant Dressler, M. D., Secretary; J. H. Greer, M. D., Treasurer; C. H. Johnson, M. D., all residents of Chicago. The Advisory Board are Wm. P. Taft, M. D., Dean; Chas. J. Lewis, M. D., Registrar; F. S. Lewis, Clerk of the College. Letters of inquiry will, presumably, receive prompt attention if directed to the Secretary, Florence Grant Dressler, M. D., at 2203 Gladys Ave., Chicago.

CHIEF OF POLICE KIPLEY says, "I have tried to be a policeman first, last and all the time." What of his manhood, meantime?

The Ideal Commonwealth

Shall be—1: Composed of men and women who have outgrown the order of society which results from attachment to vested interests, is founded upon private ownership, is held together and governed by unnatural and arbitrary laws;

2:—It shall be located in Southern California where it is proposed to procure 50,000 acres of land which shall be purchased by means which will be contributed by wealthy persons residing in England, France, Austria, Germany, Russia, Australia, New Zealand and the United States;

3:—The property of the community of whatever nature shall be for the common use of all. Each person will be required to work two hours a day and the product of such labor shall be placed in common store-houses from which each shall draw according to his need;

4:—The dwellings shall be circular and shall be conducted on the co-operative or individual plan according to the desire of those entering into the experiment;

5:—There will be a circular temple which shall typify the perfected individual. The outer circle will represent the body, the second will represent the mind, and the inner circle which will be a chamber of silence, will typify the spirit. The object of those who will meet in this temple will be to bring perfect harmony between the subjective and objective spheres. Persons from all parts of the world who believe in the universal communism of love will meet in this temple for the purpose of devising methods of bringing into universal objectivity a civilization in which all men will work for the common good; a society which in structure and organism the kingdom of Heaven will be realized;

6:—The colony shall be governed by the law of Love alone. It will be a realm in which (quoting PROF. GEO. HERKES) "there will be neither 'mine' nor 'thine'; a realm beyond the reach of weights and measures, morals and laws, in which there is neither wage nor interest, neither price nor bargain, servant nor master, a realm in which there is no more question about how much one shall have over and above another than there is question about a division of the air for individual breathing." In short, the use of money, commercial or economic values will be entirely eliminated and all efforts will be directed toward bringing about a realization of the highest aspiration of the soul;

7:—Ideal Love between the sexes will be promulgated and the purity of normally-expressed sex-life will be established.

It is the belief of the founder that a race of spiritual, intellectual and physical kings and queens will soon be produced if procreation is sought only when ideal love exists. Address

ALICE WOLVERTON EYRE,
48 Scott Street, Chicago, Ill.

"The Infidel Woman."

BY ELSIE COLE WILCOX.

Says Ella Wheeler Wilcox: "To me the most repellant object on earth is a woman infidel."

Oh! Ella! Ella! my illustrious name-sake! what agonies of repulsion you must endure when you stand before your mirror, arranging your beautiful auburn locks in a manner most becoming to your lovely face!

Do you not recognize the Infidel in that reflection? Strange! But what is an Infidel, anyway?

The great majority of Christians will say an Infidel is one who rejects our holy religion.

And the majority claim as "our God" that same "petty, spiteful little being" you so scornfully repudiate.

Ah! my dear Ella, you are a sad Infidel! Outside of this belief in a "petty, spiteful little being," what authority have you for prayer?

If this "Eternal Breath," this "Great All Soul" is really a "Swerveless Force," of what use is prayer?

Doesn't it strike you as rather silly, to say the least, to pray every hour in the day, or even one hour, or one minute in the

day, to a "Swerveless Force?" I used to admire you, Ella, when I read your glowing "Poems of Passion," for your living, throbbing heart seemed palpitating close to mine; and I, even I, "an infidel woman," felt a "warm and sympathetic" emotion in response to the warmth of yours.

But, after all, it must have been a snare and delusion, for we are both Infidels!

There could have been no "warmth" in your heart and no "sympathy" in mine, for you are infidel to the "God of Israel" and I am infidel to all gods!

But Ella, dear, where shall we put our Elizabeth Stantons, Susan Anthonys, and others of their class, who are too large-minded to worship the gods of petty spite that must be praised and prayed to before they will condescend to aid their creatures? And even then, as you say, "we do not always get that for which we pray."

Where shall we put such women as Elmina Drake Slenker who has shown the "warmth and sympathy" of her heart by a long life spent in trying to better humanity, to raise men and women to a level with even the brute creation. For many of them are far below that level now, and the lowest are among those who pray loudest and longest. Would it not accord better with your ideas of true womanly warmth and sympathy, to give all women due credit for the good in their natures, regardless of gods, spooks, prayers and hoodoos?

Honestly, now, isn't a woman who goes about her duties in a calm self-reliant manner, knowing herself strong enough to perform them well, just as much entitled to your respect as the weak, emotional, hysterical nervous wreck, who breaks down, rushes to her bed-room and falls on her knees in a paroxysm of tears, beseeching the "Great All Soul" or the "petty, spiteful little being" to give her wisdom and strength, which, ten to one, he refuses to do?

We Infidels, Ella, you and I, should be very careful how we talk and write, even for pay! Of course the "syndicate" wanted just that sort of letter, and you ground it out to suit the occasion. But believe me, you could have been in better business.

Lawrence, Washington, Mar. 29, 1901.

"An Infidel Woman."

BY ALLIE LINDSAY LYNCH.

For years I have admired much that Ella Wheeler Wilcox has penned, differing from her on some points, yet considering her a woman much more liberal than the majority. When I read her article under discussion in the "Chicago American," I sent in a reply—but have not learned its fate. I noted the request for comments, in *Lucifer*, and was half inclined to send a response. This week's issue again moves me to do so.

Ella says: "The infidel woman must lack warmth and sympathy—that highest form of sympathy which is not pity, but love and understanding." In the great bereavement of Mrs. Ingersoll and daughters, there was a display of love that drew the sympathy of the world to them, and gave evidence that they possess warmth of feeling as intense and true as any woman of whom we have read. They are infidel women, widely honored by men and women who have reasoned away from belief in any sort of "God idea;" and to starve infidel women is to insult the fearless thinkers of our age. Their fearlessness has led to research which has discovered facts that prevent the mind from worshipping that nothing which so many consider "a something they class as God."

Can any one cite a family wherein more of harmony exists than filled the home atmosphere of the great "Infidel Bob" and his loved women folks—infidel women they are if there are any such? I can think of nothing I would grieve over so greatly, had I children, than to know these were to be reared in a home where myths were revered or prayer taught.

Let us be honest. Intelligence and honesty—that honesty which is not shadowed by fear—belong together; and intelligence is brought about by reasoning, and discovering in NATURE

a greater evolutionary force than can be narrowed to fit the term "God." Ella certainly stands in need of intellect, however great her education has been giving her such great advantage as to popularity and gain.

Restricted Marriage and Parentage

Such is the title of a chapter in a work which has been recently issued by the Murray Hill Publishing Co., 129 East 28th Street, New York. The well-known popular medical writer, Dr. E. B. Foote, is the author. Dr. W. Duncan McKim (Putnam's Sons, Publishers) has produced a work showing how rapidly pauperism and crime, and idiocy and insanity are increasing under our present haphazard method of human reproduction, and actually advises the painless extinction of the unfortunate as soon as born. His book is entitled "Heredity and Human Progress." It has been favorably reviewed by several of our contemporaries. Dr. Foote, the author of "Home Cyclopedia," presents a much more humane and sensible plan for gradually eliminating such unfortunate by having children born under proper conditions. Moreover, he points a way to effect this reform without unduly trenching upon the freedom and happiness of the individual. It is a unique and interesting chapter. "Home Cyclopedia" is a wonderful work and rightly named. A comprehensive index points the reader to whatever subject of a hygienic, medical, physiological, or social character which immediately engages attention, and invalids especially will find it a work of inestimable value both for its plain hygienic rules and its valuable prescriptions. Dr. Foote is well-known to the reading world. His "Medical Common Sense," "Plain Home Talk," "Science in Story," etc., have had a phenomenal circulation, and "Plain Home Talk" has been translated into the German language, and found German as well as English readers in every part of the world. The publishers of Dr. Foote's new book have faith in the ready acceptance of everything new from his pen; it is said that they have printed 20,000 copies of this new work. It is issued by the Murray Hill Publishing Co., 129 East 28th Street, New York, and by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. England.

Marriage.

This is the title given to number ten of the current volume of the monthly Light-Bearer Library just issued from the press. It consists of an address delivered before the International Congress of Freethinkers in Chicago, October 4, 1893, by Juliet H. Severance M. D., to which is added a short essay upon the subject of Medical Monopoly, which essay was first printed in the columns of the New York "Truth Seeker."

To the subscribers for the monthly Light-Bearer Library an explanation is due for the late appearance of No. 10. More than two months ago it was stated that this number was "in preparation." The type was set, but from a number of causes, chief of which was sickness in family, the work was stopped until very recently.

Sincerely thanking our good friends for their patience and forbearance, and earnestly hoping there will be no repetition of delays similar to those to which our subscribers have been subjected, we once more ask their co-operation in getting the little magazine before the reading and thinking public.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.



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THE EVOLUTION OF MODESTY.

BY JONATHAN MAYO CRANE.

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CHICAGO, ILLINOIS, MAY 4, E. M. 301. [C. E. 1901.]

WHOLE No. 863

MASKS.

That insoluble thing that I am to you is but the insoluble thing that you are to me,
We exchange masks, we shift places, from east to west we vanish and reappear,
Yet is your face a curtain to me, my face to you a veil,
Walls could not be more thick or fatal to our love.
We gave the mask of the murderer to the hangman—the man remained untouched.

The battlefield was strewn strangely far and full of dead shadows of men from which men had escaped.

Believe me, O brother hated, we hate your mask not you:
Take my heart, O outlaw—the mockery of your soul we slay but you we exonerate.

My taskmaster tasked not me: he dropt his rod wide of its victim,
I forget with all men what they do, I remember only what they intend.

That is your unmasked self whose barrier I tear away:
That barrier of scorn and greed, by your real self effaced.
O brother equal! after the hard words and blows—after the fight and sore—
More than ever I hunger to batter down all impediment,
And beat my way to your heart.

—Horace L. Traubel, in "Conservator."

Love, Sacrifice, Parenthood.

BY J. WILLIAM LLOYD.

Love is need and the satisfaction of need, but selfish love is never satisfactory, because the highest satisfactions of love come only through the contradiction of sacrifice. The yearning of true love is to give, and the more it gives the more self-joy it feels. Sacrifice is the yielding of a precious thing that a more precious thing may come, as in olden days men offered the firstlings of their flocks to obtain favors from the gods. Enlightened egoism must work out as altruism and again, because finally we are all one, altruism is fundamentally egoistic.

Love between man and woman, then, never attains its deepest satisfactions and contents till it is "for better, for worse, for richer, for poorer," but there is a perilous point here. Sacrifice and submission to the desires of the loved one may itself be a selfishness and weakness, bearing evil results for all. Woman, being peculiarly the lover, is peculiarly prone to sacrifice, and her weakness and her besetting sin lie here as well as her strength. Every virtue is potentially a vice, a crime even, and the greater the virtue the greater the peril from its perversion. Tempted by her own nature to sacrifice all to the man she loves, woman is further pressed to do evil by law, and a one-sided code, which tell her that she must and should submit to her husband's desires.

But woman is above all the mother. Her first duty, after the keeping of her self-respect, is to her child. And she stands on the divine and inner side of life, beckoning man toward the Center, and should not abdicate her spiritual leadership. Motherhood is her most sacred function; she is not only mother to her child but to the whole human race. This is the divine law in her which human laws should not outrage. Her body is her temple, she is sole priestess there, by divine right, and it is her place to see that no profane touch approaches.

For her own sake, for her child's sake, for the sake of the coming generations whose doorkeeper she is, she must demand from those who come to her only the purest love and the finest character. As for her life she must keep all others away. She must demand the best from her lover, always, and take no other. If she do not this she is false to her most sacred office and trust. The finest love and the finest manhood, that she may keep soul and body fit for motherhood—that her children may be beautiful and great, well-born and nurtured in the Eden-garden of a true and loving home! For her child's sake a woman should permit no man to be its father unless able to pass her soul's most searching test; for her child's sake she should instantly take it and leave him if his moral atmosphere prove unwholesome for it. Her first duty is to herself and her child; and her first sacrifices should be to her motherhood, not to the man. And in nature, through her elective love, if free, she holds the keys of human character.

Motherhood is woman's peculiar office, all her nature is builded about it, and in proportion as she is supreme and free here the moral order of society is assured. To protect her and co-operate with her in building a more beautiful race should be man's proudest privilege. To invade her freedom and dominion here is to strike at the moral life, to commit the greatest of crimes. Hence the universal horror with which men regard rape, as the most dreadful of pollutions. Hence human law, in subverting the natural order by giving the husband power over the body of the wife, preventing her natural free and sovereign choice of the hour and the man, and her right to divorce herself and her child from any man the moment he proves unworthy, is guilty of the greatest of organized crimes, conspiracy, usurpation, and rape, perversion of social morality, poisoning the fountains of the future, neutralizing the greatest social antiseptic, and bringing all the weight and powers of society to compel one brave woman to abdicate the sovereignty of her body and soul.

There is no influence on earth so divine and uplifting as the yearning of a true man to deserve the admiration and

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love of a good woman. Liberate this force, and give it its full scope and operation by restoring to woman her power of choice and personal sovereignty, at all times and with all men, and human character will improve as by miracle.

—From "Dawn Thought."

A Tale of Two Hearts and a Head.

BY GEORGE E. MACDONALD.

Birdie McWaters, at the completion of her education in the Convent of the Hopelessly Virgin, found herself left, by her papa's failure to provide, to earn such a living as she might by utilizing the instruction she had received. She spoke French as it is written, she played the piano, and had acquired at great pains a large, angular, and illegible hand especially adapted to disguise the spelling of girls who have received a convent education. What she did not know about the world was only the part which the novelists omit.

After quitting the convent, and before going out to cut her own feed, she resided with a respectable aunt in Washington square. There are more than a million respectable aunts living in Washington square, as may be learned by reading Marion Crawford and other fictionists dealing with New York life. In this interval between hay and grass, as it were, Birdie spent her time looking out of the bay window of her aunt's residence, parlor floor front, awaiting the arrival of somebody who desired a convent-bred Companion and Educator for their daughter to look her up. One day while employed as above—to wit, while gazing forth from the bay window of the house in Washington square—she perceived a youngish-looking gentleman driving along the street with a smart rig, having a high stepper in the shafts and a bright-red running-gear to his wagon. "Gee!" Birdie said; "I wish that gent wanted someone to look after the education of his kids. He is just my style. Well, I never!"

The exclamation was elicited from the young woman by the gentleman pulling up when opposite where she stood, and preparing to alight. With a good deal of clatter of hoofs and needless stepping around, the horse stopped, and the man, getting action on himself, came up the stoop. Birdie wilted into a chair, but had the self-possession to drop her hands in her lap, one on top of the other, palms up, as she ought, and with elbows well under control. She heard a man's voice outside the door, which in a moment opened to admit Schuyler Van Dix, the hero of this tale. Birdie had scarce time to size him up, and he had not recognized her presence, when her aunt, emerging from the back parlor, took him into her possession. Now this aunt was a hustling business person: she got hold of Mr. Van Dix's purpose right away, and in less than two minutes had found out what he was willing to do in the way of wages for Birdie. He desired a companion and instructor for his daughter, aged six, whom her mother would not permit to attend school for fear that the board of health would vaccinate her. On Birdie being presented to him, he gave her the high handshake, and said he guessed she would do.

Birdie's employer came again the next day, her pupil, six-year-old Kitty, being with him, and took her to his home on the upper West Side. The Van Dixes were swell, all of which sort live in that locality, mostly in Central Park West. Birdie saw Mrs. Van Dix and did not approve of her, because the latter impressed her as sensible, handsome, and not many years under thirty, while Birdie was inclined to be frivolous, was only pretty, and not yet nineteen.

We will skip the next three years, during which time

Birdie has remained a member of the Van Dix household. As a teacher she is still ahead of her pupil, though Kitty is a good second. The most important development of the period is a growing intimacy between herself and the father of her pupil, Schuyler Van Dix. They have been thrown together a good deal. She likes running around nights and eating hot suppers, and so does he, while Mrs. Van Dix is more domestic in her tastes; besides, just now she is sewing a fringe on a baby's trousseau. Birdie and Schuyler also attend church on Sunday, which the wife never does, because she says she cannot see anything in it.

Little Kitty's teacher was not a bad girl, and her employer meant to do the right thing. For quite a while they concealed their affection, and neither he nor she mentioned it to her or him, but the inevitable could not be forever postponed. One day Mrs. Van Dix saw them fall upon each other's neck, and smiled. "Children," she said, "enjoy yourselves," and she passed on; but they fell off each other's neck in a hurry.

Birdie knew from the novels she had read that her next play was to quit the house forever, and on the following morning she was gone. As she had no place to go to but her aunt's she went there. Schuyler didn't know what else to do, and he followed her. They met clandestinely several times and then eloped, Schuyler renting a house in the suburbs under another name and becoming a commuter. Mrs. Van Dix made no kicks. The separation from his wife did not wear upon Schuyler, but he forgot to reckon with his children, whom he soon wanted to see in the worst way. In frantic terms he opened negotiations to that purpose with their mother, who calmly inquired why he did not come and see them or reveal his present address so that they might be sent to him. He had Kitty brought to his suburban house, where she told all about the new baby at home and propounded conundrums that made him tired, her quest being to find out why he lived on that side of the ferry. She could not understand. He assured her it was not to be expected that her infantile mind would comprehend that which was too deep for the intellect of Elbert Hubbard.

The proposition may appear strange, but it is true just the same, that time and intimacy proved as efficient in reducing the ardor of these lovers, Birdie and Schuyler, as in ministering to its growth. In a year or two Schuyler never split a wishbone with Birdie but he wished he were situated as he was before he met her. New York presented itself to his mind as an extremely desirable place of residence, though he liked the suburbs and the ride on the cars, and played whist going both ways. Then the silence of the wife he had abandoned caused him to feel insignificant; he had heard of deserted wives tearing up the surface of the earth till they found the recreant one. Mrs. Van Dix was doing nothing of the sort, and although he never forgot that she was an uncommon woman, he felt small because she did not call him back—just as if he were not of any account. Turning his thoughts to Birdie, he frequently recalled how he had first seen her at her aunt's, and in his mind would trace the progress of their acquaintance to its present culmination, and then shake his head.

"Would," thought he, as the picture grows,
"I on the stalk had left the rose."

Simultaneously Birdie was having it brought home to her consciousness that love wanes as well as waxes, for although when she asked Schuyler if he loved her as much as ever he invariably replied, "O hell, yes, and more, too!" she suspected that his enthusiasm was forced. Once she asked how he would like to go back to his wife, and he

brightened right up. As for herself, she could not help reflecting that besides Schuyler there were others. When the inevitable separation came, he wrote to his wife in abject terms begging to know if he might return. She replied, "This is your house," and in her postscript said she would think better of him if he displayed more independence. Next he asked if he might come back to her, and she answered, "You are the father of my children." It was easy getting there for Schuyler, but once at home his wife shocked his moral and religious sensibilities by ridiculing him and Birdie for running away, when they might have had their illusions shattered on the premises.

Birdie McWaters, once more with her aunt, consulted her favorite writers to learn what move a girl in her peculiar position ought to make. Her authors did not leave her in doubt. Two courses were open to her—to retire into a convent or to atone for her fault by a life devoted to charity and good works, "good works," as everybody knows, meaning gifts to the church. Despite her religious bringing-up, it made her hot under her high celluloid collar to think that religion would take advantage of a poor girl's sin to pull her ankle in this way, and the impudence of the writers in condemning her as unfit to walk the same ground with girls who had missed her experience though doing their best to duplicate it, caused her to chuck their books one after another into the corner. She sought the relief she had previously imagined she received from the confessional, but when the priest learned that Birdie was devirginate he asked if he might be her friend, and she shook him and his church for good. To her aunt she also went for advice. That lady, who was wise, deprecated any further cackle on the part of Birdie concerning her little expedition, telling her a story about a parrot that got into trouble by talking too much. "I may as well let you know," she said to the girl, "that you will come into all I have when I am gone. You were under no compulsion to work for a living, and I only sent you out in order that you might learn something from experience. You have learned more than I had reason to hope that you would."

Our heroine felt under conviction of sin toward Mrs. Van Dix, and determined to seek her for the purpose of gaining, if possible, her forgiveness. The wife appeared interested in what she had to say. Birdie got so humble during the interview as to call herself a "vile thing," "an outcast," and so forth, terms which Mrs. Van Dix requested her to withdraw. "I deny," she said with some asperity, "that association with my husband is in any sense degrading. If you are not a better woman today than you were two years ago you have wasted the opportunity of your life for self-improvement." Birdie went away guessing.

As the weeks passed, Miss McWaters felt less and less that she was a sinner with vast penances to be done, and even began to think there might be a future for her. In a few months she forgot the Van Dix episode altogether, and when the right man asked for her hand he found her unresisting. She drew from him that he had a record of his own, so they started even; and they lived happy ever after.

Schuyler Van Dix is a wiser man, and a sadder one only when, indulging in an occasional homily on the morals of his neighbors, it pleases his good wife to recall his own little sidestep. "An error of the heart," he once explained. "Yes," she said, "an error of two hearts; you should be glad there was a head in the family to act as an erratum." He drew the head to his shoulder, and held it there while he made a mental note that his wife was an extraordinary woman.—From the "Truth Seeker," New York.

A Turkish Idea of Love.

BY CATHARINE MAX.

"The Chicago American" of March 7, 1901, printed a letter addressed to Ella Wheeler Wilcox in which the writer relates an incident giving a Turkish woman's idea of love:

"But my friend loved her husband so much that she bought him last week a beautiful Circassian girl. That," the Turkish woman said, "is what we call love!"

In response Mrs. Wilcox writes in part as follows: "It is rather an expression of an Eastern woman's friendship—her idea of friendship—but it is not love."

The sex attraction, understood as love, with a refined and tender nature is probably as unselfish, as self-sacrificing, as any emotion known to the human heart. Parental is said to excel conjugal love, as an incentive to devotion to the individual beloved. But this position is, I think, not supported by sufficient testimony. Be that as it may, certain it is that mothers have been known to aid and abet their sons in indulgence of plural loves. And, likewise, have wives evinced a pure and exalted affection in assisting a husband to gain the favor of an admired lady friend. And this in the face and eyes of the popular superstition that no greater insult can be offered to the wife, no greater dishonor cast upon her name, than that the husband should recognize, or yield to, the attractive power of any woman other than his wife.

Every observer of human nature, sooner or later, must see and acknowledge the growing tendency to plurality in the conjugal affection, especially on the part of men.

It is thought that the enactment of laws for the regulation of the conduct of the "obeying classes" wholly at variance with the prevailing practices of the law-makers themselves, has much to do with the dominance of the aforesaid superstition. Whether this be true or not, we know that the state, resting its claim to authority on this superstition, sells its women citizens into the bondage of legalized prostitution.

This infamous transaction is perpetrated under the name of marriage. For the price of a license the state, through an authorized agent, delivers its bill of sale, conveying to the husband certain prerogatives known as "marital rights;" in return for which he is required to "support" the woman. No cognizance of the woman's labor is taken. She may work nineteen hours out of the twenty-four, or remain idle, according to the wishes, the means or the generosity of the husband. In case the marital rights are withheld the state provides redress through the courts—when the marriage, after "due process of law," is annulled.

Science and religion, institutions in process of "crystallization into law," seem bent and warped to keep in line with and to best conserve the interests of the parasitic or ruling classes. Hence patriotism, one of our popular superstitions, is commonly defined as "love of one's country." More correctly stated, perhaps, it means love of *one* country. Inspired by this superstitious feeling the average man seldom gets beyond love of his own little "turnip patch"—his own parish, state or nation, and is ready and willing to go forth to fight and kill the unoffending peoples of other and weaker nations.

In its larger and truer sense patriotism means love of all nations, all peoples. The heart and brain of the true patriot loves all lands made sacred by human suffering, human struggle for freedom and justice.

The terrible weight of mis-called civilization that so long has crushed from out the heart of manhood and womanhood the noblest and purest aspirations and ideals, is slowly but surely yielding to the uplifting forces of evolution, which forces, let us hope, are destined, ultimately, to "lift humanity to its feet," and brush the dust of old-time superstitions from all eyes, so that all may see clearly, and no longer be deceived by the chicanery of the ruling and parasitic classes.

Those who make the mistakes of the past the principal thought of the present will have plenty of mistakes to think of in the future.—Selected.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
 Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

SUBJECT OF DISCUSSION by the Chicago Society of Anthropology for next Sunday afternoon, May 5, will be "Child Study." Oriental Hall, Masonic Temple, at 3:30 P. M. Seats Free.

The Mania for Ruling Others.

A press dispatch to the "Chicago American" dated Wichita, Kansas, April 28, says:

Mrs. Carrie Nation, the noted saloon smasher is confined in a cell in the County Jail here, raving mad. She is thought, however, to be only temporarily insane.

Her insanity yesterday and today was acute. She imagines herself to be an apostle sent to the earth to rule. She is confined in a dungeon cell, which has been padded, and she is permitted to have nothing with which to injure herself.

She abuses any one who comes near, and has made several attempts to escape. Every few hours she goes into wild fits and talks rambling to herself.

Saturday morning, when news came that she had better get bonds and come to see her brother, she became more violent. James Ray, her attorney, and Wilbur Jones, former Prohibition candidate for Mayor, called at her cell door and offered to go her bail. She yelled at them wildly: "Get out of here, you scoundrels of hell—I will throw lightning of saints at you. If I want to get out of here I can fly through the walls. The devil is in your hearts."

Making reasonable allowance for exaggerated statement—to which vice many metropolitan dailies seem peculiarly addicted, it would appear from this dispatch that the insanity of Mrs. Carrie Nation has taken a slightly different turn from that heretofore shown. That a really sane woman would go through the country smashing private property with a hatchet, and making public harangues such as this woman has been reported as doing for some months past, would seem incredible—would seem sufficient evidence of unsoundness of mind.

If I had not been a citizen of Kansas for a period of more than fifteen years; if I had not myself associated with the "prohibition" element in that state—having voted for the "prohibitory amendment," more than twenty years ago, that laid the foundation for the various statutory enactments against the liquor traffic in that state, I might easily be persuaded that the reports concerning the saloon smashing feats of Mrs. Carrie Nation and others, are greatly overdrawn. But having been born and educated in an atmosphere of total abstinence from intoxicating liquors as beverages; having been early taught that the "dram-shop" is the "gateway to hell" in the next world, and that liquor-drinking is responsible for most of the poverty, crime and misery in this world I was easily induced to vote for a measure that was ostensibly intended not to take away the right of the citizen to control his own life and habits but

simply to remove temptation from the path of the young, the unwary and the morally and mentally weak.

Being comparatively inexperienced in the game of politics I did not at first see the dirty ropes, the tarred wheels—wheels within wheels, that worked the outwardly fair and innocent-looking thing called the Prohibitory Liquor Law—the law that prohibited the "manufacture and sale of intoxicating liquors except for medicinal, mechanical and scientific purposes." It required but a very few months of observation of the working of this law to show its true inwardness, its worse than uselessness as a remedy for the evils of liquor drinking.

"By their fruits ye shall know them." By its working it soon became apparent that the prohibitory legislation was simply a new device by which the professional politician sought to strengthen his power; a device by which the politician went into partnership with the so-called learned professions—law, medicine and theology, in order the more surely to perpetuate his power over the gullible and unthinking masses.

Soon after the passage of the "Prohibitory Amendment" in Kansas, in conversation with a leading lawyer, a Democrat in politics, in regard to the laws regulating marriage and divorce,—said he,

"These marriage laws, and penalties for disregarding them, are all wrong, of course, but like the Prohibitory Liquor laws it is useless and foolish to 'buck' against them. The attempt to say what a man shall drink and what he shall not, is all wrong, but neither you nor I, nor my children nor your children, will ever see the repeal of the prohibitory liquor laws of Kansas."

If pressed for a reason, this leading lawyer would have been compelled to acknowledge that it is because the more laws the better for the lawyers and for the ruling classes—for all those who either hold office now or who expect to be office holders in the future, or who desire to have a friend elected or appointed to office. That is to say, all who desire to rule their fellowmen will conspire to keep the laws from being reduced either in number or invasiveness, provided only that they themselves or their immediate friends can have a share in the honors and emoluments of office.

THE ARMY CANTEN.

The practical working of the desire to rule our fellowmen in their drinking habits is well illustrated in the attempt to prevent drunkenness in the army by abolishing the army canteen. Thomas B. Gregory, pastor of the "Chicago Liberal Society," closes an article in the Chicago "American" in these words:

As a victory for the women of the temperance society the abolition of the canteen is a success, but it is in no other sense a success. It does not stop the soldiers' drinking—on the other hand it increases it, and also increases its evil effects. It substitutes strong liquors for the comparatively harmless beer, and so adds to the amount and intensity of the drunkenness; and it drives the men from their barracks out into the world, where the harm of their drinking, both to themselves and to others, is greatly multiplied. And so, while the women of the temperance society may have won their point, the cause of true morality has certainly lost by the abolition of the army canteen.

Mr. Gregory had visited Fort Sheridan near Chicago, and had made careful investigation as to working of the new army regulation in regard to the drinking habits of the soldiers.

M. H.

"MARRIAGE," by Dr. Juliet H. Severance, thirty-two pages; "Medical Monopoly," by the same, six pages—a pamphlet just issued from this office, price five cents each, or fifty cents per dozen.

Comment—Various.

PRESS WRITERS AND WORKERS AGAIN.

Under the head, "Power of the Press, and of Press Workers," some comment was made in last week's *Lucifer* upon the very modern idea of unifying, concentrating and intelligently directing the, at present, guerrilla-like work of those who—without other pay or hope of reward than the satisfaction the work itself gives to the worker—are trying to arouse the dormant public mind and conscience in regard to the existence and the cure of societal ills.

In that brief explanation of the Press Writers Club, its objects and methods, reference was made to the more extended articles of D. Webster Groh and of Francis B. Livesey on the same subject, closing with the request that a consensus of opinion be had as to whether the plan of having a department in *Lucifer*, a bureau of information so to speak, as to what the Press Writers are doing, and what they should do, from week to week, and also asking whether it would be well to have some one of these writers to edit a column or page in *Lucifer*, in the interest of the Press Writers Club and its work.

Hitherto no responses to these requests and suggestions have been received. Believing the plan to have a very close and very important bearing with and upon the work that *Lucifer* has been trying to do for nearly a quarter of a century I again ask all who feel a deep and abiding interest in our journal, or journals, and their special line of education and agitation, to send us briefly expressed opinions in regard to the suggestions just mentioned.

"AN EXTRAORDINARY WOMAN."

In the story entitled "Two Hearts and a Head" reproduced in this issue from the pen of G. E. Macdonald, the funny man as well as the philosopher of the New York "Truth Seeker," the heroine, as most people would think, is Birdie McWaters. To my thinking, however, Mrs. Van Dix is far more worthy of that distinction. Women of the Birdie McWaters type are by no means rare but the Mrs. Van Dixes—where are they? Echo answers "where?" To forgive a husband for what law and gospel call the "sin of adultery" is not very uncommon among wives, but to forgive the woman who is supposed to have caused the husband's lapse from marital virtue is usually considered scarcely less disgraceful and sinful than the conduct of the alleged sinner herself. According to Grundian ethics to forgive the "woman in the case" is like compounding a felony; it is to become *particeps criminis*—partaker of the crime.

To some of our readers it may seem something of a desecration to treat with levity a matter of such importance to human weal as the Love Life of women and men—as G. E. Macdonald has done in this story. But there are some superstitions so firmly fixed in the popular mind that reason, argument, cannot reach them. Among these are the superstitions that underlie our conventional marriage laws and customs. To enable people to see the irrationality, the absurdity of these, no method is so effective perhaps, as raillery, sarcasm and ridicule. Hence we welcome as a valiant co-worker the junior editor of the New York "Truth Seeker."

DR. HERRON AND HIS DIVORCED WIFE.

The following paragraphs culled from late press dispatches convey their own moral and need little or no comment:

"The divorced wife of Dr. George D. Herron declares she has no hostility or ill feeling toward her former husband or toward Miss Carrie Rand who, it is said, has supplanted her in his affections. Further, she resents criticisms of the professor's course and declares his private affairs have nothing to do with his public career. . . . When it was suggested that Mr. Herron was not wealthy enough to pay a large amount of alimony, and that perhaps Miss Rand was supplying the money she made no answer. She averred it was of no concern to her whether Dr. Herron and Miss Rand married to-day, to-morrow, or any other time, and that the public could draw its own conclusions. She said that for eight years Miss Rand had visited their home just as if she were a sister of the professor or herself. . . .

"When it was suggested that under the circumstances she

showed surprising lack of resentment toward Dr. Herron, Mrs. Herron exclaimed: "I will say this: Neither Dr. Herron nor Miss Rand has a better friend in the world than myself. I think Dr. Herron is exactly right in refusing to say a word for publication." She said that she would be willing to defend Dr. Herron were he brought before a Congregational meeting."

When men and women can separate, and reorganize their conjugal relations without publicity, without scandal, without hate, but instead with feelings of mutual respect and esteem,—as expressed by Mrs. Herron, there will be fewer wars of households, fewer wars of neighborhoods and of nations; fewer children born cursed with vicious and criminal tendencies.

M. H.

With the Workers.

Lois Waisbrooker has resumed the publication of her paper, "Clothed With the Sun," at Home, Washington. Mrs. Waisbrooker does not permit her seventy-five years to persuade her to retire from her life-long field of work. She has had a little house built and in that she will live and publish her paper, the publication of which for at least a year is assured; fifty cents will pay for its monthly visits for a year.

Our neighbors of "Free Society," recently removed to Chicago from San Francisco, have interesting open meetings every Wednesday evening. The meetings are similar in style and subjects discussed to the "Lucifer Circle" meetings of several years ago; and many familiar faces are seen at each meeting. One peculiarity of the distinctively Anarchistic, or, rather, "Communitic-Anarchistic," movement as represented by Free Society, is the large proportion of "foreigners" constituting it. This merely by way of comment. No criticism is intended on either the aforesaid "foreign element" for being interested in Communitic-Anarchism, nor the reverse. "Free Society" is now published weekly, has a "new dress," and is interesting in matter and manner. Send one dollar to A. Isaak, 515 Carroll Ave., and receive it for a year.

A great power for good, is J. C. Hart making of "Brann's Iconoclast." He is giving the benefit of the wide circulation of his magazine to the most advanced ideas—and also, of course, to some ideas not so advanced. It is scarcely necessary to say that I do not agree with everything in the pages of the "Iconoclast." Neither does Mr. Hart himself, for that matter. For instance, he publishes a poem on "The Death of Magdalen," full of the conventional pity—which is more than akin to contempt—contained in the conventional view of the "fallen woman." Here are some of the editorial comments:

"Every line of your poem is written from the conventional point of view, which is essentially a wrong one. The marriage ritual was first instituted for the protection of property in two ways; first, to keep the woman in perfect subjection to her liege lord and master; second, to keep the reality in entail. It has been handed down to us from prehistoric days. Magdalens are the results of the violation of laws which make property of women. Instead of contempt and scorn many Magdalens are worthy of admiration for their noble deeds performed as the advance guard in the struggle for the emancipation of woman from sex slavery.

"You say, 'For those brief hours of sinning I've strived to atone.' How has she sinned, and why atone? There is nothing grander or nobler than the unalloyed love of woman for man or of man for woman. If this love is evil neither the minister's nor the magistrate's sanction can make it holy. If it is holy no such sanction is needed except for the purpose of giving the man and woman property rights to each other. In the opinion of many enlightened and intelligent persons such property rights are oftentimes more of a curse than a blessing to woman, and when these rights are insisted upon by the husband the woman soon comes to realize that she has sold herself into slavery. Marriage is no protection for a woman against a husband who is a scoundrel. You should take a broader view of life, a more exalted view of womanhood. You should make no such atonement, nor have your Magdalens do it."

L. H.

More About the Press Writers.

BY FRANCIS B. LIVESLEY.

Correctly speaking, our club is composed of three different classes—Press-Writers, Press-Workers and Honorary Members. Some of us never write for the press, but do a very needed work in watching papers and sending them out; also clippings, etc. The Honorary Member is one in full sympathy who can bestow an occasional dollar on the poorer members to, in some measure, compensate for time spent and stamps used. So far as I see, no club in the land accomplishes as much as ours. We are often an inspiration to editors and a check to law-makers. A man who can simply spend one cent a month by cutting out a clipping or sending a marked paper to some one whom it hits, is worthy of becoming a member. No man is too poor to be one of us.

The big papers are asking their readers and correspondents what they think the editors can do to improve their papers. Let all Press-Writers always answer these questions by suggesting more "letters from the people." I wrote the "Boston Traveler" and "Williamsport (Pa.) Grit" to that effect.

1. Mabel Gifford, Needham, Mass., had an article in "Discontent," Home, Washington, of April 10 on "A Free Press for the People." Every Freethought paper in the land should republish it. It's a pity that the "New York Journal" can't discover this writer to be more of a power and a thought-former than its much paraded Ella Wheeler Wilcox; but, as water finds its level, so genius will ultimately find its height.

2. J. E. L., Me.—I can perhaps get Freethought papers sent you by those who are done with them, if you will allow me to publish a notice to that effect, stating that you are poor. It is not a crime to be poor or to beg, except on the streets of a big city. I have been very much provoked with some men who have written me "the wolf" was actually at their door, and yet they have been unwilling to have it proclaimed that they might get help from those very able to give it. I am a poor man myself; I care not who knows it, and when I want a thing I ask for it. "Let's be honest," as Ingersoll said, especially when "it's all in the family."

3. Miriam Zieber, 408 North 38th St., Phila.—I see your forcible antagonism to the Theosophists in April "New Christianity." Remember the howl that went up from Dr. Buckley when one of his leading ministers joined the Christian Scientists the other day. Press-Writers would do well not to too particularly antagonize the new sects until they have helped us to entirely obliterate orthodoxy.

4. The New York "Daily Sun" and the "Boston Transcript" have been discoursing on the dying out of religious journals. The "Sun," however, has been overwhelmed with voluntary correspondence from believers and Freethinkers alike, and although it has published columns of matter, it says it has given but comparatively few of the letters that have been received. This shows that the sect journals die out because they shut down on free discussion. Keeping their readers in ignorance of the live religious or irreligious issues of the hour, compels the readers to go to the secular papers for the news. The "Sun" has actually stated that every column of its daily issue could be easily filled with letters from the people on this one subject. Just think of it, Press-Writers; ten pages a day small type, 12 by 23 inches, filled with letters on only one subject! I certainly have been rather modest when I told Carnegie that he should give us a paper as large as the New York "Journal" to fill upon all subjects once a week. Who dares to say that the people of this country would not rule it socially, politically and religiously if they were given their expression through the press? They would overwhelm it!

5. The rich "Mrs. F. M. Smith, Astorville, Oakland, Calif., is preparing a home in which to raise one hundred girls. She would do better to found a home where the young mothers of love-children, of natural or of "illegitimate" children, could be taken and treated with sympathy and humanity. In doing this she would prevent scores of murders and suicides, and rebuff

the clergy who pass by on the other side of such cases, as did Phil Armour's clergyman. A rich Freethinker was once reported anxious to found such a home as the above.

6. Mary A. Livermore, Melrose, Mass., was asked by the Woman's Club of Attleboro, Mass., whether woman has retrograded in the last generation. She replied to Mrs. Frank Bliss, of Attleboro, that "It is not true that women are retrograding, or that they are refusing to marry to be mothers. The world is not lacking population." She further said married people have no right to have any more children than they can properly raise. To this the lively "Baltimore World" of April 15th asks "how the children question is to be regulated?" It says she "apparently wants the matter regulated, and, being an advocate of reform, must certainly have a remedy to apply." The "World" also gives her some timely suggestions. Mrs. Livermore seems to have gotten herself on dangerous ground. It is very true that every reformer must answer questions. If Mrs. Livermore has not gotten a permit from Anthony Comstock, she had better join forces with those of us who are seeking that gentleman's suppression, and then, if she has the "remedy," give it to the public. The Attleboro club and all other woman clubs can also be informed that the first step toward the free discussion of woman questions lies in the treading under foot of Comstockism in all its ramifications. "The Sun" is published at Attleboro, and the "Journal" and "Reporter" at Melrose. The "World's" editorial was headed, "Give us the Remedy;" so any gushing Press-Writer can ask Mrs. Livermore regarding it through her local papers. A few lines from a Press-Writer I have generally found to quite shut up these women club ladies. It ought not so to be; but it proves they are in it for plaudits rather than reform.

7. All Press-Writers should frown down Comstockism wherever it appears. Col. W. H. Thomas, a negro, 94 Tileston Street, Everett, Mass., wrote a book on the Negro and some of his race in Boston have wished it suppressed by Comstock. I have shown the Negroes their mistake, in Martinsburg West Va., "Pioneer Press," of April 13th—a Negro paper in which I appear almost weekly. I called on Booker Washington to answer the above book, but persecution seems to be the only argument advanced by the race.

8. The anti-vaccinationists have given the Chicago "Record-Herald" something to think about. In Lucifer of April 13th, I stated that Bro. Wheeler had sent out a call for the Press-Writers to answer the paper. In its issue of April 12, it was compelled to put itself on the defensive in an editorial, headed, "To the Vaccinationists." In the same issue Joshua T. Small, Provincetown, Mass., had a stinging letter of considerable length on page 7. Whether all the letters were printed or not, they nevertheless had due effect on the editor. Thus we see what big results followed Bro. Wheeler's little thoughtful effort and how the Press-Writers go at once to the fountain heads of thought. The editorial concludes: "There will always be a few misguided people who believe with the late Rev. Mr. Jasper that the sun do move." As the Korshites seem to be "misguided" in this line, I trust they will at once proceed to instruct the "Record-Herald" and stir up the same sensation as they have in the "Baltimore American," with Johns Hopkins professors and others. Their paper is the "Flaming Sword," 314 W. 63 Street, Chicago. I have sent all the particulars relating to the smallpox discussion to "Vaccination," Terre Haute, Ind., in the hope that the anti-vaccinationists will follow up the good example set by the Press-Writers.

9. A. C. Armstrong, 17 Leroy Street, Dorchester, Mass.: Your cash toward printing the Groh Press-Writer's circulars at hand. The circular was sent out in MS. form to solicit subscribers, but up to this time not half the necessary fund is at hand. Inasmuch as Lucifer and the "Truth Seeker" are taking up the Press-Writer's cause I think it possible that the work we shall do in these papers may be sufficient for the instruction of all prospective Press-Writers and that the money that would go for the circulars could do as good duty sending out the papers. It was a generous idea in you to set to work in striking off circu

lars giving the names and addresses of the eighty-four Press-Writers. They are very much to be desired, and, if necessary, I would vote that you be paid for your trouble. You did well in answering the Rev. E. Davies in the "Boston Globe" of April 11. The clippings in which you have hit the same fraternity in the "Boston Traveler," have been sent around the country.

A Domestic Episode in the Dark Ages.

BY E. C. WALKER.

A middle-aged, stylishly dressed man entered the dining-room of The Hotel Clarendon, in Brooklyn, and, pointing to a man and woman dining at a table in a corner, said to the others present:

"Ladies and gentlemen, that woman there is my wife and that man with her is Dr. —, of McDonough street. Her place is at home, instead of being there, she is here with that man. I beg your pardon for this interruption. I make this explanation that I may not be misunderstood in what I am about to do. There is only one thing that a man can do under such circumstances, and as a man I am about to do it."

He walked over and struck the man a blow in the face. The man did not strike back, but sat as if dazed. Then the ruffian who had struck him said to the woman, "I will wait for you outside." The report in "The Times" continues:

"The woman put on her wraps and followed her husband to the street. Her companion paid his bill quickly and also went out. On the sidewalk the two men met again. There was an exchange of hot speech, but no more blows were struck. The husband finally put his wife into a cab and they drove away together. The other man walked hurriedly away."

The man struck swallowed the gross insult, the spectators did not dare stir a protest, the woman obediently went home with her bruised husband. And yet it is said there is no slavery in the United States! Here is a woman, a fugitive, temporarily, from the plantation of her master; a woman of mature years, she goes with another adult to dine in a place of respectable resort; she is pursued by her owner, who humiliates her in the presence of others, assaults her friend, and drags her away to his slave pen. Nobody spit in his face, nobody, not even the man he has outraged, knocks him down or horsewhips him. He is as safe as were the slave owners who, half a century ago, pursued and caught their black chattels in "free" states. What a subject that would make for an artist of the Twenty-fifth Century! "A Domestic Episode in the Dark Ages" would be an apt title for the painting.—From "Brann's Iconoclast."

VARIOUS VOICES.

M. Lida Hoffer, Colo.:—I see my figures correspond, and that means pay up. I enclose herewith \$4.80. Apply one dollar and twenty-five cents for Lucifer and for remainder send subjoined list of books and pamphlets.

Eva Latham, Denver Co.:—Every drop of rain belos to swell the ocean; and that's why I want to tell you that one of your readers clapped her hands to find you are not on the side of vaccination and vivisection. I have been reading your little Lucifer for a few weeks past and am sure the guiding mind behind it is both pure and wide. The stand you took this week so pleased me that I feel inclined to show my approval substantially by sending for the Light-Bearer Library. Inclosed you will find fifty cents for same.

G. F. P., Burlington, Vt.:—The flashlight picture received. It is as good as I expected. Am much pleased with it; have it framed and up in my room. You may think strange that I should care for the picture as all are strangers to me. I will tell you. I am a Freethinker, have never met a woman who is a Freethinker, and but few men—I am entirely alone in that line of thought. I take a number of Freethought papers, all of which I enjoy, but I think Lucifer represents the most advanced

thought of any of them and it is a real pleasure for me to have your good father's picture, yours, your dear little Virna's and your many friends; should like very much to have a picture of Mr. Walker; have never seen his. If you can put me in the way to know what Anarchism really is I should feel under obligations to you. If you have any subscribers in Vermont will you please send me their names as I may be able to look them up. I enclose a few names you might send sample copies to, and if you should get a subscriber from the list should be pleased to know it.

[If any of Lucifer's readers in Vermont or elsewhere wish to communicate with the above writer, letters will be forwarded from this office.]

B. R., Pa.:—Your several packages of my order have arrived safely. I am a very liberal Quaker, and want to see one of your publications which alludes to the sect—but cannot now find its title. I also enclose \$1. for whichever is best of Grant Allen's—"The Woman Who Did," or "British Barbarians." Your judgment will satisfy me. I am delighted with your vivisection ideas; and with your bravery to speak out your convictions—even if I cannot agree with them all. I want to read the best I can get and try to enlighten some of these "old fogies."

R. W., Michigan:—I heartily agree with nearly all of the ideas advanced in your publication and think that some day they will be widely accepted. That is, after people have wit enough to know what is good for them. But, as you so well know, it takes a very long time for people to learn even a little bit. And even that small amount is learned only by bitter experience. Enclosed find twenty-five cents for "The Bar Sinister and Lieit Love;" you see, I am interested to know more about you. We hope the future will see more like you who will advocate that which should be.

Box 356, New Glarus, Wis.:—No. 857 has failed to reach me; will you kindly mail me a copy. I notice by the number on my wrapper that my subscription is past due. Why did you not blue-pencil my copy? Perhaps you had not noticed it yourself. I enclose a dollar bill with which to renew. I would be glad to enclose the names and amounts for a few trial subscribers for Lucifer, but really I do not at present know of any parties to whom I feel at liberty to send it. I know of one however, but she is about to change her address, so I better wait. But you shall have that before long and may be I will be able to get one or two more.

There are so many people, even among radicals, who upon this question of the right relation of the sexes, are ultra-conservative that I am obliged to hesitate before venturing to send Lucifer to anyone. The present system of marriage and sex-exclusiveness seems so deeply rooted in the minds of the people that very few of them, it seems to me, have even begun to question the wisdom or soundness of it.

I am pleased with Lucifer myself, although the question of economic freedom takes precedence in importance over that of sex freedom in my own mind, and I am inclined to think we will not enjoy very much of freedom either of thought or love relations until we have economic or industrial freedom.

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The New Hedonism. By Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy, and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 30 large pages; Twelve copies 50 cents. Single copy, 5 cents.

What The Young Need to Know; a Primer of Sexual Rationalism. By Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages, 10 cents.

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Personal Rights and Sexual Wrongs. By Oswald Dawson. Contains full-page half-tone pictures of Extra Heywood, Moses Harman, Lillian Harman, and Lois Waisbrooker. Bound in boards, handsomely illuminated covers, 84 pages. 20 cents.

Our Worship of Primitive Social Guesses. By Edwin G. Walker. Paper cover; 54 large pages 15 cents.

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By E. C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

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THIRD SERIES, VOL. V., No. 17.

CHICAGO, ILLINOIS, MAY 11, E. M. 301. [C. E. 1901.]

WHOLE No. 864

THE MAN WHO UNDERSTOOD MAN.

There was a man who understood music,
And right at the very next door
There was a man who understood science—
And neither knew anything more.
And next to him was a metaphysician
Of deep psychological lore,
And next to him was a great theologian—
And neither knew anything more.
And all around these was a business crew,
Who attended to business—and that's all they knew.

And it happened that the man who understood music
Was the dreariest kind of bore—
A bore to the man who understood science,
Who lived at the very next door.
And they both were bores to the metaphysician,
And both were incurably dreary;
And all of the three made the great theologian
Most unintermittently weary.
And the men all around them, the business crew,
With none of the four had the first thing to do.

For the musical man told the scientist man
All the musical lore that he knew;
And the scientist man did the musical man
With his scientist volleys pursue.
And every day did the great theologian
The metaphysician assail,
That he might disembody in his palpitant ear
His long metaphysical tale.
For every one reached for the other one's ear—
All wanted to talk and none wanted to hear.

And oft it happened the metaphysician
To the business people would rant
Of Spenser, Spinoza, Heraclitus, Plato,
Protagoras, Schelling, and Kant.
And the business men, while the metaphysician
Through his logical labyrinth glides,
Are thinking of dry goods and leather and lumber
And hardware and horses and hides.
Each overstretched intellect uttered his word—
And every one lectured and nobody heard.

But there was a man who understood man, sir,
And he never knew anything more.
They all poured their wisdom in showers upon him—
He begged they'd continue to pour.
"Oh, tell me of music, and tell me of science,
And deep metaphysical lore."
And he'd sit and he'd listen in wondering silence,
And hungrily ask them for more.
And they made him the leader of all of their clan—
This wise ignoramus who understood man.

This wise ignoramus who understood man, sir,
Seemed raptured, astounded, and dazed;
At the width and the wealth of their wise erudition
He'd sit in deep wonder amazed!
And he gulped all the flood of their deep-flowing knowledge
In hungry voracity down;
So he came to the town where these other men lived,
And became the first man of the town.
And they thought him the deepest of all of their clan—
This wise ignoramus who understood man.

—Sam Walter Foss in the Chicago "Inter-Ocean."

The Gardener's Story.

BY OCTAVE MIRBEAU.

He was a gardener, who had been a widower for four months and who was looking for a place. Among the many lamentable faces that passed through the bureau, I saw none as sad as his, none that seemed to me more overwhelmed by life. His wife had died of a miscarriage. . . . of a miscarriage? . . . the night before the day when, after two months of poverty, they were at last to take positions on an estate,—he in charge of the garden, she in charge of the barnyard. Whether from ill-luck or from weariness and disgust of life, he had found nothing since this great misfortune; he had not even looked for anything. And during this period of idleness his little savings had quickly melted away. Although he was very suspicious, I succeeded in taming him a little. I put into the form of an impersonal narrative the simple and poignant tragedy that he related to me one day when I, greatly moved by his misfortune, had shown more interest and pity than usual. Here it is:

When they had examined the gardens, the terraces, the conservatories and the gardener's house at the park entrance, sumptuously clothed with ivies, climbing plants and wild vines, they came back slowly, without speaking to each other, their souls in anguish and suspense, toward the lawn, where the countess was following with a loving gaze her three children, who, with their light hair, their bright trinkets, and their pink and prosperous flesh, were playing in the grass, under the care of the governess. At a distance of twenty steps they halted respectfully, the man with uncovered head and holding his cap in his hand, the woman, timid under the black straw hat, embarrassed in her dark woolen sack, and twisting the chain of a little leather bag, to give herself confidence. The undulating green-sward of the park rolled away in the distance, between thick clusters of trees.

"Come nearer," said the countess, in a voice of kind encouragement.

The man had a brown face, skin tanned by the sun, large knotty hands of the color of earth, the tips of the fingers deformed and polished by the continual handling of tools. The woman was a little pale, with a gray pallor underlying the freckles that besprinkled her face,—a little awkward, too, and very clean. She did not dare to lift her eyes to this fine lady, who was about to examine her inconsiderately, overwhelm her with torturing questions, and turn her inside out, body and soul, as others had done before. And she looked intently at the pretty picture of the

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three babies playing in the grass, already showing manners well under control and studied graces.

They advanced a few steps, slowly, and both of them, with a mechanical and simultaneous movement, folded their hands over their stomachs.

"Well," asked the countess, "you have seen everything?"

"Madame the Countess is very good," answered the man. "It is very grand and very beautiful. Oh! it is a superb estate. There must be plenty of work, indeed!"

"And I am very exacting. I warn you,—very just, but very exacting. I love to have everything perfectly kept. And flowers, flowers, flowers, always and everywhere. However, you have two assistants in summer, and one in winter. That is sufficient."

"Oh!" replied the man, "the work does not worry me; the more there is, the better I like it. I love my calling and I know it thoroughly,—trees, early vegetables, mosses, and everything. As for flowers, with good arms, taste, water, good straw coverings, and—saving your presence, Madame the Countess—and abundance of manure, one can have as many as one wants."

After a pause he continued: "My wife, too, is very active, very skillful, and a good manager. She does not look strong, but she is courageous and never sick, and nobody understands animals as she does. In the place where we last worked there were three cows and two hundred hens."

The countess nodded approvingly. "How do you like your lodge?"

"The lodge, too, is very fine. It is almost too grand for little people like us, and we have not enough furniture for it. But one need not occupy the whole of it. And besides, it is far from the chateau, and it ought to be. Masters do not like to have the gardeners too near them. And we, on the other hand, are afraid of being embarrassed. Here each is by himself. That is better for all. Only—"

The man hesitated, seized with a sudden timidity, in view of what he had to say.

"Only what?" asked the countess, after a silence that increased the man's embarrassment.

The latter gripped his cap more tightly, turned it in his fat fingers, rested more heavily on the ground, and, making a bold plunge, exclaimed:

"Well, it is this: I wanted to say to Madame the Countess that the wages do not correspond with the place. They are too low. With the best will in the world it would be impossible to make ends meet. Madame the Countess ought to give a little more."

"You forget, my friend, that you are lodged, heated, lighted; that you have vegetables and fruits; that I give a dozen eggs a week and a quart of milk a day. It is enormous."

"Ah, Madame the Countess gives milk and eggs? And she furnishes light?"

And he looked at his wife as if for advice, at the same time murmuring:

"Indeed, that is something! One cannot deny it. That is not bad."

The woman stammered:

"Surely that helps out a little." Then, trembling and embarrassed:

"Madame the Countess no doubt gives presents also in the month of January and on Saint Fiacre's day!"

"No, nothing."

"It is the custom, however."

"It is not mine."

In his turn the man asked:

"And for the weasels and polecats?"

"No, nothing for those either; you can have the skins."

This was said in a dry, decisive tone, that forbade further discussion. And suddenly:

"Ah! I warn you once for all that I forbid the gardener to give or sell vegetables to anyone whomsoever. I know very well that it is necessary to raise too many in order to have enough, and that three-fourths of them are wasted. So much the worse! I intend to allow them to be wasted."

"Of course, the same as everywhere else."

"So it is agreed? How long have you been married?"

"Six years," answered the woman.

"You have no children?"

"We had a little girl. She is dead."

"Ah! that is well; that is very well," approved the countess in an indifferent tone. "But you are both young; you may have others yet."

"They are hardly to be desired, Madame the Countess, but they are more easily obtained than an income of three hundred francs."

The countess's eyes took on a severe expression.

"I must further warn you that I will have no children on the premises, absolutely none. If you were to have another child, I should be obliged to discharge you at once. Oh! No children! They cry, they are in the way, they ruin everything, they frighten the horses and spread diseases. No, no, not for anything in the world would I tolerate a child on my premises. So you are warned. Govern yourselves accordingly; take your precautions."

Just then one of the children, who had fallen, came crying, to take refuge in his mother's gown. She took him in her arms, lulled him with soothing words, caressed him, kissed him tenderly and sent him back to rejoin the two others, pacified and smiling. The woman suddenly felt her heart growing heavy. She thought that she would not be able to keep back her tears. Joy, tenderness, love, motherhood, then, were for the rich only! The children had begun to play again on the lawn. She hated them with a savage hatred; she felt a desire to insult them, to beat them, to kill them; to insult and kill also this insolent and cruel woman, this egoistic mother, who had just uttered abominable words, words that condemned not to be born the future humanity that lay sleeping in her womb. But she restrained herself, and said simply, in response to a new warning, more imperative than the other:

"We will be careful, Madame the Countess; we will try."

"That's right; for I cannot too often repeat it to you,—this is a principle here, a principle upon which I cannot compromise."

And she added, with an inflection in her voice that was almost caressing:

"Moreover, believe me, when one is not rich it is better to have no children."

The man, to please his future mistress, said by way of conclusion:

"Surely, surely, Madame the Countess speaks truly."

But there was hatred within him. The somber and fierce gleam that passed over his eyes like a flash gave the lie to the forced servility of these last words. The countess did not see this murderous gleam, for she had fixed her eyes instinctively on the person of the woman whom she had just condemned to sterility or infanticide.

The bargain was quickly concluded. She gave her orders, detailed minutely the services that she expected of

her new gardeners, and, as she dismissed them with a haughty smile, she said, in a tone that admitted of no reply:

"I think that you have religious sentiments, do you not? Here everybody goes to mass on Sunday, and receives the sacrament at Easter. I insist upon it absolutely."

They went away without speaking to each other, very serious, very sober. The road was dusty and the heat oppressive, and the poor woman walked painfully, dragging her legs after her. As she was stifling a little, she stopped, placed her bag upon the ground and unlaced her corsets.

"Ouf!" she exclaimed, taking in deep breaths of air.

And her figure which had been long compressed, now swelled out, revealing the characteristic roundness, the stain of motherhood, the crime. They continued on their way. A few steps further on they entered an inn by the roadside, and ordered a quart of wine.

"Why didn't you say I was pregnant?" asked the woman. The man answered:

"What? That she might show us the door, as the three others have done!"

"Today or tomorrow makes but little difference."

Then the man murmured between his teeth:

"If you were a woman,—well, you would go this very evening to Mother Hurlot. She has herbs."

But the woman began to weep. And in her tears she groaned:

"Don't say that; don't say that! That brings bad luck."

The man pounded the table, and cried:

"Must we, then, die, my God!"

The bad luck came. Four days later the woman had a miscarriage. . . . a miscarriage! . . . and died in the frightful pains of peritonitis.

And, when the man had finished his story, he said to me:

"So now here I am, all alone. No wife, no child, nothing. I really thought of revenging myself; yes, for a long time I thought of killing those three children that were playing on the lawn, although I am not wicked, I assure you. But that woman's three children, I swear to you I could have strangled with joy! Oh! yes. But then I did not dare. What do you expect? We are afraid; we are cowards; we have courage only to suffer!"

—From "A Chambermaid's Diary." Translated by Benj. R. Tucker.

Vaccination.

BY FLORA W. FOX.

Yes, this is a legitimate subject for Lucifer to take up, as a thorough understanding of it is absolutely necessary to preserve health. It is of greatest value to mothers as the measure of health depends so largely upon them.

Vaccination is surely one of the most flagrant crimes of the age. I can do no better than to take some points, yes, vaccination points, from a pamphlet, "Vaccination a Curse," by Dr. C. W. Amerige, Springfield, Mass., 1895.

"Smallpox is supposed to be prehistoric in its origin. Introduced into Europe from Asia more than 1,000 years ago. Introducing causes are constitutional impairment and filthy environments, hence perfect health and cleanliness are the very best safeguards. In 1798 Edward Jenner asserted that 'the person who had thus been affected (by his system of vaccination) was forever after secure from the infection of smallpox. That there was no such thing as spontaneous cowpox, but that it was communicated to bovines by the filthy hands of men who had been grooming horses afflicted with the constitutional disease called grease, glanders, farcy, and which in man is identical with tuberculosis.'

"Jenner advised the use of this 'grease' virus, and his first

subject died with pulmonary consumption. Jenner's own son was his next victim and he died with the same disease. Alex. Wilder, Editor and Professor of Physiology in the United States Medical College, New York, says: 'Vaccination is the infusion of a contaminating element into the system, and after it you can never hope to regain the former purity of the body, and thus tainted is made liable to a host of ailments. Consumption follows in the footsteps of vaccination as certainly as effect follows cause and where it is common to vaccinate, scrofula and tuberculosis are general, and syphilis appears oftener as a result than from other causes. A vaccinated people will be short-lived, sickly and degenerated.'

"The 'Siglo Medico' a Spanish medical journal in 1865 said, that out of 304 vaccinations, 224 were syphilitized!

"Dr. R. K. Noyes, once resident surgeon of Boston City Hospital: 'I believe vaccination has been the greatest delusion that has ensnared the human race for three centuries. Is unscientific and promotor of grave evils.'

"Dr. J. E. Coderre, Professor of Materia Medica, Montreal: 'The idea of introducing into a healthy organism the virus of an inflammatory and gangrenous malady in order to keep it from disease which does not exist, is revolting to common sense.'

"Dr. Mitchel of British House of Commons: 'Vaccination has made murder legal. It does not protect and is followed by blindness, scrofula and consumption and is the most colossal humbug the race has been burdened with.'

"Dr. Bakwell, Vaccinator General of Trinidad: 'There is a strong opinion amongst medical men of the West Indies that vaccination communicates leprosy.'

"Dr. Epps who was director of the Jenner institution for twenty-five years: 'Vaccine virus is a poison. As such it penetrates all organic systems. It is neither antidote nor corrigent; nor does it neutralize the smallpox, but only paralyzes the expansive power of a good constitution, so that disease falls back upon the mucous membranes. Nobody has the right to transplant such a mischievous poison into the life of any child, —or adult, he might have added.'

This man's opinion is of great value; however it causes one to wonder where his conscience was hidden for twenty-five years! "A wise man changes his opinion, a fool, never!"

Prof. Pickering of London, in a speech before the State Committee on Public Health, in Boston in 1894, and who has given much time to this class of diseases, says: "Smallpox is one of four diseases which wrought havoc some hundreds of years ago; the plague; the black death; the sweating sickness and smallpox, and all but smallpox were eradicated, and that would have been, had it not been kept alive by vaccination."

"We have no known test by which we can possibly distinguish between a lymph that is harmless and one that might communicate venereal disease," says Prof. E. M. Crookshank, a very eminent authority on bacteriology, of King's College, London, England.

Dr. Winterburn tells us that "medical men are no better and never have been any better than the public demand." Make them responsible for professional acts and none would vaccinate. Hence, we, the people are mostly to blame for this dangerous, authoritarian medical monopoly.—the greatest on earth, where a doctor or Board of Health officer can enter your home and lawfully and awfully poison your children and yourself. My child has never been vaccinated and I hope she has grit enough to use her little "hatchet" philosophy on any one who would infringe her right to a healthy, pure body and mind. Our city is being revaccinated and of course the children are in splendid (?) health to study, with swollen arms, aching heads and nervous prostration! Parents and people, awake and demand a cessation of this murderous vaccination blood poisoning.

"Yes," said the statesman with the kindly eye but firmly set mouth, "I like to read about Noah and the Ark." "What brought them to your attention?" "Nothing in particular. I couldn't avoid being struck by the manner in which Noah and his sons went to work and carried the enterprise through without asking a penny's assistance from the government. But, of course, those were primitive days."—The Washington Star.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"OUR PUBLIC SCHOOLS" will be the subject for discussion at the Chicago "Society of Anthropology," Sunday May 12. Few subjects that could be proposed possess greater interest for the humanitarian, the parent and the tax-payer than does the public school question, and it is hoped the attendance will correspond to and with the importance of the subject. Oriental Hall, Masonic Temple; 3-30 P. M.

Love Dies—Why Should Love Die?

From her mountain home in Colorado May Huntley writes me as follows:

You said editorially that you could not see any reason for the tragic ending of the lives of Fern and Christobel in the little story called "Nature and the Law," and you ask "why does she not let them live long enough to show the superiority of 'Love in Freedom' and 'Motherhood in Freedom' over the conventional kind or kinds."

I will tell you, though I would better not tell the public perhaps, that it was because I don't know how. I have never seen a really happy and model motherhood or even loverhood in "Freedom." They may exist and I have not had the good fortune to have seen them. Mutual love is beautiful wherever seen, and I do not think the lovers at such a time ever stop to remember whether they are free or not. But alas! Love dies. It dies out with married couples and it seems to me more quickly with unmarried couples. The death of love is the saddest thing in the world in marriage or out of it. And so as I could not bear to look forward and see my pure, free, innocent characters growing old and commonplace, and tired and dull with each other, nor any easier could I see them seeking other lovers and forgetting their own sweet, unselfish passion for each other; so to me, the best and least sad ending was to have them to die in each other's arms, in the fullness and freshness of their first love.

Two young, ignorant, innocent young people cannot be insured happiness by merely ignoring the marriage ceremony. Without some wisdom and good judgment, they were more likely to meet wreck and ruin both in their lives and their happiness than anything else. The story follows "logical consequences." Happiness in love relations is a great problem. The abolition of an old, established ceremony will not solve it. Study, experience, a better economic condition, the cultivation of judgment and the understanding of human needs and relationships, and time, only can bring about a more harmonious adjustment of sex relationships. I admit we must have freedom in order to progress; but freedom alone does not bring us directly to the threshold of perfection.

You are at liberty to use the above if you think best, but it might be more dignified in the author not to expose the fact that she does not know any better than her readers, how the

two lovers might have proved the superiority of freedom in love. However I do not mind if you publish me, and I would like to read your comments. Yours sincerely, MAY HUNTLEY.

I have here reproduced the letter exactly as written. For the present will make but very brief comment.

First—Am glad to note the evident candor, the intellectual honesty of the writer of the letter and of the story. As I see it, the most discouraging persons we meet with are those who "know it all;" those who have solved the mysteries of life, of the universe, and who talk to us with a lofty, self-assured, self-assertive air and patronizing manner, as though it were an act of great condescension on their part to undertake the task of enlightening the benighted minds of their hearers.

Of this class are nearly all churchmen and church women; also many Spiritualists, Theosophs, Christian and Mental Scientists, etc., with not a few who call themselves Materialists, Physical Scientists, "Freethinkers" par excellence—Positivists, Rationalists, Egoists, etc.

In our search for knowledge on any line the first step, it would seem, is to find out the impediments in the way, the difficulties to be overcome, and it is always, as I think, a hopeful sign when an investigator frankly acknowledges her or his ignorance. In the great university of life it is well that we all take our places in the "Freshman" class, whatever may be the number of our years, or however great the honors, the titles, that may have been conferred upon us by our fellow tyros, our contemporary ignoramus. In all institutions of learning the worst behaved students are the "Sophes"—the "Sophomores," which means the "wise fools!"

With May Huntley I frankly acknowledge my ignorance. I have been an investigator of social problems many more years than has the writer of the story, "Nature and the Law," but have not yet got beyond the "Freshman" class. With her I say, "Happiness in love relations is a great problem." With her "I have never seen a model motherhood [my ideal motherhood] or even loverhood in freedom." With her I can say, "The abolition of an old established [marriage] ceremony will not solve" the problem.

Thus far we are agreed, substantially agreed, but I do not share the pessimistic feeling, the almost hopeless feeling expressed in this letter, and in other letters received from her and from many who have written us on the same subject.

For the present I close by asking Lucifer's readers to join us in a symposium, a briefly-worded investigation of the problem proposed by May Huntley. Why should love die? Why should an author kill her children of nature in order to prevent a more disastrous ending of love's young dream?

M. H.

Comment—Various.

"COURAGE ONLY TO SUFFER."

The very pathetic ending of the realistic story found on the first page suggests the query, Where is the remedy? Will it ever be better so long as the mothers are too cowardly to demand self-ownership of person, and proper environments for their maternal work—as conditions precedent to conjugal union?

THE MACDONALD-GOLDMAN CONTROVERSY.

As often stated in these columns the scribe of Lucifer has little skill and less taste in and for personal controversy. As Burns says of praying, "It's a thing I ha no skill o't; I'm quite unused and wretched ill o't." Impersonal discussion is much to be preferred, as a general rule. But Lucifer's columns are first of all a free platform for the discussion and investigation of the "cause that lacks assistance, and of the wrongs that need resistance."

The "Truth Seeker" of New York poses before the public as "A Journal of Freethought and Reform." This is its sub-title. It claims to "be the recognized medium of communication between the Liberals of the country." It claims a larger circulation than any other Freethought publication—claims that its subscribers are counted by the million. It "believes in Free Speech, Free Press and Free Mail; in full discussion of all sides of all subjects," etc.

Emma Goldman is recognized far and wide as one of the Liberal lecturers of this country. She is one of those who do "not quail in the shadow of the jail," but stands to her colors through evil as well as good report. That she has achieved an honorable reputation as a public lecturer is attested by the fact that she was accorded the privilege of making the opening address at a meeting of the Manhattan Liberal Club of New York. It has long been the custom of the "Truth Seeker" to report the proceedings of this club, and when the report of this meeting by Cyrus W. Coolidge, the regular reporter of said club for the "Truth Seeker," failed to appear it was but natural that the secretary of the club, M. J. Terwilliger, should make inquiry for the reason of such suppression.

In "Truth Seeker" March 23, an editorial answer is given to the inquiry of Mr. Terwilliger, as follows:

"The report reached the galley stage, and died there. It seems that Miss Goldman devoted a portion of her lecture to an apology for what are generally spoken of as crimes against nature, as she had a right to do, but we saw no way of reproducing her remarks, even by the use of euphemisms, without giving offense. But having blue-penciled that part of the report, and while minded to print the rest, it occurred to us that perhaps the fair lecturer regarded the matter deleted as the gem of her thesis, and that the omission of it might be justly condemned as garbling; we therefore concluded to let the tail go with the hide. We are inclined to believe that the report we turned down was rather more damaging to Miss Goldman's reputation as a conservative thinker than the misrepresentations in the daily press, which wouldn't be believed anyhow. We may say that we sustained a perusal of the report without demoralization; how it might have affected the unilluminated is another matter, and hence we applauded the determination of the reporter to try it on the readers of Lucifer, who are tough."

Mr. Terwilliger had called the editor's attention to the fact that Miss Goldman's address had been badly misrepresented in the daily papers, and that simple justice required that the facts of the case be published, appealing to the "Liberal press for vindication."

By reading the letter of Eugene Macdonald to me, as printed in Lucifer, April 13, it will be seen that the above editorial reply to Terwilliger was written by George E. Macdonald and not by the editor-in-chief. This explanation would seem to divide the moral responsibility of the suppression between the elder and the younger Macdonald. Later the junior editor gave a version in the "Truth Seeker," of Miss Goldman's lecture, from hearsay, but as hearsay evidence is usually ruled out of court it will be considered a poor substitute for that of Coolidge, who claims to have heard the lecture entire. While George's version is generally favorable to the lecturer he seems not unwilling to join the censors when he says, "The description of the address as 'frank all through and generally gross' may be allowed to stand. They tell me it was pretty raw."

The old Latin maxim, *de gustibus non est disputandum*—"There can be no disputing about tastes," is applicable here. Having listened to Miss Goldman's lectures, on several occasions, I can testify that from my standpoint she uses the English language with correctness, with tact and delicacy of manner, and if I had been treated in New York or elsewhere as she seems to have been, I should feel thankful to any editor who would give my friends the use of his columns in my defense.

This is why I have given Cyrus Coolidge and Kate Austin the space in Lucifer that has been accorded to them. I have not set myself in judgment upon the "Truth Seeker" and its editorial management. I have simply tried to put the facts before our readers, allowing all to draw their own conclusions. The "Truth Seeker" is doing its work in its own way, and because its way is not Lucifer's is no reason why there should be contention and strife between us. As Abraham said to Lot: "Let

there be no strife between thee and me, for we be brethren." At least we should be so—fellow-workers in a common cause, and that cause the betterment of the world we live in. M. H.

The Herron Divorce and Re-marriage.

A type written letter dated May 4, Anthony Ave., Tremont New York, says:

"MY DEAR MR. HARMAN:—I notice in your issue of April 20, where you give an account of Dr. Herron's domestic troubles, you speak of Miss Carrie Rand as being named 'co-respondent' in the recent divorce case. I am sure you would not intentionally misrepresent the facts of the case, and so I write to tell you—if you have not learned since—and ask that you make correction in your paper, that no charges of anything other than deception were held against Mr. Herron by his wife. Whatever Mr. Herron's private view or public utterances in regard to the present marriage institution, there is nothing in the recent divorce to warrant anyone's being named as 'co-respondent.' I am in a position to know the facts of the case, and therefore write you that you may make the needed correction."

No name was signed to this letter, but from internal evidence I have reason to believe that it comes from Franklin H. Wentworth who is Dr. Herron's chief assistant in his New York campaign of education, as he was in the Chicago campaign last winter, and that the omission of the signature was an accidental oversight.

In explanation will say that the statement in regard to the "co-respondent" was taken from a press dispatch dated Grinnell, Iowa, and published in the Chicago dailies. Of course we gladly make any correction of error on our part, provided there be enough in it to be worthy of notice. In this case, however, it is by no means clear that anyone has been injured by the report that Miss Rand was named as "co-respondent" by Mrs. Herron. My impression was that this statement was simply part of the legal formality required by our paternal legislators, judges and lawyers, in order that their previous work in tying people together may be annulled in due form. As explained by Mrs. Herron herself the charge of "desertion" was a mere form—nothing in it—so I reasonably supposed that the naming of Miss Rand as "co-respondent" (if so named) was also a mere matter of form, and that she really did not mean to charge that young person with wrong-doing, in any respect whatever. Now it appears the charge of "adultery" was not made by Mrs. Herron, but if it had been, would it change the moral aspect of the case? Would it absolve the men who administer our governmental machine from the charge of invasive meddling and of taking blackball in the shape of fees for such meddling invasion of good and peaceable citizens?

The "Chicago American," May 6, contained the following:

"Keokuk, Iowa, May 5.—Authentic information has been received by relatives in this city that the marriage of Miss Carrie Rand to Professor George D. Herron was performed some weeks ago, and that they are now man and wife. According to the letter from Mrs. Rand her daughter, Carrie, was married to Mr. Herron within a few days after the divorce decree had been granted to the former Mrs. Herron by the Grinnell court. The ceremony was performed in New York."

After telling us that Mr. and Mrs. Herron have bought a residence in New York, and that they are not going to Europe as was lately reported, we are informed by a dispatch from Reading, Pa., that

"Reading's forty ministers were each requested by a local committee of Socialists to announce from their pulpits today Professor George D. Herron's lecture here on 'Socialism and Liberty,' Wednesday May 15. All refused to comply. The pastors were asked to meet the professor at a reception, but declined. The Socialists tried to get a minister to preside at the lecture, but all refused. The Reading Ministerial Association received an invitation and this has caused great indignation among the members."

Whether it is the Socialistic doctrines of Prof. Herron that caused the hostility of the Ministerial Association of Reading, or his divorce and re-marriage, is not stated, but inasmuch as the clergy are the chief defenders of institutional marriage it is but reasonable to suppose that the last named offense is the chief cause of the ministerial boycott. M. H.

Freedom of Speech Defended.

AN OPEN LETTER TO GEORGE E. MACDONALD BY KATE AUSTIN.

DEAR SIR: Your "imitable" style is responsible for the direction of this letter. But I politely request that you hand over to the real target, your fastidious brother, Eugene M. Macdonald, any and all benefits which may accrue from the perusal of this letter, trusting that your skill in the art of expressing ideas in words will prevent any shock to that nervous and delicate organism known to the world as editor of the "Truth Seeker."

In his letter of April 1, to the editor of Lucifer, Mr. Macdonald says, in reference to Emma Goldman's lecture on vice before the Manhattan Liberal League, "I killed the report because Miss Goldman's language as reported by Mr. Coolidge, was coarse and vulgar, and about four million subscribers would have jumped on me for publishing it; besides I don't like such talk myself. It seems unnecessary." Last week Mr. George Macdonald gave the substance of Miss Goldman's speech in his imitable way [George, were you born with this sort of "way," or was it developed in the refined atmosphere of the "Truth Seeker's" sanctum?] and no one has said a word as to its being peculiar. That is the difference between people of the Goldman type and one who knows how to handle the English language.

Now there are two methods of handling the English language—one is using words to conceal ideas; the other is giving expression to ideas by the use of words. Emma Goldman belongs to the small minority who confine themselves strictly to the latter method. If an idea is noble and true, if it tends to widen the mental horizon, and teach men the working of natural laws, it is utterly impossible that the mode of expression be "coarse and vulgar." Vulgar is imitation of the real, a mockery of the true, and any criticism of this sort must consider first of all the central idea. If this be true, not even the fear of "four million" subscribers should hinder a truth seeking editor from publishing it to the world.

But it seems in this case the fear prevailed, and Adam-like, Editor Macdonald strives to shield himself behind the charge of coarseness and vulgarity, aimed at a woman who dares to express her honest thought of this hypocritical society, a society by the way, which he dare not defend, much less attack.

In the estimation of society Emma Goldman stands today exactly where Thomas Paine stood a century ago. He, too, was called coarse and vulgar and divers other things. There are plenty of weak-kneed freethinkers today who would deny the living Paine under the circumstances of that time. Yet they worship the memory of the noble pioneers who have made the path of free religious investigation safe and respectable. But they are far from being "path-finders" themselves; are loth to extend hospitality to those who are. Not "such talk seems unnecessary," besides it "ain't" safe to give a verbatim report of it, when four million subscribers may have cobwebs in their brains and decidedly object to the "clearing up" process that reason and logic demand. Therefore the wisest plan seems to be to throw the epithets "coarse and vulgar" at the head of a brave woman, who belongs to the advance guard of the Free-thought movement, even if to do so is to betray close kinship to the historic animal Christ rode into Jerusalem.

I must tell you, dear brother of the "Truth Seeker" editor, that a number of us were so situated as to be unable to take advantage of your brother's protection, as embodied in your "imitable" report of Miss Goldman's lecture, and so we read the Coolidge report, and "every last" one of us failed to see anything "peculiar," though, we did find it finally, not in the report, but in Macdonald's letter of explanation to Lucifer. The attempt to make a distinction between "people of the Goldman type" and certain ones "who know how to handle the English language" is "peculiar," and a stranger to the facts in the case, would naturally draw inference that the "Goldman type" stood for ignorance and vulgarity. The personality of Emma Goldman gives the lie to any such charge. Her bitterest enemy could not deny her intelligence. The judge

who sentenced her to one year in prison on a charge of inciting to riot and was sorry he could not give her five, acknowledged it from the bench and one who applies the term "coarse and vulgar" to Emma simply exposes, not only his ignorance of the proper use of the English language, but of common courtesy as well.

A woman who, in this age of commercial greed, lives true to herself, and expresses her honest convictions regardless of the cost, at least should be spared the slurs of a so-called truth seeker; should be spared having her speech reported by a brother with an "imitable way." Emma's way is quite good enough for a fearless freethinker.

With no malice, I close this letter, hoping that you will either induce Editor Macdonald to grow a backbone, or to take some step towards having the dictionaries revised and all coarse, vulgar words eliminated, so that we unfortunate beings won't use 'em.

[In my opinion, George Macdonald's words have never justified adverse criticism from any advocate of liberty. In his truly imitable style he has done wonderfully effective service, and I rejoice in his ability and desire to do this work.]

Eugene Macdonald was quite within his rights as editor in declining to publish the report of Emma Goldman's lecture. Whether his explanation and comment thereafter was in good taste, is a matter which each reader must judge for himself. My personal opinion is that the friends of Miss Goldman, of Lucifer, and of liberty, do not advance the cause they champion by the use of harsh and acrimonious criticism and condemnation.—L. H.]

VARIOUS VOICES.

W. R. Britt, Kansas City, Kansas:—I believe yours is the best little paper in the world; its principles just suit me, but there is one thing in our law that I do not like, and that is the law compelling a man to pay for that which he has not ordered. I claim that this is not right. I only asked for a trial subscription and have been waiting for my paper to stop coming, so I would be compelled to renew, because I cannot do without it, and as I do not want something for nothing you will please find enclosed one dollar to apply on Lucifer, but if you expect to keep me as a permanent subscriber you must stop my paper whenever my subscription is out. I also send five cents for extra copies of Lucifer March 23. I have a few lady friends I want to hand that number to. I also enclose \$1.50 for the following list of books and pamphlets.

[We find it hard to please all. While a very few censure us for not stopping their Lucifer when time paid for is up, many more thank us for continuing to send it after subscription has expired. Friend Britt is entitled to our thanks for renewal and order for books. M. H.]

W. O. Purvis, Cincinnati, Ohio:—I have been reading your paper off and on for about two years and find very little to criticize—in fact can't see but what I think that way myself. But we all have our hobbies. You are striving to bring about better conditions for women. You are no doubt needed in your place, and so I say, God (if there is any god) speed you!

Brothers Macdonald, Moore, et al, attack the monster superstition as represented by the church.

The W. C. T. U., assisted by Mrs. Carrie Nation, attack the liquor traffic, better known as the "Demon Rum," in their different ways.

Philanthropists all over the country are scheming to abolish poverty, ignorance and crime, all of which is commendable but oh! what a waste of effort, apparently!

You are all lopping off branches, all attacking effects instead of causes. It may be that it is best so, but it does to me seem such a waste or so much misdirected effort. The competitive system under which we are now living, is the foul root from which springs every evil thing that afflicts mankind. Destroy

that; destroy it root and branch, and without mercy and you will find that all these evils with which you are battling will die as the branch dies when the root is cut down. From this one root of competition spring

Slavery—Sexual, Chattel and Wage; Ignorance, the mother of superstition; Religion a form of superstition; Poverty, the cause (largely) of ignorance; Drunkenness, the ignorant man's recreation; vice, robbery, lying, etc., etc.

And so, while papers like *Lucifer* and "The Truth Seeker" are nice to read to a thinker, and to broaden the intellectual horizon, and thus indirectly help to some extent in bringing the day of emancipation nearer, yet you are only lopping off the branches and leaving the poisonous root to send forth its deadly leaves, again, again and again.

[If our friend had said *monopoly—privilege*, instead of competition, he would have struck much nearer the mark, as I think. Competition is the life of trade, is an old and true proverb. Give us freedom of opportunity—no monopoly, no privilege, then competition is all right; it will then bring progress and happiness to mankind. Especially let us abolish marriage monopoly—the law-made privilege that is given thereby to the few (and denied to the many) to be *born well*. Give us freedom in love and freedom for motherhood; then as never before in the world's history will humanity begin its "upward climb towards heights sublime." M. H.]

Myra Pepper, Harper, Kansas:—It seems to me there must be some settled meaning for the word "infidel," before we can discuss this question rationally. Quite likely Ella Wheeler Wilcox had in mind a materialistic woman, and if so she is more than half right. Much of our controversies owe their existence to definitions of terms.

Some people call every body who doesn't belong to church—infidel. One may be infidel to the church, a non-believer in creeds, and yet be most spiritually minded. The majority of women are possessors of a degree of spirituality whether they admit it or not, and the wife and mother who recognizes the existence of higher intelligences, whose aspirations and ideals are lofty, expresses more of love than can one who sees nothing beyond the animal plane. Woman, or man either, may claim to believe in a god, or gods, and yet be lacking in the very essentials that go to make up the spiritually minded.

As friend Tucker says—"Infidels have more faith than anybody." They do not pin their faith to any one being, but believe in everything—themselves included. A woman who undertakes the position of stepmother, must have much faith, and happy is she who succeeds in winning the allegiance of the children under her care. Love alone can make it possible.

Adeline Champney, Boston, Mass.:—Here at last is a dollar. I am sending it at once lest urgent needs should cause me to decide that I need it more than you do. It is not from lack of interest that I have not written often to *Lucifer*, but lack of strength, added to "trouble of my own." I have outworn the first enthusiasm of the new convert, it is true. I am no longer expecting the immediate salvation of the world; indeed I am not at all sanguine that my child will be able to live a free life without paying dearly for his freedom—a half-freedom at that. I have been a hermit this winter, a social nonentity, none-the-less I am sure that there are things worth saying and that I shall some day say some of them. I often think, in reading *Lucifer*, that I should like to send in a few words frequently in the line of what Lloyd would call the "Higher Free Love"—paragraphs which should be ethical rather than controversial. We radicals do not know how to enjoy freedom, always. To throw off outside interference is just one little first step! Should you care for something of the sort, or are you over-run with friendly contributions?

[We are always glad to hear from our friends and co-workers, and short, crisp paragraphs are always welcome and helpful. If we could afford to publish a sixteen page paper instead of eight, as at present, there would be a much better chance for all to be heard. But send on the paragraphs; we will do our best.]

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 19.

CHICAGO, ILLINOIS, MAY 25, E. M. 301. [C. E. 1901.]

WHOLE No. 866

WHAT FOUR MEN SAID.

They sat and they talked where the cross-roads meet,
Four men from the four winds come;
And they talked of the horse, for they loved the theme,
And never a man was dumb.
The man from the North loved the strength of the horse,
And the man from the East his pace,
The man from the South loved the speed of the horse,
And the man from the West his grace.

So these four men from the four winds come,
Each paused awhile in his course,
And smiled in the face of his fellow-man
And lovingly talked of the horse.
Then these men parted and went their ways,
As their different courses ran:
And each man journeyed with peace in his heart,
And loving his fellow-man.

They met next year where the cross-roads meet,
Four men from the four winds come;
And it chanced, as they met, that they talked of God,
And never a man was dumb.
One imaged God in the shape of man,
A spirit, did one insist;
One said that Nature herself was God,
One said that he didn't exist.

But they lashed each other with tongues that stung,
That smote as with a rod;
Each glared in the face of his fellow man,
And wrathfully talked of God:
And then they parted and went their ways,
As their different courses ran,
And each man journeyed with war in his heart,
And hating his fellow-man.

—Sam Walter Foss.

Marriage, False and True.

BY J. WM. LLOYD.

With the legal marriage the Dawn-Thinker has no concern. Legal marriage is a legal form, and stands or falls by its own legality. But the true marriage is a spiritual fact, and stands or falls by the real spiritual attitude of the lovers to each other. Where two souls and bodies really fit and answer each other in tender love, there is the real marriage where they conjoin without this fitness there is adultery, and when this fitness fails there is divorce. And this without regard to the legal or illegal pronouncement. It is with marriage as with all things else. The law establishes only the artificial, the so-called; it has no power to create the real, no jurisdiction in the realm of spirit, no recognition in nature. The attempt to marry by law is like the attempt to make royalty, nobility, manners, and the rest, by law. The true King is not created by such clumsy tools as crowns and thrones, but is such by the majesty of his own soul; the true nobleman is the noble man, the truly

polite are those who respect liberty and are kind. The law can create nothing but a form; it is helpless to help marriage, it can only usurp and interfere. By no possibility can it make a true union more beautiful, pure, and sweet, but it can call away attention from its spiritual essence to emphasize a formula: it can externally vulgarize it; it can externally prevent it; it can license or even compel an adulterous union, and it can compel an adulterous union to stand, and prevent its natural correction, which is the immediate secession of the parties. The conjunction of the incompatible is the true adultery, and is condemned as such in every kingdom and province of Nature. Divorce or suffer is the law.

The true marriage is the holiest and most religious thing in the universe, and all caresses of all lovers are perfect in proportion to the religious depth and sincerity of their moving impulse. The lighter, sportive expressions of love are certainly delightful and, in their time and place, most innocent, but they do not satisfy; only the moving of the whole soul to its foundations in a deep, solemn, devoted love can satisfy. And particularly every woman feels this, because she is peculiarly the agent of love and religion. The woman, however base or fallen, who does not secretly worship the "grand passion," as her intensest aspiration and holiest ideal, is a woman in form merely, not in spirit.

The relations of lovers are the most sacred and private things in all the world. Their love, caresses, and union are the "holy of holies," and the vulgarity and profanation of public interference with their relations, except by their express permission or request, is not to be exceeded by any sacrilege. If they themselves profane themselves, either spiritually or physically, in this their temple, that is their own saving sin, which shall by contrast show them the right. —From "Dawn-Thought on the Reconciliation."

"Labor and Capital Are One."

"Times are hard," said the Picked Chicken.
"Why," said the Rat, "This is an era of prosperity; see how I have feathered my nest."
"But," said the Picked Chicken, "you have got my feathers."
"You must not think," said the Rat, "that because I get more comfort you get poorer."
"But," said the Chicken, "you produce no feathers, and I keep none—"
"If you would use your teeth—" interrupted the Rat.
"I—" said the Picked Chicken.
"You could lay by as much as I do," concluded the Rat.
"If—" said the Picked Chicken.
"Without consumers like me," said the Rat, "there would be no demand for the feathers which you produce."—Life.

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More About the Press-Writers. No. III.

BY FRANCIS B. LIVESEY.

A prominent Press-Writer wrote me. Here is the dialogue:
P. P.: How do you get your sheets of articles reprinted?

L.: Cullingford and Diehl, 21 South Seventh Street Philadelphia, do it for me. Mr. Cullingford is a Freethinker and solicits such work.

P. P.: Have you an arrangement with some papers to furnish you sheets from the type of your articles? If so, what sort of terms can you make?

L.: Occasionally a paper agrees to do this, giving us our articles or letters at from one-half to three-quarters of the regular price. Many have found that these sheets, leaflets or circulars do good service in many ways.

2. Otto Wettstein, Rochelle, Ill., says he would like Mr. Groh or me to induce one of the New York or Chicago great dailies to give the Press-Writers regular space. Well, if I see an opening I will do my part. Not long since the "Boston Globe" was advertising itself along a line that admitted of a suggestion in behalf of Press-Writers. I availed of it and since then have seen more Press-Writers in the "Globe" than ever before. The Chicago "Record-Herald" is a likely paper. Letters it has lately given have been honored with the same distinctions as its press dispatches generally. I would suggest a petition sent to this paper, signed by Chicago and other Liberals.

3. Mr. Wettstein writes me he has had poor success in getting in the papers. He is too deep, too philosophical. Let him give what he would deem the crumbs of his thought. Let him watch the tide of events and float in his ideas in connection with them. This is the secret of getting in the secular papers. They want principles always interwoven with news. This makes things newsy and at the same time easily understood. I used to have my letters returned by friendly editors with instructions to simplify them. I ate humble pie, did so, and got published. No one has to tell me that now-a-days.

4. A lively discussion has been started in the Philadelphia "Evening Telegraph" between Mr. Stern and Mr. Groh. Discussions are too often cut short by the editors. To hold space, it is well for the writers to always present new points. Mr. Groh was in the "Telegraph" on May 9 and Mr. Stern on the 10th. Mr. Stern, by the by, attacked the New York "Truth Seeker" with all the fervor of Kate Austin. The friends of Ingersoll will also feel aggrieved over his reference to him. Let them try the "Telegraph," addressing their letters, Barclay H. Warburton, President of "The Evening Telegraph."

5. The secular papers state that Mr. Reichwald and other Chicago Liberals are arranging to build a "temple" to the memory of Ingersoll. A theater was always good enough for him in his life, and if he had been partial to temples, like Mrs. Eddy, he would have undertaken one or more, as she has. Liberals are altogether too poor to think of such a thing. If it so happens that some of them have more cash for the cause than we are aware of, and can raise \$100,000, let them at once form a combine of the Liberal papers and give us an aggressive and fighting sheet. Like the Ingersoll monument movement, the Ingersoll temple movement must die. It is useless to attempt the impractical and the impossible. Temples stand for either Paganism or false Christianity, and Freethought, "whose temple is all space," needs them not. Frederic Dahlstrom, 43 VanBuren street, and Samuel Roberts of Eaglewood are with Mr. Reichwald as incorporators. Don't! gentlemen, don't!

6. William Carter, of Ansonia, Conn., was released from the New Haven jail on May 9, where he had been for twenty-one months for refusing to pay a military tax. His release follows an excitement over his case that followed my attention to it in the press. The Peace Societies of his and other states knew nothing of his case until I called their attention to it. Thus we see how superior Press-Writers are to organized pompous bodies. Carter was carrying out the idea of Tolstoy, who says that the first step toward universal peace is for individuals to refuse to bear arms or to contribute to war funds.

William Kershaw, 149 Franklin street, Fall River, Mass., has also undergone long imprisonment for his refusal to pay a poll tax. The Providence "Journal" of March 29, last, gave a vindication of him. He should be sustained by those believing as he does. I wrote Ernest H. Crosby in relation to Carter, believing that he would gladly rush to the aid of the only man known to be carrying out the doctrine of the Tolstoy he loves so well; but I did not bear that he put in an appearance.

7. One of the Press-Writers says: "I am not in full sympathy with the sentiments of Lucifer, having drawn a capital prize in the matrimonial lottery." I would like to ask this Brother, as I would many other ardent Freethinkers, why it is that they have to pay their respects to what the clergy call "the Christian institution of marriage" before they can love, respect and familiarize themselves with the opposite sex?

8. Bolton Hall, of New York, Charles H. Kerr, 56 Fifth Av., Chicago, and others have long been urging me to show some appreciation of Prof. Herron, on the grounds that he was all the church iconoclast that I could conceive of. I refused, simply because I saw the Professor patted on the shoulder by ministers everywhere, and I knew he could not be a hale fellow well met with that class and at the same time be pulling down their churches with the hand of an iconoclast. Now, however, that he is being repudiated by the clergy of the country as a moral outlaw, I have felt it my duty to write to many papers a word in his defense, and called on Bolton Hall and his brethren to do likewise. Bolton excused himself and I have no doubt the rest of the Professor's friends have likewise. I also wrote to Miss Carrie Rand, Grinnell, Iowa, and gave her my opinion of the course she should pursue to perpetuate her love for the professor and disseminate his doctrines.

9. The persecuted Doukhobors should take up their abode at Home, Washington. The Anarchists there believe in absolute liberty of belief and practice, until the latter directly interferes with the rights of another. The Philadelphia "Record" says of the Doukhobors: "The sexes live together as long as they have inclination, and take new mates and cast off old ones with as little concern as the 'wanton lapwings.' The custom is a matter of conscience with the Doukhobors." This, with the entire article, was republished in the staid, old "Baltimore Sun," under the heading of "Religious Free Lovers." The most amusing thing about this Doukhobor revelation is the connection the Society of Friends have had with them. What the virgins, matrons and "purists" of this society now think of the Doukhobors, would be interesting to know. They sent their virgins out among them to teach them love for the Bible and sundry civilized requirements. This paper, the "Friend's Intelligence," Box 924, Philadelphia, has devoted whole pages to the sect and raised large sums for their assistance. Now that they are the freest of the free in love affairs what are the Friends going to do about it? I have addressed them on the subject, but received no reply. The fact is the Doukhobors take the Christian view of love. They know that Jesus and his apostles neither married any couples, nor gave any direction for marriage. Their religion teaches them to make as little fuss as possible over what the world deems its greatest excitements. Their whole lives are better and more substantial than those of the sects given to large attention to marriage ceremonies, and any country that possesses them should feel blessed by the possession—they are the sturdy workers and the back-bone of any land. Prof. Herron and I think that marriage is altogether a superfluous ceremony between "two hearts that beat as one," and that, with heaven cognizant of the fact, man's ceremonies are unnecessary. If we had conscientious compunctions on the question, of course we would suffer banishment before we would submit.

10. The Hearst syndicated papers gave on May 12 an article against Socialism, by James Creelman, and a poem in favor of it by Ella Wheeler Wilcox. I tell them the public schools are continually preparing 16,000,000 young people to ask for food, clothing and shelter later in life on the same principle that they received education. Socialists boast that the public schools prepare people for their theory, and the post-

office illustrates its running order. For myself, I must say that the postoffice needs some conscientious men in it. The amount of first and third class matter that is delayed and lost now-a-days is something beyond all precedent. I suffer greatly in this line myself and I hear from others who do also. As the time for Socialists to rule seems to be approaching, we must here ask them what they are going to do on the question of free mails? Can they say that one of their first responses will be the obliteration of Comstockism in all its details? Let them answer this at once.

11. So great has been the slanders heaped upon William Hannibal Thomas, of Everett, Mass., author of the "American Negro," that preparations were being made to prosecute his slanderers. I immediately wrote him that the pen of a genius was mightier than the law and that he should first attempt the confusion of his enemies by that method. I gave him a list of newspapers and he has accepted my suggestion. In the Martinsburg, West Va., "Pioneer Press" of May 18 are some letters he wrote me and kindred matter. He is a gentleman and scholar and should receive attention from all who love justice, truth and superior Negro.

12. Press-Writers and workers who are interested in my anti-public school work will be interested in reading the Cincinnati "Public School Journal" henceforth. Beginning with its June issue I expect to have some long articles in it. The editor, John Butler, has been highly pleased with some effusions I have sent him, and being a thorough believer in "free press," he allows me free rein, letting professors and school teachers accept it as they may. The fact that one of the very oldest school papers should thus open its columns to me is significant. It shows that I have gained by learning to labor and to wait, and it should give hope to other Press-Writers in other lines for other papers.

13. A. C. Armstrong, 17 Leroy street, Dorchester, Mass., seems to have connived with Chas D. McBride, Samoth, Ill., for the spread of the Press-Writers. Mr. Armstrong has a letter in Boston "Banner of Light," of May 4, calling attention to the work of the "American Press-Writers' Association," shrewdly basing his letter on some previous inclinations in the line in the "Banner." That is the proper caper. Mr. A. says he never attended school in his life. That's greatly to his credit and makes it possible that he may yet become a literary genius. His letters in the Boston "Globe," "Traveler" and other large dailies are strong. J. T. Small, Provincetown, Mass., has also written to some English radical papers depicting the advantages accruing from the Press-Writers' Association. After awhile it will be international. Spread it out, Brothers!

14. The attempt to suppress Single Tax "free speech" in Detroit City was an outrage. Is it possible that the peaceable Single Taxers are getting mixed up with the Anarchists because they defended the latter in Philadelphia? Both are peaceable and are entitled to unlimited free speech. The Taxers know how to write and they should flood the Detroit papers in their defense. I formerly opposed the Taxers, but this persecution cements me to them. I call upon all reformers to drop all differences when "free speech" and "free press" are threatened and stand solidly against the oppressors. This is our very first duty at all times. The Taxers risked everything to do this in behalf of Emma Goldman in Philadelphia. Let us reciprocate. Suppression for one party means danger to all.

15. Some new and valued Press-Writers are Walter C. Faye, Box 896, Lincoln, Neb.; James B. Elliott, 3515 Wallace street, Philadelphia; Alfred Cridge, 429 Montgomery street, San Francisco, and Dr. A. L. Astor, Cor. Summit and Cameron streets, East Oakland, Calif.

16. An exquisite performance, to my mind, was that of T. A. Kinghorn-Jones in "Discontent" (Home, Wash.) of May 1. He lives at 26 Geary street, San Francisco, and called upon the postal authorities to arrest the Examiner for "obscenity." He did this to prove that big concerns are not bothered, while little papers like "Discontent" are. The postal authorities refused to prosecute, while, if "obscenity" was printed anywhere, the

"Examiner" was the only one that gave evidence of it. These little practical efforts are worth volumes, and I trust the Press-Writers will devise and employ them. My brain is continually full of them.

Sykesville, Md.

Thomas Paine.

BY J. B. ELLIOTT.

Next year will be the one hundredth anniversary of Paine's return to America. It seems to me that the Paine admirers ought to make an extra effort to celebrate the occasion by some special feature.

Strange as it may appear, while Franklin's, Washington's and Jefferson's portraits have appeared in every shape upon the paper and metallic money of the United States and upon the postage stamps, Paine has been neglected.

Even in the school histories his name is omitted in the history of the American Revolution, and the rising generation will know nothing of his existence.

There are Washington, Franklin, Jefferson, Browning, Whitman, Shelley Societies. But alas! No Paine society until now to do justice historically to Paine's work in behalf of human liberty. Even his "Common Sense" has been omitted in Independence Hall. Think of it! the leading pamphlet of the American Revolution. No wonder the Liberty Bell is silent.

I enclose you copy of the aims and objects of the society, and hope the readers of the Light-Bearer will send ten cents for more light and the portrait of Thomas Paine presented by Major Taylor to Independence Hall.

Mr. Taylor spent three hundred dollars of his own money in addition to sixteen years of hard fighting with the Christian bigotry that existed in Philadelphia when the portrait of Paine was presented. It seems that the work of the society rests upon a few members. I have tried to give the public the best work that could be had. I hope my efforts will be appreciated by those who are judges.

3525 Wallace, St., Philadelphia, Pa., May 16.

Another Freshman.

BY TSENRE.

"My experience does not agree with either May Huntley or the editor. Those that I have loved I still love, living or dead. The reason so many lovers fall out is that they expect too much of each other. While it may be true, in a degree, that it always is a case of loved and lover, each must sink their own individuality and be mutually thankful that love has come to them. To my mind the Egoists kill love, for they are so wedded to their philosophy that love jumps out of the window before my two egoists can state their different individualities. As I do not expect perfect men and women I've never seen absolute perfection, but I have seen ideal love and experienced some of it. Of course I did not seek a heart to beat entirely for me, nor did I think to give an unchanging magnetism that would be a "fount of every bliss."

May and Moses have not discarded the unscientific ideals of the past. Freedom will give us more sense and more love, and will let the lovers love—in books and in life.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
 Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

M. HARMAN, EDITOR AND PUBLISHER.

Entered at the Chicago Post Office as Second-class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFER—Producing Light.—*Same*.

LUCIFER—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Our Public Schools.

One of the greatest dangers to human liberty and justice in this country is the institution known as the public school. Next to the enslavement of the mothers in and by institutional marriage, is the training received by the young in the state-socialistic public school, in what is called "patriotism,"—in lessons of obedience to the "constituted authorities," which means, in short, obedience to the men who own and run the public utilities, the public franchises, the trusts, including, of course, the all-embracing trust, the general government.

Not often is this very uncomfortable truth brought to view in a public print, so boldly, so unblushingly as was lately done in one or two editorials of the very popular "Chicago American." While speaking of the falling off of the birth rate in the New England states the following language was used:

"Therefore if we want to save America from the national death that is threatened by the decline in the native birth rate we must keep our institutions in such vigor that they can assimilate the foreign immigrants and their children, and turn what otherwise would swamp our nationality into a means of its preservation. And the most powerful of all the agencies working toward that end is the public school system. The public schools are useful—indeed necessary—for the production of intelligent citizens. That is an important work, but it is trivial compared with the supreme work of preserving the American nationality. This is in the most literal sense a matter of life or death. It is a question not merely whether we shall have intelligent Americans, but whether we shall have any Americans at all. As long as our splendid school system continues to bring up our children of all nationalities in the traditions of American principles and American patriotism the republic will be safe. And it can be saved in no other way."

According to this writer the production of intelligent citizens is a "trivial" matter as "compared to the supreme work of preserving the American nationality." That is to say, the governmental machine is of infinitely greater importance than the individual citizens. The "republic" must live though all the people perish—perish for lack of knowledge.

But when searched for, where and what do we find the republic to be? We find women, men and children, but the *thing*, the entity, called the republic is nowhere to be found except, except, in the personalities of the MEN who make and administer the body of laws.

King Louis of France said, "I am the state!" With equal truth and propriety William McKinley and the other

heads of the so-called "co-ordinate" departments of the invisible, intangible thing called government, constitute the American Republic, and behind these visible and tangible representatives of the state, stand the men who in all ages, and under all forms of government, constitute the "power behind the throne greater than the throne itself," namely, the owners of accumulated wealth—the capitalists of the country, including, of course, the various priesthoods of God and of Mammon—the bankers, the money lords, and also the guardians of the countless millions invested in churches, parsonages, nunneries, church schools and hospitals, etc., etc. M. H.

"An Age of Aggression."

"The old prophets are dead and the young ones are all liars," saith the proverb. But is this a true saying? If mankind ever possessed the gift of prophecy, the power of forecasting the future—why should it not possess such power now?

Among the younger prophets is Fred Burry, publisher of "Fred Burry's Journal," Toronto Canada. Like Helen Wilmans and a host of others scarcely less known to the reading public, Mr. Burry is one of the "I Ams," one of the "Creators." "We are creators," says Mr. Burry. "The 'I' is God. The Human Will is the Supreme Power of Nature. . . . I am God. . . . I stand secure, my own creator, my own master, my own redeemer."

Among the prophecies of this daring young Individualist is the following:

"In many respects this may be said to be an age of aggression. Humanity is entering upon a new plane of activity—a new ideal of life is born. Old institutions, which have served their time, are being thrown aside. The spirit of iconoclasm is in the air—we feel the need of displacing the old with the new."

"In the near future there will be many more sweeping changes than the world has yet undergone. We have so far only been experimenting. We must now be more direct and thorough in our work."

"The advanced thinkers of the age are breaking away from the limitations of churches, schools and similar binding institutions. More and more is the dignity of the individual being recognized. Towering aloft is the banner of independence. Freedom of thought and action for every man is the demand of today."

Yes, as never before, perhaps, in the history of our planet, the demand for freedom of thought and freedom of action for every man and every woman, is becoming common and even popular, notwithstanding the efforts of churchmen, kings, and political leaders to hold their dupes submissive, by threats of punishment and promises of reward. The excommunication and banishment of Tolstoi, the Russian prophet, and the attempt to crush such daring iconoclasts as George D. Herron in this country, are a few only of the pointers showing how wide spread and formidable is the revolt of "the advanced thinkers of the age" against "the limitations of churches, schools and similar binding institutions." M. H.

The Press Writers' Club.

Francis B. Livesey gives us another installment of matters pertaining to the Press Writers and their work. That the idea of systematic work in this line is growing, is shown by the tone of letters published in many of the large city dailies, as well as in the weekly press of the country. Instead of the old stereotyped subjects,—the weather and the crops, the money question, free trade, foreign immigra-

tion, etc., etc., found in the correspondence columns of these secular journals we now have an occasional protest against the established order of things, such as the following letter published in a recent "Chicago American":

"A great deal of unjust criticism has been heaped upon George D. Herron in connection with his divorce and heresy trial. In considering many of those who have made foolish attacks upon him one is reminded of the dog that bayed at the moon. In reality there is nothing immoral in Professor Herron being divorced and marrying again. And the fact of the children in the case makes the divorce all the more moral.

"Imagine the demoralizing influence that is brought to bear on the character of a child in growing to manhood or womanhood subjected to the example of quarrelsome and ill-mated parents. In the formative period of a child's life it partakes largely of the traits that impress themselves upon its immediate experience and observation.

"It often happens that a man and woman marry, who at the time of marriage are congenial as to tastes and temperament. But should one of them develop a long line of culture that broaden the mind and open up new vistas of thought and ambition while the other remains stupid or mediocre and unappreciative of the other's higher qualities there is sure to be trouble in that household. To travel smoothly over life's highway it is necessary that both husband and wife remain stupid and mediocre and commonplace or else both advance in the development of a larger and broader life. It must be an awful hell—the fate of either a progressive man or woman to be bound for life to a stupid, unenlightened husband or wife."

Book Notices.

THE RIGHT OF THE CHILD TO BE WELL BORN.

This is the title of a well-printed booklet of twenty-two pages written by Rev. Mabel MacCoy Irwin, of Boston, published by the National Parity Association, 96-5th Ave., Chicago, price one dime. Although written by a clergy-woman, one who apparently clings to much of the old-time religious dogma, this booklet shows that its author is a rebel against the teachings of Moses and of Paul in the matter of woman in the conjugal or marital relation. A few paragraphs will illustrate the trend and animus better than any comment of mine:

"The general belief of our women—which amounts almost to a religion—that the relation between husband and wife is a necessity on his part and a duty on hers, is one of the most false, pernicious and far-reaching in its power to destroy health and happiness that has ever been conceived by the mind of man. It is an outrage upon her and a libel upon him. As if woman's humiliation could be man's necessity! The mistaken sense of duty on her part and necessity on his is the miserable serpent that enters into the Eden of marriage and poisons all things sweet and pure, driving the man and woman out of their garden, in which grow all things pleasant, to wander in the dry deserts of dissatisfaction, disappointment, and disgust. With their minds filled with these false notions, the newly married begin the making of a miniature world handicapped to failure from the start.

"The right of a woman to say when she will become a mother appeals to all fair-minded people as self-evident. As Dr. J. H. Dewey so ably puts it: 'Since the function and burden of maternity belong to woman, she must be recognized as the rightful and absolute queen in and over this realm, even as man is king in his—the glory of which is royal ministry and service, not demand. The privileges and conditions of motherhood are sacred to woman, and must be left absolutely to her divine instincts, or intuitions.' Selfish indulgence on the part of the husband is the consummation of the lust of animal desire, and, whether in or out of wedlock, is prostitution.

"In the history of the Race, woman—for the most part—has considered herself the property of or adjunct to her husband. As wife she has considered herself entitled to no individuality.

"The masculine part of humanity through theological, legal and social edicts has decreed that 'Woman was made for man,' and she, though with oft-repeated rebellion, has accepted the decree. Her sons have nursed it with their milk and perpetuated it from generation to generation. As a sex she has been crushed from the beginning; but as a recent writer reminds us—'She has been crushed upward, till at last she begins to see that man

and woman were made for each other and that their interests are identical. We must not forget that man on his part has been quite as falsely taught as woman on hers.

"But despite all false teachings the race has surely, though painfully, evolved. Today both enslaver and enslaved are coming to see that marriage means larger freedom and not bondage, and that only in free womanhood consecrated to motherhood lies the hope of the Race. Man will follow where woman leads. When she knows her rightful position, and with sweet womanliness takes it, she will find him at her side to aid and abet in all that pertains to the uplift of humanity."

HOME CYCLOPEDIA OF POPULAR MEDICAL, SOCIAL AND SCIENTIFIC SCIENCE, by Edward B. Foote, M. D., profusely illustrated, 1248 pages, price \$2. New York: Murray Hill Publishing Co., 129 East 28th Street, and L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C. England.

The author of the popular work entitled "Plain Home Talk and Medical Common Sense," has interpolated the contents of that volume with over 500 pages of new and intensely interesting matter which comes out with a new title—"Dr. Foote's Home Cyclopaedia." It well deserves that name, for it is a veritable cyclopaedia of information upon all subjects relating to the welfare of the human family. It treats upon every subject that can be thought of bearing upon health and the physical regeneration of mankind. Its 256 recipes have their value, but its hygienic advice is of even more value, and of still greater importance is its instruction upon how to effectually introduce race culture. A way to weed out physical infirmities and mental disorders has occupied the minds of scientists for many centuries, and no practical plan has ever been presented until now. Dr. Foote gives a comprehensive plan, which seems to be practical, and that, too, without interfering with the rights of the individual. This, and all the subjects treated in the book, are presented in language which may be understood by the illiterate as well as the professional mind. The author has a wonderful faculty of presenting the most abstruse subjects in a way to be perfectly understood by the lay reader. A full index is given in the closing pages of the work so that reference can be made on the moment to whatever advice the reader desires to look on. It is certainly a valuable work for the home, and should find its way upon the shelves of every family medical closet, if not upon those of the library.

Do You Like South Dakota?

A subscriber living in South Dakota writes: "If among your friends there is a carpenter who would like to come here and do day work, have him write to me. I have two barns to build, also other work. If he has a family he would like to bring away from the city I could furnish him a home on a farm near the work.

"I also want to find a free couple, or two or three couples, who would like to rent a farm. Would like one married couple and several other persons, all free people, who want to locate on a farm, and who like South Dakota. Conditions here are fine, and lots of people coming from Illinois and Iowa. With a man and wife for a starter, I can locate five or six others on same farm and arrange so all work for themselves but live collectively, thus avoiding the unpleasant isolation and unnecessary investments incident to conventional farm life.

"I also desire to correspond with an able architect who is a free man." We will forward letters for those desiring further particulars. Inclose stamp for postage.

Emma Goldman in Chicago.

Sunday afternoon, at 3:30 May 26, Emma Goldman of New York, will speak before the Society of Anthropology, in Oriental Hall, Masonic Temple, on the "Modern Phases of Anarchism." The many friends and admirers of this fearless and able champion of freedom and justice will doubtless be present to give her and her address a suitable reception. On Saturday evening May 25, Miss Goldman will speak at 105 Wells street, before the Blacksmiths' Union. Subject not named.

Comment—Various.

"AS IF BABIES WERE CABBAGES."

In her reply last week to "Medicus," H. C. G. thinks people treat the subject of heredity as if "babies were a lot of cabbages." While it is true, no doubt, that comparisons and analogies may be pushed to irrational extremes yet it is also well to remember that in many respects babies are like cabbages, like stalks of corn, or young oaks. In all these success depends on good seed, good soil, right temperature, sufficient moisture, air, sunlight and room to grow. Yes, it is well to remember that babies are products of nature, products of heredity and environment, no less than are garden vegetables, calves, pigs, colts or young canines, about the pedigrees and early training of which our gardeners and livestock fanciers are so very careful.

GREETINGS FROM PARIS.

From the capital of France comes to us a brave and ably conducted little journal called "Regeneration." From editorials in this paper we learn that the French Capital has its organizations for meddling with other people's business, under pretext of protecting virtue and preventing or suppressing vice. A friend has kindly translated for us the following paragraphs from a late issue of "Regeneration," copies of which can be obtained by addressing the editor and publisher, Paul Robin, 6 Rue Haxo, Paris, France:

"Our Tartuffes of purity have gone to America for the villainous law of March 16, 1898, enacted under the pretence of protecting the innocence of young women employed in the post-office and of other young women who are certainly not such fools as these professional puritans suppose them to be or wish to make them.

"It is in America also that we find the most daring rebels. There is that zealous weekly paper, *Lucifer*, in Chicago, which is battling for the liberty of all humanity, and notably for sexual liberty. Its editor, Moses Harman, has been persecuted many years and has spent one year in prison for the circulation of 'obscene literature'—that is the name given by the despots of the land of reputed liberty, as well as here, to the discussion of prudence in procreation. Many other American journals, notably 'Free Society,' and 'Discontent,' are following in the way paved by *Lucifer*.

"In spite of the most incredible annoyance by the police, the campaign is continuing by speech as well as in the press. *Lucifer* mentions a fact, which is as important in America as it would be in France to record the conversion of Sebastian Faure to our cause, or that Jaures had taken a stand for personal liberty.

"For twenty five or thirty years Robert G. Ingersoll has been a splendid propagandist of religious and political liberty both in England and in America. It was only recently, shortly before his death, that he took a stand practically in favor of sexual liberty and free motherhood."

"Regeneration" then goes on to give a French translation of the following passage from Colonel Ingersoll's address on "What is Religion", which was printed in *Lucifer* a few months ago:

"There is but one hope. Ignorance, poverty, and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question."

Every generation laughs at the old fashions, but follows religiously the new.—*Thoreau*.

Where the sun does not enter the doctor must go.—*Italian Proverb*.

VARIOUS VOICES.

R. B. Kerr, Phenix, B. C., Canada:—I enclose \$5. Please credit \$1 on our annual subscription, and send *Lucifer* for two years to Mrs. J. D. Liscard, England. Have been too busy to write to you or anyone else. I hope Lillian is well, and am sorry we never hear from her now in *Lucifer*.

R. F. L., Friday Harbor, Wash.:—Enclosed fifty cents to pay my subscription for six months as I see my time was out sometime ago, and I have been afraid you would stop sending *Lucifer*. I would like to shake hands with you. You have helped me more than I can tell. I have been sending out some of your literature and distributing leaflets. But nearly everyone is so used to things as they are that they don't want a change. I would like to meet some of your readers (Pre-thinkers) as I have never had that pleasure yet. Or would like to receive letters from them, especially from Washingtonians. I did not write this for publication, though you may use it if you think best withholding my name of course.

Mount up the heights of wisdom and crush each error low.
Keep back no word of knowledge that human hearts should know.

[If any of our readers would like to correspond with our subscriber at Friday Harbor, Wash., we will forward their letters to him if sent in our care.]

R. R. F.:—Persons who have worked for wages all their lives and are still about as poor as when they were born could do better their condition by attending an industrial boarding school, learning to live collectively, learning to cultivate ground, care for live stock, etc.; taking stock in the company for their surplus products. After five years of this life they would be ahead what they had learned, and the value of their stock in the company as well; whereas they are ahead nothing now for all the work they have ever done.

How is this for an idea? Is this a good solution of the "Capital versus Labor" question? Economically dependent mothers breed slave wives, wage laborers and tramps. Capital speculates from wage labor. The industrial boarding school heads all of this off by teaching economic independence to both sexes. Boys and girls educated to live collectively and work for themselves at farm industries can also form stock companies, and operate factories by their own labor. This would be a dead freeze-out to the capitalist manufacturer.

Of course adult laborers, like adult wives, do not want to be emancipated. Laborers want to go on a strike and riot and bring the old fellow who gives them a job to their terms. Wives likewise go on a strike to bring those mean old cusses (their husbands) to terms. Not much hope to transform adults. But start at infancy, rear them on a baby farm and in an industrial boarding school located on a farm and we shall have a new and well-formed humanity. Orphans and illegitimates will thus form the greater part of our newer and better humanity.

J. S. Odegaard, Marcus, Wash.:—To a man up a tree 'tis an exceedingly funny world, and I think that I can without fear of logical contradiction assert that the world's monarchial rulers are nearly all cowards while their subjects are mostly fools. The Sultan of Turkey fears to occupy his throne during an earthquake, and his subjects are scotched by a prayer from the Koran. The Czar of Russia lives in seclusion, and great consternation is caused in Moscow because ninety students left the university on a mission to preach Socialism in the country. And Cousin Willie Hohenzollern got scared nearly to death the other day because some one threw a piece of scrap iron at him, and now he seems to have lost all faith in God and puts all his trust in the army.

And now is a real live Anarchist driven out of Monarchial Canada—see enclosed clippings—across the international line into the states and still the Republic lives. Verily Monarchies must be suffering from some nervous prostration superinduced either from old age or corruption, or possibly a guilty knowledge

that they are wrong and fear public opinion, a free press, lest they be found out.

One thing is sure; those in authority have no faith in either God or the people they rule; while I also think that the people to a large extent are beginning to lose faith in their rulers. But from Monarchism to Anarchism is too big a step even for a progressive (?) Britisher and they are no more capable of understanding the philosophy of Anarchism than would the subjects of the Sultan who believe in prayers as a preventive for earthquakes.

Combination Offers.

LIGHT-BEARER LIBRARY—Monthly magazine, forty-eight pages each, price of twelve numbers (ten of which are now ready) fifty cents—and *Lucifer* one year of fifty-two numbers, price one dollar, will both be sent to new subscribers for one dollar and twenty-five cents. Single copies of the magazine will be sent for five cents; sample copies of *Lucifer* free.

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of New Series, contains "Marriage—an address delivered by Juliet H. Severance at the International Congress of Free-thinkers, in Chicago, October 4 1893." Price of single copy five cents. Price of the Library, per year of twelve numbers, fifty cents.

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THE

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 20.

CHICAGO, ILLINOIS, JUNE 1, E. M. 301 [C. F. 1901.]

WHOLE No. 867

LITTLE HUMAN ACORNS.

I saw an acorn lying on a rock
On which the sun beat down its fiery glance
The tiny seedling, though of royal stock,
Lay dying neath the frown of circumstance,
And sun and wind united in the strife
To cancel Nature's title-deed to life.

A common acorn? Nay, for in its breast
There lay the germ-leaf of the mighty tree,
The infant oak stirred faintly in its rest
And gasped for nourishment and liberty,
And these denied, the shriveling prison-cell
Crushed back the aspiring life within its shell.

A sense of pity seized me as I gazed
Upon the oakhood's premature decay,
And with the hand of comradeship I raised
It from the rock and thrust it in the clay:
For no true man the duty could avoid,
When acorns blasted are great acorns destroyed.

Toward city streets I turned my foot-steps soon,
And saw upon the corner of a street,
A newsboy standing near a thronged saloon,
Uncouth in garment, and with naked feet,
Whose energies went out in frantic strains
To keep alive upon his paltry gains.

Upon the barren rock of business lay
This baby prophecy of future man,
Plucked from the cradle of its native clay
And thrust beneath the curse of social ban,
The acorn's simile reminded then
That forms of infants hold the souls of men.

These human acorns lie on every side,
With all the chance of greatness—and of death;
Upon the cross of commerce crucified,
They pray to us with each expiring breath,
Can we do less than I did in the wood—
Give them the soil of social brotherhood?

—The "Co-operator."

Pre-Natal Culture.

BY TENNIE C. CLAFLIN.*

We have often wondered that, among all the medical authorities, there have not been more who devoted some part of their profuse writings to the ante-natal care and treatment of children. No more important addition could be made to our system of social economy, nor to our pathological literature, than a strictly scientific analysis of foetal life for popular and familiar circulation. While so much has been said and written—much of which, to be sure, is very foolish and unprofitable—regarding children's care and treatment after birth, that part of their life previously has been entirely ignored. It would be just as proper to

*From "Constitutional Equality a Right of Woman," by Tennie C. Claflin: Woodhull, Claflin and Co., New York, 1871.

ignore their life after birth until some still future period, say three, five or seven years of age, as to do so previously.

To lay a good foundation for a good life, it is required that the proper care should be bestowed upon it from its very point of beginning. The same rule should apply and govern, which applies and governs in all similar matters outside of and below the most important of them all. Even the tiller of the soil exercises special care and his best wisdom in the matter of preparation for the future harvest. He knows, from oft-repeated experience, how important it is, first of all, to have the very best seed, of the very best variety, to plant. For this he selects the choicest and most perfect of his preceding crop, or purchases from others who have better than he. He knows that seed thus selected, planted side by side with unselected seed, and receiving no more care, will yield not only larger harvests but also that they will be of choice quality.

Having obtained the best seed possible, his next step is to have the ground properly prepared, into which, at just the proper season, he deposits it. All these introductory and preparatory measures of care and study are a part of the process by which our fruits, grains and vegetables have been brought to their present state of perfection. Everybody knows that fruits and vegetables which grow wild and are poisonous, are oftentimes capable of being brought, by cultivation, to be useful and delicious articles of diet. Everybody knows that it has been only by the strictest study and care that our most celebrated breeds of horses and other stocks of domesticated animals have been obtained. Everybody knows that deep scientific research is constantly being made regarding almost every department of production, and that those engaged in the respective departments, eagerly seek and systematically apply every new fact that which science makes clear. And it is, scientifically, an admitted fact, that the future character of what is to be produced can be very nearly, if not absolutely, determined by those who have charge of the process through which it is to be produced. Even the color which the herdsman desires for his cattle can be literally obtained; and what is true regarding color is just as broadly true regarding all other indices of individuality.

Notwithstanding all these accepted facts which are coming to be the rules and guides so general in their application to include children, the world stands aghast, and, with one united effort, frowns it down.

Nobody denies the importance of the subject, but those who will speak at all argue that it is one of those things which the common mind is not prepared to meet. Not prepared to meet! And the whole Christian world has been

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preaching regeneration these eighteen hundred years! which they tell us is the one thing necessary. All the importance claimed for regeneration we willingly admit; all badly produced persons require regeneration; but as to it being the main thing, we beg to demur. If regeneration is an important matter, generation is still more so. It is to the consideration of this scientific fact, as demonstrated and practiced by the human, in all departments of nature below, that the human must come, and acknowledge itself a proper subject of. Just so far as science can demonstrate and humanity will put its demonstrations to practice, just so far will the necessity for regeneration be done away.

It is too true that the courage to face this question has always been wanting, and that when it is attempted, all society pretends to be outraged by it. Are Human Beings, then, to always be considered of so much less importance than the very things they make subservient to them, that they should forever be left to come into this world's existence as individuals at random? We know the obloquy that has fallen upon all who have ever attempted to hold the mirror so that society would be obliged to contemplate itself; but, notwithstanding all this, we feel there is not a more noble object to which we can turn. We have deliberately considered all the bearings of this matter, and have as deliberately determined to stand by the flag we have reared so long as we shall have life and strength to do so. We have thrown to the world—"Children: their Rights, Privileges and True Relations to Society," and we shall maintain it argumentatively, if possible; defiantly, if need be, against all opposition, let it come from whence it may, or let its character be what it may. Argument we know we shall not have to encounter. Scientific hindrances we know we shall not find in our path. Common Sense we know will offer no word of reproach. We shall, however, encounter hoary-headed bigotry, blind intolerance and fossilized authority—and we are prepared.

Symposial.

BY C. L. JAMES.

I thought Lucifer had cried "Hold, enough!" to all correspondents whose souls were burdened with the vaccination and vivisection questions; else I should have sent in an answer to E. C. Walker quite a while ago. As it was, I wrote to him personally—and elicited a brilliant flash of silence. But it seems I was mistaken; for now comes Flora W. Fox, with a string of quotations on vaccination; amidst which there is little of her own that I might criticize freely without danger of hurting one for whose original ideas I entertain the highest esteem. But I need not criticize—only compare and quote, in order to show her that these medical lights who have imposed upon her represent the "Movement in Favor of Ignorance."

Dr. J. E. Coderre informs us that smallpox is a "disease which does not exist!" Dr. E. C. Amerige says glanders or farcy (farcy?) is identical with tuberculosis in man! Or rather, if his English were straighter, I should take him to mean that Jenner said so! If he means that, I deny it: if the other, he should read Abbott's "Hygiene of Transmissible Diseases." He also says that Jenner's two first "victims" died of consumption. They certainly have had time to die—of something! The "Siglo Medico" says that of 304 vaccinations, 224 were syphilized. And Prof. E. M. Crookshank says we have no test for the difference between a pure lymph and one which might communicate venereal disease. I refer these authorities to the Encyclopedia Britannica article on vaccination, which Blue says is written by an anti-vaccinator. It will inform them that the whole idea of venereal disease being ever communicated by vaccination is a bugaboo, unsupported by an iota of real evidence. If the quotation marks are not wrong, Flora herself says

"Make (doctors) responsible for professional acts and none would vaccinate." Whoever said it, I will inform her that doctors are civilly and criminally responsible for professional acts. Also, that I, as an Anarchist, have a very poor opinion of that remedy for their blunders.

A brief symposial on May Huntley's conundrum, "Why should love die?" is unquestionably very much to the purpose of Lucifer. The point is also one on which I should consider Flora W. Fox's opinion worthy the gravest consideration. My own—as brief as can be desired—is that, according to my experience, frankly varietist love does not die. Love which pretends to be permanently or temporarily exclusive does—because it aims at the stars. It is the passion of a spoiled child, crying for the moon. It dies because it is against the solid basis of human nature, and in harmony only with the wind and froth. Like Macbeth's ambition, it "o'erleaps itself and falls on the other"—into indifference or repulsion.

And now, a word to the editor. In shutting me off from opportunity to answer Walker, which you correctly judged was a "scratch" I should have come up to, smiling—you remarked it was a fact of tremendous significance that a monopoly is sought by the same school which recommends vaccination and vivisection (though all medical schools do the last). You have read the papers to little purpose lately if you do not know the Dowieites would like a monopoly just as well as the regular physicians. That is not a sin of regular medicine, as such. It is a sin of human nature, as such. The significant fact is not that regulars seek a monopoly; but that to a considerable extent they get it! And why they, rather than the Dowieites? Obviously, because people think they deserve it better. And why do people think so, except because the regulars, as compared with their rivals, do deserve it? If any one attempts to turn the tables on me by asking why the regular physicians deserve a monopoly better than their rivals, my answer is ready. It is because they practice the inductive method; selling no cure-all, like Morrison's Pills; having no dogma, like the homoeopathist's *similia similibus curantur*; passing off no second-hand suit of clothes for the last novelty, like the hygienists; indulging in no absurdities about "faith," "magnetism," "mediumship," "Indian doctoring," etc., like tag, rag, and bobtail; but going wholly by observation, experiment, and record. A monopoly certainly tends to break them of this admirable habit. That's one reason, among others, why I never thought they should have the monopoly.

I have read Paul L. Sautter's vaccination and vivisection article; and bear cheerful witness that he knows more about his subject than any one else I have heard from on that side. Still, like all the rest of them, he is teaching his grandmother how to knit. All the truth of his article he might have learned from one good book on hygiene by a "drug doctor"—such a book as Abbott's *Transmissible Diseases*—which would also have corrected his quite numerous errors. He says that vivisection "as practiced now" furnishes no knowledge for the treatment of suffering humanity. I hope he will deign to inform us whether he would have a felon on his little finger treated by a quack or a surgeon? If the former—I shall rejoice to learn that he has espoused Mrs. Montelle. If the latter, he does not mean what he says; for surgery, which he correctly describes as the only exact part of medical science, can no more flourish without vivisection than a tree without roots. If he had read Abbott on transmissible diseases, he would not say that doctors suppose microbes to produce the same effects on all kinds of animals. They find some animals quite immune to diseases readily communicated by inoculation to others. He is mistaken in saying we breathe typhoid microbes in the air—correct in saying that many people, despising the instruction of "drug doctors," eat and drink these microbes with their food. All who keep up this practice long are reasonably certain to have typhoid fever. Those who don't do so, never have it.

He has got things mixed when he talks about microbes being scavengers which "purify the blood." Some microbes are harmless, as he says; but it is simply an exploded idea that those of typhoid, cholera, and other transmissible diseases, do us any good, except that, with some diseases, of which the best known example is smallpox, one attack usually secures immunity for the future. A far safer and pleasanter method of attaining that result, is the anti-toxin treatment—oldest and best known example, vaccination. "Hydrotherapy, fasting, exercise, massage, osteopathy, and suggestive therapeutics" are, it seems, the medicine of the future. He should have added Indian doctors, natural bone-setters, and seventh sons of seventh sons.

Vivisection "causes pain." Not necessarily. Anaesthetics, themselves a fruit of vivisection, furnish means of experimenting on animals without causing pain. And this is always done, not only as a matter of humanity but convenience, except where sensibility of some kind is the function experimented upon. Because, as E. C. Walker observed, in his recent tirade on this subject, pain disorders the functions, and thus is an obstacle to their study.

Mr. Sautter says he can "substantiate by facts" his assertion that osteopaths, "natural healers" usually cure the cases which have been given up by medicine. Well, when he trots out his facts, and they prove what he says, for any but hypochondriacal cases, which medicine "gave up" on the ground that there was nothing to treat, I assure him he will not find the "drug doctors" too proud to learn of the "natural healers." They are, indeed, above practicing imposition. They blantly tell such a patient as a hoodooed African, that there's nothing the matter with him; and if he persists in fancying himself sick, he may pay a "natural healer" to fancy him well. But when Mr. Sautter "asserts" (without offering proof) that "medicine is dogmatic, pedantic, and self-assertive." I, (without offering proof) deny it. I assert that hydrotherapy, osteopathy, etc., etc., is all this; and that medicine is inductive.

Indecent Prudery

How long will minds reeking with moral depravity be allowed to stamp the insignia of their mental condition upon the growing boys and girls? How long, will you's and maidens of this country be tainted in mind, debilitated in body, as the results of parent curiosity aroused by the efforts of our so-called public educators to hide or ignore the facts of sex and the existence of sex laws?

Here is a sample of their work. Read the following, and think of the mental condition of the one who proposed this order:

"The Somerville (Mass.) School Board at a very short meeting adopted an unusual order, which was offered by Mr. Sanborn, of Ward 5. The order reads:

"That in the primary and grammar schools instruction in physiology and hygiene be entirely oral, and that hereafter a single desk book be furnished for the use of teachers only; and it is hereby ordered that instruction be regarding the proper care of the body rather than the structural formation.

"Speaking on the order, Mr. Sanborn said that the books now in use are objected to by some of the parents of scholars. In addition, he stated that he considered certain portions of the books improper—in fact, indecent."

Mr. Sanborn considers certain portions of the physiology in question indecent. Why does he consider them indecent? Where is the indecency? In the physiology or in Mr. Sanborn's mind? I will leave my reader to answer the question.

But as you ponder on this, call to mind the millions upon millions of white-faced wrecks, some of whom stare you in the face in every community. You will see no brightness in their eyes, no life in their movements. Poor, hopeless wrecks. They go through life suffering all the tortures of the damned. There is no need for a hell in the next world. They get it here.

There is no effect without a cause. Health and vigor of a high degree is the natural heritage of man and of woman, too. Why, then, these white-faced wrecks? Why their abnormal

condition, which makes a drunkard of one, an opium fiend of another, a pervert of another?

I can state with the absolute certainty that comes with unflinching conviction, deduced from long and diligent study, that the primary school of all this depravity—the first turn in the road of life that leads to this moral and physical degradation—is the blighting, even murderous secrecy maintained on sexual subjects by those who have the young in their care.

I want those inhuman beings who are attempting to perpetuate this crime, who are endeavoring to breed moral disease into the minds of our growing boys and girls, to be thoroughly understood. I want the fact cried aloud that they, by their demoralizing efforts, are condemning to a life of uselessness, misery and disease not thousands, but millions of human beings. Medical science may hasten the funeral of these poor victims, but there is no disaster of storm or tide, no earthly condition, past or present, which has produced one-tenth of the misery, physical and moral degradation, caused by this Gorgon horror—Prudishness.

Look back upon your own life—you who read these lines. Have you ever erred? Have you not committed gross sin against your body that could easily have been avoided by knowledge? Have you ever thought of the damnable crime committed by those who educated you in failing to inculcate the plain facts in reference to your body? If you can answer no to these plain questions, I can only say you are a rare exception. Nearly every man and many women, too, bestow upon the altar of this dearly-bought experience a certain amount of their innate vigor and vitality.

But these vile prudes would go on murdering, go on blighting the best and fairest, simply because their own minds need cleansing and disinfecting.

I want their crimes stopped.

Who will help?

Who will reach out and save the souls and bodies of those who may soon be struggling in the darkness of misery and disease created by these prudes?

Who will aid in making the plain, wholesome truths of physiology so universally known that vulgarity of mind in reference to this subject will disappear like filth before the searching rays of warm sunshine?

Wake up, my friends, to your duty. Have you a son, a daughter? If not there must be sons or daughters somewhere in whom you are interested. Save them from the moral and physical blighting influence of prudes as you would from wild beasts.—"Physical Culture," New York.

A GENTLE REMINDER: Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DEBT is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

"Blessed is he who has found his work. Let him ask no more blessedness: he has a life purpose. Labor is life."

Anger turns the mind out of doors and bolts the entrance.—Plutarch.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Children's Rights.

On first page of this issue will be found a selection from the writings of Tenny C. Claflin, written and published about thirty years ago. Many of the older readers of Lucifer remember well the wide-spread excitement, not to say consternation, caused throughout the United States by the writings and lectures of two phenomenally bright and courageous women who edited and published, for a time, "Woodhull and Claflin's Weekly," and many books and pamphlets besides, and who for several years made occasional tours through the country speaking to multitudes of eager listeners, including many of the most intelligent and cultured people America could boast.

Both these heroic women are still living; both married wealthy husbands in England, and are now widowed; and though we seldom hear from them now we cannot forget the work they did for human freedom, human justice and progress, a generation ago. No matter how much they may have retracted, no matter how much they may have failed to fulfill the promise of their younger years—as apostles of a newer and better gospel, a newer and better cult, than that taught and lived by the evangelists and prophets of olden times, we cannot altogether forget the tremendous shaking up of the dry bones in the camps of the Grundies by these two intrepid iconoclasts, nor the aid then given by them to the radical movements of today.

The chapter on "Children, Their Rights and Privileges" in the volume entitled "Constitutional Equality of Woman," should be printed in pamphlet form and given a wide circulation.

M. H.

Encouragement for the Press-Writers.

The following letter from Dr. J. B. Wilson of Cincinnati, President of the National Secular Union and Free Thought Federation, was forwarded to us for publication by Francis B. Livesey, of Sykesville, Md., who is probably doing more than any other man to promote efficiency, through concert of action, among the members of the great volunteer army of Press-Writers of America. In this letter Dr. Wilson says:

Another Ring Letter to hand. The more I look into the work of the Press-Writers' Association, the more I am impressed with both its importance and the great possibilities that may

develop out of it. I think I can see in it the foundation of a great institution. It is on the right track. With the proper business management, it is bound to become a power. As I understand it, the intent is to bring all the brainy writers and active workers in the Liberal cause in touch with each other, and unite them in the common purpose of maintaining the freedom of the press. Every member is in himself a reporter, whose duty it is to inform the officials of the society of every attempt to suppress free speech in the locality in which he may reside. I can readily perceive, that with an earnest, fearless representative in every city, and especially county-seat, throughout the country, this organization will develop an influence that will be felt. It will be the duty of each representative to report such prosecutions as those of Moore's and Govan's and other vital issues in his local papers, thus bringing the truth of such assaults upon our liberties to the eyes of the general public, and so enlist friends and sympathizers, and thus break down the prejudice that exists against us.

Let the good work proceed, and the membership increase, until in all parts of this country myriad voices will be raised in protest at every invasion of the rights of free press and free speech as guaranteed by the Constitution, to every citizen of this great republic. This is the object as I understand it of the Press-Writers' Association. It should commend itself to every Liberal correspondent and writer.

I am pleased to observe that my suggestion that the Association secure an official paper is being considered by the officers. The ring-letters grow burdensome as they pass along, and besides reach only a few of the members. In order that the Association may grow, every member should have a medium of communication, and the work of the Association be brought to public observation. I would like to see all of our Liberal papers open their columns to the work. When the society grows in strength and membership it should have an organ of its own. Its peculiar and special line of labor and defense, will in no way conflict with or financially affect our other Liberal journals. The more freedom maintained in the commercial press, the more freethinkers there will be to take and read freethought papers.

The opportunities of Dr. Wilson for obtaining correct information, and for forming a correct opinion, in regard to the importance of a Press-Writers' Club, or association, are most ample, and his opinion will doubtless have much weight with our readers and with Freethinkers and Rationalists generally.

The following rules for the guidance of beginners were sent us by D. Webster Groh, of Hagerstown, Maryland, whose work as a Press-Writer is scarcely less efficient and persistent than that of Mr. Livesey:

The main points of success in writing letters to the daily newspapers are: First—to have some particular reason for writing them, i. e., something on which to comment that has appeared recently in that paper.

Second—that this comment come promptly after the article commented on appeared, so that it is "timely," as editors call it.

Third—that the comment be brief, pointed, courteous, plainly written in black, legible ink, on one side of the paper only, in grammatical language and punctuation, with properly spelled and well selected words.

Fourth—that it address the editor in the style he usually inserts letters, whether "Mr. Editor," "To the Editor," "Editor of The—," or any other form he adopts peculiar to his own paper.

This last point makes the writer seem acquainted with his paper and avoids the need of changing the form of address in the manuscript.

All noble acts lie outside the creeds; and the assumption that the impulse to these acts is a monopoly of Christianity has no warrant either in past or present history.—Edward Clodd.

Vaccination and Vivisection.

Replying, briefly as possible to C. L. James' "Symposium," I will say:

1. Lucifer did not cry "hold, enough, to all correspondents whose souls were burdened with the vaccination and vivisection questions," but, with all its liberality or freedom of platform, Lucifer is compelled to remember that it costs a deal of money to print a radical journal, and that it would be unjust to those who furnish the needful to keep the light burning if we should devote the entire space, or the greater part of the space, of the paper to the discussion of a single subject by two disputants, however skillful these two may be, in the use of their forensic weapons.

2. It was and is quite right and proper, after a brief interval, to allow others a chance to express their thought on what seems to them a subject of very great importance; hence Flora Fox, Paul Sautter and others have been granted brief bearing, but if each had demanded as much space as required by Messrs. James and Walker there would be little room for any other question to be investigated. Even while I write these lines I am in receipt of a letter from an old friend and helper whose article on vaccination and vivisection I had ventured to cut down to suit our limited space, scolding me severely for taking such liberty with her article, and demanding its return to her. In reply to this castigation, and to others of like tone and temper, I will say that if these good friends will furnish the means to print a paper the size of the "Chicago American" I will print their articles as written, with little or no regard to rules of literary criticism.

3. If Friend James were the chairman or "moderator" of a convention of people assembled to discuss matters of common interest he would probably rule as "out of order" those who should use language such as he himself makes frequent use of in Lucifer, when speaking of his opponents—"quacks," "tag-rag and bobtail," etc. Admitting for argument that the erudition of Bro. James is so enormously superior to that of the average woman or man that he is justified in treating their opinions with ridicule and contempt, I very much doubt the propriety of such treatment, and while Lucifer's platform can bear the strain of such manners for a time, some of us decidedly prefer to listen to discussions in which more courteous methods are adopted.

Hitherto I have refrained from giving publicity to my own opinions, except in a general way regarding the much disputed vaccination and vivisection questions, preferring that others should do the talking, but now that I am accused, by inference at least, of lack of courage in defining my position I will give, in few words, something a little more definite:

I class "regular medicine," orthodox medicine, in the same category with regular theology, orthodox theology. I regard them as chips from the same old block. Doctors of theology believe in vicarious atonement, so do the doctors of medicine. The priest says, in substance, "Go it, boys! have a good time. Take your fill of sin, and when you are tired of sinning, come to me and I will fix you up all right for the next world. I have the genuine cure, the only original cure, for the sin-sick soul—all others counterfeit. Come and be saved; charges reasonable!"

So likewise the medical doctor, by implication, says, "Go it, boys! have a good time. Indulge your passions and appetites to hearts' content, and when the natural consequences overtake you—when your joints are racked with rheumatism or gout, or when tuberculosis, dyspepsia or syphilis make life a burden, come to me! Hanging up in my office is a diploma from a regular medical college certifying that I know all about disease, its cause and cure. For a reasonable consideration I'll fix you up, good as new. The learning of the ages and the whole pharmacopoeia of the world are at my command. Come and be cured. But beware of 'quacks!' 'natural healers,' 'osteopaths,' 'hydropaths,' and all irregulars. All these constitute the 'Movement in Favor of Ignorance.' The people should be protected from the ignorance and cupidity of these harpies, and therefore,

out of pure benevolence and human sympathy we have secured laws by which these ignorant irregulars can be properly punished when they invade the domain of the healing art."

From the standpoint of an ignorant "layman," vivisection is closely allied to the theologic nostrum known as the "blood of Jesus." Jesus, the innocent victim, was vivisectioned on the "cross," for the space of three hours, in order that mankind might escape the pains of hell. Millions of innocent quadrupeds, insects, birds and reptiles, have been, and are now, vivisectioned, slain by inches, by knife, by fire and deadly drug, in order that mankind may escape the punishment nature visits upon those who disregard hygienic rules of living; or in order to outwit "the devil" in the shape of the invisible and omnipresent "microbe."

In like manner vaccination is clearly allied to the theologic sacraments, Baptism, The Lord's Supper and Marriage, by which sacraments adults, and also children, are supposed to be rendered "immune" to or from the snares of the "world the flesh and the devil"—the chief difference being that the vaccine virus injected into the veins of a well person is not expected to make that person immune in the presence of any danger, or devil, except one—small-pox.

Our paper is too small for full elaboration of this subject; those who care to read all sides will find a valuable compend or collection of authorities on these matters in the pamphlet "Vivisection and the Drug Delusion" compiled by J. Winfield Scott, with Prefatory Letter by Philip G. Peabody of Boston; price ten cents. Copies can presumably be had by addressing Frank D. Blue, of Terre Haute, Indiana, editor of "Vaccination."

M. H.

Report of Meetings.

The meeting of Lucifer's Chicago Club, Thursday eve, May 23, to consider ways and means for an active summer campaign of agitation and education, was fairly well attended. The chief subject of discussion was The Press-Writers' Association, concerning which quite a number of articles have appeared in late issues of this paper. Among those who spoke in favor of the proposition were Jonathan Mayo Crane, Dr. C. S. Wood, Dr. Chas. J. Lewis, Geo. B. Wheeler and the writer of these lines. Of those who took a stand more or less in the negative were Emma Goldman, A. Isaac, editor of "Free Society," and C. Fuetsner. On the part of the affirmative it was urged that there never was a more favorable opportunity for effective work in favor of freedom—freedom of thought, of speech, of press and of mails, including, of necessity, freedom of non-invasive action.

Mention was made of the prosecution of the Dowdites because they prefer to die rather than employ a medical or drug doctor, as giving an excellent opening for the Press-Writers to get in arguments in favor of the right of every person to be his own doctor as well as his own priest or lawyer. If the state, or the community can force its doctor upon the heretic in the healing art, how long will it be till it will force its priest, or theologic creed upon the heretic in religion?

In favor of concert of action among Press-Writers reference was made to the effectiveness of an organized army as compared to that of an unorganized mob. To this it was replied that the unorganized, untrained and undrilled Boers of South Africa had made a very good record as against more than ten times their number of well-organized and well-drilled English soldiers. To this it was rejoined that the Boers were not without training or drill. As some of us see it they have had the best training in the world for effective soldiers. Each man was, from youth up, accustomed to the use of arms and inured to danger. Then when the need of concerted action came it was a very easy thing to fall in line and keep step with comrades in arms, also to intelligently carry out the part of the work planned and assigned by the foreman, the captain, the colonel or the general—still reserving the right to refuse obedience when his own judgment told him the order was wrong.

Such independence as this would destroy the organized despotism known as the British army, or the American army, but makes the organized Boer army all the more effective, and would make the organized army of Press-Writers a power well nigh irresistible if properly directed.

Without taking definite action on the matter the meeting adjourned to Thursday eve, June 6, when the same and other plans of campaign work will be further considered. Place of meeting, as before, 500 Fulton St.

EMMA GOLDMAN AT THE SOCIETY OF ANTHROPOLOGY.

Oriental Hall, Masonic Temple, was well filled with expectant hearers who came to meet and greet the exceptionally bright, earnest and eloquent expounder of the gospel of Anarchism on Sunday afternoon last. Lack of time and space prevents further report at this place than to say that the speaker evidently carried her listeners with her, in her exposition of "Modern Phases of Anarchism," and that the few dissentients, whose voices were heard when criticisms were in order, were most triumphantly answered by the speaker herself and by Dr. Juliet H. Severance, A. Isaac, Dr. Chas. Lewis and others.

At the close of the prolonged session the Society of Anthropology, decided to hold no more open meetings till September, but to meet every Sunday eve at the house of some member, or at such place as may be determined upon from week to week. For further information the inquirer is referred to the Secretary, Dr. Chas. J. Lewis, 733 Carroll Ave.

"Why Should Love Die?"

BY HELEN WEBSTER.

Under proper conditions human affection between congenial natures should be as enduring as life itself. This is true of our attraction and delight in objects of inanimate nature. Our admiration of a beautiful landscape, of the majesty and sublimity of mountain range, or of sky and sea, remains with us as long as sense and sight exist.

The lily, the rose, or the forget-me-not wins our love at first sight and holds it while life and reason remain. In these matters we follow our own natural ideas and instincts, but in our human attractions and relations we accept models formed and fashioned for us by the designing few, for the exploitation of the many.

That the fellows who invented and inaugurated the present system of marriage, with its degrading and revolting "support" fetish, were wise beyond their time is proven by the servility of the race as manifest in its tenacious adherence to said fetish through all the centuries thence.

Bond or free, the world round, both men and women bow before the shrine of this hideous god. Woman believes, as she believes in nothing else, that it is not only her right and privilege, but her duty to sell sex favors for a support. Has she an income, or her support assured from other source, she expects pay for said favors, all the same.

Free couples form few exceptions to the prevailing custom; while they eliminate the formula of marriage, they retain all the virus of the compound. Often they feel, or seem to feel, a sort of pity for the unenlightened bond couples, but they are pronounced and persistent in practice of many of the vices of the marriage institution—the close, intimate and constant association, home or abroad, occupying the same room, and even the same bed.

The supporter's home is cared for, meals cooked, clothes washed and mended—all without charge by said free woman, the same as done by the bond woman; and like her also, she expects "support" for sex favors. And the sum invested in said support, not being fixed or stipulated, is left to be determined by the means or generosity of the supporter, thus engendering in the mind of the free woman a wisely concern as to the contents of said supporter's purse, while she regards with no friendly eye the woman having a near or remote prospect of sharing with herself the "support" from said purse.

And again, like the bond woman or wife, she feels that "eternal vigilance" is the price of a good support. Wearing of such surveillance, is it surprising that the man should leave this home and seek to establish another, in the vain hope for happiness upon such a basis?

When will it dawn upon this man's mind that the love he boasts as "free" is the costliest merchandise a man can buy?

A woman that sells her labor for a stipulated sum, whether by the week, by the month or by the year, when paid this price, knows she has no claims upon her employer's purse. Such an arrangement between free couples would doubtless in their minds, degrade the woman to the level of a "hired girl," whereas the highest ideal of "free" couples seems to be to elevate the woman to the exalted position of the bond or married woman.

Love, nature's best and brightest gift to man, is too pure, too delicate, too ethereal, to thrive in the foul and fetid atmosphere of avarice, of cupidity, of commercialism; hence, when subjected to these conditions, meets an early death—perishes from out the hearts of men and women.

CHANGES AND CREDITS on mailing list are now made but once each month. When, therefore, our friends do not see the number on their tabs changed promptly they will understand the cause. Our mailing list is now set by a linotype machine, hence changes and eliminations cannot be so promptly nor so cheaply attended to. No loss of numbers, however, will be sustained by subscribers, as duplicate copies will be sent to them at their new place, when notified of change.

VARIOUS VOICES.

Bolton Hall, New York:—I enclose my dollar renewing my subscription. *Lucifer* and the *Wilmington "Justice"* are the most courageous papers that I know.

Leroy Cummings, San Diego, Calif.:—Find enclosed \$1.25. Please send me *Lucifer* for another year. I value your paper very much, and as an anarchist, I most heartily endorse your efforts to overthrow the tyranny of the ancient marriage institution. Realization of personal responsibility must replace the reverence for the politician's license and the clergyman's ceremony before present deplorable conditions can possibly improve.

Walter Breen, 309-13th St., Omaha, Neb.:—Just a line to endorse the recent agitation started in *Lucifer* re a Press-Writers' column. I will say that if you know any fellow Liberal who is seeking to gain admission to the secular press and desires his articles typewritten, that I would be glad to do this free of charge, and in this small way I would feel I was contributing my mite to a good cause. I can find time to typewrite say one article each week if not too long. I shall take the greatest care of the MSS and will return same with copy.

Mary F. Smith, 1939 Broadway, Cleveland, Ohio:—I was so well pleased with E. C. Walker's reply to C. L. James' defense of vivisection that I took a day off from the workshop to congratulate him on his wise, humane, fearless and just criticism: I am no hero-worshiper, but like to render unto Caesar that which is due to Caesar. I have always admired Mr. Walker's articles—all that I have had the pleasure of reading. It is beyond my comprehension how any one claiming to be a freethinker can uphold or defend vivisection, and would say to Mr. James that I have seen more fatal results from the treatment of regular diplomated physicians than I have ever seen from that of the so-called quacks. It is largely a question of fees. I would by no means say that all physicians are unsympathetic and selfish, but, like the members of royal families, doctors are becoming so numerous that they have to resort to all kinds of schemes to secure incomes whereby to live—but all to the detriment of the people.

O. N. Bancroft, Bartow, Fla.:—Referring to the subject on which you ask for a symposium, there seems to be a material basis for continued love.

I have observed persons coming together, as man and wife, on the plane recognized as the animal or physical in great preponderance. These persons soon get restless or uneasy under the bonds; wordy wars ensue, and frequently more serious conflicts result.

Another class of those who marry, are such as are adapted to each other not on the physical alone but also on the intellectual. With these the duration of mutual love is more lasting.

Another class, fewer in number by far than either of the classes just mentioned; are those who supply each other's needs on the physical, the intellectual and also on the spiritual planes. Spirit, being the ultimate of all progress in the processes of nature, is beyond comparison the most important consideration. It seems to me at least reasonable that when we meet persons thus mated on all three planes of life that such unions would be permanent love unions through a long earthly pilgrimage. This is the opinion of one who has had unusually good opportunities for observation.

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THIRD SERIES, VOL. V., No. 21.

CHICAGO, ILLINOIS, JUNE 8, E. M., 301. [C. E. 1901.]

WHOLE No. 868

MORE LIGHT!

The prayer of Ajax was for light;
Through all that dark and desperate fight,
The blackness of that noon-day night,
He asked but for the return of sight,
To see his foeman's face.

Let our unceasing, earnest prayer
Be, too, for light, for strength to bear
Our portion of the weight of care,
That crushes into dumb despair
One-half the human race. —Longfellow.

Love.

BY J. H. GREER, M. D.

Since the world began no subject has engrossed writers and singers more than the subject of love. But it is only in times more modern that the truest conceptions of its power and meanings are being translated to an eager, listening multitude.

Love is a divine law. It is a necessity of every human. To live in an atmosphere from which love is excluded is as destructive to the best impulses of spiritual being as to live where sunlight is not would be to physical or material being. As cold is absence of heat, as darkness is absence of light, so hate or ill feeling is absence of love. Love begets life, hate destroys it. This force though invisible except through its workings is the most powerful force in the realm of mind.

In science it has come to be recognized that worry, anger, hatred and kindred wrong feeling have effects positively injurious to one's self and one's associates as well. Any person who is sensitive can notice the effects contact with different individuals has upon him. Some leave him feeling dull and depressed; others leave him buoyant and glad for the meeting. This is due to characteristics cultivated, or otherwise. With some natures it is easy to exercise the better faculties of mind; with others they seem to feel best when making trouble. These natural conditions are due to heredity and pre-natal influence, and to the environment in which one has been reared as a child. When only such children are born as are conceived through conjugal love will it be a natural thing for good traits to shine forth. However, heredity is said to count for only twenty-five per cent. And though a child may not have been generated by love, he may be trained in the right way of thinking and doing, because it is to his own advantage. Love is the law; to go contrary to a decree of nature is to insure suffering for one's self and intimates. To illustrate: There

is the well-known law of gravitation. If one steps over a cliff or precipice he will be bruised or killed, and to avoid disasters he takes advantage of that law for his own preservation. So with the law of love. In doing good to his fellows one is merely obeying the law of self-preservation. And while doing so he has the happy consciousness that his acts bear only good fruit.

There are many shades of love. We cannot even say that those who experience it in its best known expression have learned all there is to be learned. It may be likened to an inexhaustible fountain; the more that is given the more remains for further beneficent uses.

Love is made manifest between the sexes, between parents and children, between friend and friend; it is to be seen in exchange of service—in the barter of spiritual and material goods, as it were. No one should be confined to any one particular phase of love. As Lowell wrote:

"I would not have this perfect love of ours
Grow from a single root, a single stem,
Bearing no goodly fruit, but only flowers
That idly hide Life's iron diadem;
It should grow always like that Eastern tree
Whose limbs take root and spread forth constantly;
That love for one from which there doth not spring
Wide love for all, is but a worthless thing."

It has not reached a healthy stage of growth when content with just its own. The loss of the object of affection would have a blighting effect, and the power of the individual for receiving or conferring happiness lost.

The many gradations of love, or perhaps it were better to say the many stages of development, makes the conception in one phase entirely unintelligible to another. Almost any two individuals will give it a different shade of meaning, or especially that love which exists between the sexes. The love of the low, undeveloped human is but little beyond that of the brute creation. Between the sexes it can only be expressed in the gratification of the sexual instinct common throughout nature. Love among the civilized and cultivated has thousands of ways of making itself known. Its influence is spread through the entire being, and in turn is qualified by its connection with every other feeling.

An element known as personal magnetism is very much to be observed in social relations. Like many other forces it possesses an attractive and repulsive character or manifestation. This attraction is to be noticed among school girls when they walk with arms about each other, or when a child nestles against its mother's breast; when friends clasp each other by the hand. Attractive qualities in either sex renders the magnetic attraction agreeable, though the

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infinity of variations in persons makes that which is attractive to one indifferent or unpleasant to another.

The requirements of true love, "the highest form of altruism," is that the exchange of spiritual qualifications, of personal magnetism or of physical attractiveness be equal or nearly so. A love in which more is given than is received does not rest upon a lasting base.

In his books of "Fables and Essays," John Bryan gives the following which is quite to the point:

"A young man married a beautiful young girl whom he loved very much. At their first meal he carved the steak, and out of his affection for her he gave her the tender part. This he continued to do without interruption, giving her the tender part of the steak for three years.

"On the morning of the third anniversary of their wedding he begged her to carve the steak—pleading as he pretended—that he had strained his wrist.

"To this she readily consented, and as usual kept the tender part for herself.

"The next morning, his wrist having suddenly recovered, he carved the steak and kept the tender part for himself.

"At this his wife burst into tears, exclaiming, 'You no longer love me.'

"Ah, madam," he said, 'I have done an act of selfishness only once, when you have repeated a thousand times.'

A true love presumes, although it does not demand, an equitable exchange. Unselfishness beyond a certain point causes unhappiness and is good neither for giver nor receiver.

—From "A Peep at the Mysteries of Nature."

In Love's Garden.

BY J. W. LLOYD.

The question was lately asked, "Love Dies—Why does Love Die?" It is a pertinent question and goes to the root of the matter. I will not pretend to give an exhaustive answer, but I think I know several reasons why it dies and I want to speak of them.

Lovers may be roughly classified as exclusive lovers and varietists. Each class looks at love from a different standpoint, and each class has its own way of letting love die.

Now home (I will use this word in a broad sense as of a place where love is) may be compared to a garden and love to a plant and the lover to a gardener. An exclusive lover is generally a very noble and sincere and earnest individual, but a trifle over-concentrated. As a gardener he thinks he is morally limited to one crop, and having made his choice he throws all the energies of his strong nature into its cultivation—he gives all the forces of his life to the loving of this one woman. This is all well within its limitations. If he has made a wise choice and cultivates wisely he gets a rich crop but—and here's the rub—if he has chosen the lily for his one crop he gets no roses, and if he has chosen the rose he has no lilies. Nature is inexorable and no one woman can be everything. Women are limited, and a strong, rich development in one direction means, usually, a corresponding lack in another. But perchance this gardener of roses sees a lily and loves it. Perhaps he could help loving it, perhaps he couldn't—never mind that now—he loves it anyway, and finds himself in a fix. His creed is that he can love but one—I mean that he can raise but one crop—and so it is altogether out of order for him to love two at once and he must make a choice. Perhaps as the lily-love is a new one he chooses that, gets a divorce from the rose-love and lets the rose-love die. Or perhaps, after loving the lily in a guilty fashion awhile, he turns resolutely back to his rose and lets the lily-love die. One way or the other some love-dying is pretty sure to be done before the business is over. And sometimes he makes such a mess of it, and becomes such a slack gardener, that both loves die, because neither has all his attention, and he goes altogether

ashled to browse among the thistles with the rest of the asses.

The great trouble with this foolish gardener is that like most of his class he has a faith that the woman—the plant—he has chosen is perfect and will yield him every kind of flower and every kind of fruit. And when he finds his mistake, that nature has limited her, he simply transforms the same foolish faith to another woman who is equally limited in another way.

The truth is that all loving is limited, and all lovers are limited, and all flowering and fruiting is limited. Love the unlimited all you please, worship it and reach for it, but use common sense, and kindly and considerately fit yourself to the actual. Remember that choosing is refusing, devotion is exclusion, and that everything costs its price.

Some say the exclusive gardeners kill out their plants by over-cultivation, but I have never seen it. I guess there is little danger there. Sham work, not cultivation kills, I reckon.

Varietist gardeners are different. Most of them don't believe in cultivation. They are great on nature. But they generally cultivate some in a half-conscious, crude, one-sided, spasmodic way. They attend to a great many plants, of many different kinds, cultivate all occasionally, in a half-hearted way, but chiefly concern themselves with gathering flowers and fruits, inhaling fragrance, enjoying shade, etc. This sort of thing doesn't work very well. A really wild plant never becomes attached to a gardener, because a gardener who never cultivates is really no gardener at all only a rancher. As soon as the gardener begins to cultivate the plant the plant begins to love the gardener, but it also begins to depend upon his cultivation. It has lost its old wild self-sufficiency. If then its gardener cultivates it some, only now and then, lavishly or lazily, any old way, as the mood possesses, this plant is not going to thrive. It is dead sure to sicken, likely to die. It may come to hate the gardener for his neglect and selfishness. Your warmest woman is a proud creature and it hurts her pride to be petted or forgotten just as it happens. She wants a man to appreciate her, and one who is reliable, not a hot-by-cold vacillator. But she may love a man very much, even if he loves her only a little, if she knows from the start and always knows what she can depend upon. Plants and lovers and business all thrive on trust.

Varietists certainly gather rich bouquets of wild flowers, rich feasts of spontaneous fruits, but they seldom get anything like the full good of these. They are too hasty, fickle, wandering. It takes loving study, attention, continued watchfulness and interest to get the full beauty of even the humblest blossom, to appreciate the flavor of the simplest berry. And the resplendent-double flowers, the richest fragrances, the largest fruits never come to these—they are for the gardener who devotes and studies and concentrates and cultivates and puts his own life into his love for a few.

So then I, as a gardener, would stand somewhat between these two groups, reconciling each, correcting each. I think the exclusivist misses it by trying to get everything from one thing and I think the varietist misses it still worse by trying to get everything from everything.

My advice to those who go into love-gardening is: Love one and love her very much, and appreciate her and cultivate her so that you bring her to the highest flowering and fruiting her nature is normally capable of (so shall you bless her and yourself) but be very careful how you strive after the very double-flowers, the heavy fragrances, the mammoth and seedless fruits. These things are mostly monstrosities and excess and cost too much elsewhere. They result from meddling and deforming, not from cultivation which is selection, appreciation, and the supplying of all natural conditions and normal necessities of growth. But do not expect too much of this one. She is your Central One, but she has her limitations, perhaps equal to her abilities. If you feel the need, get a few other plants in your garden to round out, balance, harmonize and fulfill your work and life, but don't attempt too many. You, too, are limited, very limited, in time, health, strength, knowledge, love-power, power to enjoy, about everything, and if you cannot give a plant all the loving cultivation it needs for normal growth

you better let it alone. Still there is such a thing as including a neglected plant out of mere pity and sympathy. Sometimes that is a good thing, sometimes it isn't. Use your judgment and watch results. But anyway, don't give it reason to expect more than you can give. And don't bring plants into your garden that will injure the growth of the others, especially the Central One. Just a little garden with a few plants, well-cultivated, gives the most happiness. *Lopine*.

The old-fashioned method of cultivation was the best, no doubt, where mere propagation was desired, but those who wish the finest flowers, and especially luscious fruits for their own table, are recommended to the new "Karezza" method. Some authorities are against this, but after seventeen years trial the present writer has no fault to find or disappointments to record.

But whatever the method it is a reproach for any gardener to let a love-plant die.

And the greatest mistake the cultivator gardeners ever make is to suppose that love cannot be cultivated, helped or hindered—that it is altogether a wild, instinctive, irresponsible thing. As a fact, love is as manageable as muscle, if you are resolute to be above it.

A true man rides his passions like a horse (ashamed to be thrown or run away with) and uses a curb but no spurs.

Comments.

BY C. F. H.

The arrogance of the "Chicago Tribune" is amazing. After hinting that the members of the Cuban constitutional convention voted as they did in order to continue receiving their per diem of \$10, the "Tribune" says:

"The President has no authority to modify the substance of the Platt resolutions. They are the law of the land, which he must enforce. The convention may yet decide to send a commission to Washington. Should it do so the President will receive the commission with great courtesy, will listen to whatever it has to say, and will inform its members with polite firmness that it is not in his power to revise the action of Congress."

Law of what land? Are the laws of this land already assumed to be binding on Cuba? Do not overlook the courtesy and polite firmness claimed for our President. He belongs to the "polite classes," a term which applies to persons who are polite as to trifles, but who are greedy bores and robbers as regards the things essential to life.

Mr. Schwab, the million-dollar a year manager of the steel trust, tells young men that success may be attained by working longer than the agreed time for an employer. It might be suggested that the way for a dealer in steel to succeed is to throw in a ton, now and then, more than the contract calls for. But the steel mills do not need to do this, having a monopoly. Mr. Schwab is opposed to labor unions, which are but attempts at monopoly, the aim being that only the contract amount of labor shall be delivered and no more, which aim is exactly like that of the steel trust. Trusts take so much of labor products that they are utterly conscienceless in demanding more, as a gift or by extortion, they are not particular which.

The degeneracy of Christian ethics, if Rev. W. S. Ament is to be a guide, disgraces the new century. Mr. Ament is the divine who failed to refute the charges made by "Mark Twain" about looting the Chinese. According to the "Chicago Chronicle" of May 13 Mr. Ament admits accepting \$300 of the sum received for the contents of the palace of Prince Hsi (sold by the looters) but justifies this because he used the money to feed Chinese Christians. Mr. Ament is optimistic, and sees much good resulting from this murdering and looting in China, and believes "the interests of the Christian Church have been furthered," because the heathens learned to respect the bravery of the missionaries, and he hopes this respect will lead to conversions. All this leads us back five hundred years or more when bravery and strength were the sole tests of right and truth.

I felt very sad after reading "News from Nowhere" by William Morris. When Ellen faded away and the poor tramp

representing the ignorant servility of the present age, appeared to my view, I knew the dream was finished, and the change from that picture of a nearly perfect society to the present insane turmoil was a great shock.

According to this book there will be little toil and no trouble in England in two hundred years from the present, in fact toil itself will be a pleasure, and sought after as such, only a few of the older inhabitants understanding what individual ownership means, each person living in any house that suited him, if there happened to be room.

While reflecting on the parting from Ellen, who, though forty-two years of age, appeared about twenty according to our standard, and regretting that the dreamer could not bring her back with him to this age, for a sample product of a better era, and to help along the work of reform, I fell so nearly into a trance that I thought the occasion a good one to see how people will fare in three centuries hence, instead of two, and believing our people would prefer to patronize home trances, I resolved to remain right here, and proceed with the trance.

Of course I was much surprised at the appearance of Chicago. All the tall buildings were gone, the result of the adoption of the single tax system two hundred years before, under Mayor Carter Harrison, the last of a long line of mayors of that name. The office fell into desuetude during his life, as a result of the single tax reform, as did all other offices.

The only problem I found bothering the people was lack of work. The competition for it I thought greater than in the nineteenth century. But the result was different, as there was no such thing as wages. Every one worked for the fun of it, and there was not enough fun of that kind to go round. I inquired why men were allowed to invent machines. The reply was that invention became hereditary, and whole families took their recreation in that way, and no one was privileged to stop them. I said what about the natural law that men will seek to satisfy their desires with the least exertion, and learned that the law was still believed to hold good, but the desire for work became the more intense as work grew scarce, thus growing by what it failed to feed on.

When I arrived a dozen well-dressed men and women made a dash for my satchel, each desiring to exert their muscles a little as well as to be friendly. On getting aboard a street car I noticed quite a turmoil at the motor-lever. I soon learned that the motorman had left his post for a moment to get an ice-cream soda, and a dozen people rushed to take his place. Gallantry prevailed, and I noticed that the car was controlled by a very pretty woman of about sixty years of age. When the motorman returned he was greeted derisively and told to go down to the lake shore. I soon learned what that meant.

Everywhere I noticed the same friendly strife for a chance to perform labor. All sorts of games were in constant progress, but did not satisfy very long, as the element of usefulness must be added to exertion else it soon became wearisome. I visited a hall where the sages were inventing new kinds of labor. They took their exercise that way.

The great mass of the people seemed to care little for abstract problems. When any luckless individual lost his opportunity to work, it was considered a great joke, and he was told to "go and pound sand," an expression which I thought I had heard in the nineteenth century on similar occasions. I then visited the lake front where the sand was pounded, and saw an immense horde of people with mauls exerting themselves on a long heap of sand along the shore. A few were heaping up the sand as it became scattered by the pounders, and others were busy in shops near by making and repairing mauls. There were not implements enough to supply the demand. All was orderly. The numerous "waiters" were in a regular line, and when anyone dropped his maul, the first in line hastened to take it up.

Just as I was reflecting that every age has its problems, my trance ended.

Wisdom has a hard task getting into a head already filled with bigotry.—Selected.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

When **LUCIFER** fails to reach its subscribers, notice thereof by postal should be sent us at once.

"Where are We At?"

There are just three attitudes for rational human beings to take towards the social order, or disorder, with which we find ourselves daily and hourly environed, or confronted:

First, an attitude of endorsement, of approval and of support, by word or deed, more or less pronounced and positive.

Second, an attitude of indifference, of *laissez faire*; an attitude based on the belief that whatever is is right, or at least a belief that no efforts of ours can materially change the general aggregate of human happiness and misery; a belief that human evolution is a very slow process and that it cannot be hastened, or retarded, by conscious human effort. Or, if we are believers in theology, in the supernatural, in the "Creation" theory, the miraculous theory instead of the natural hypothesis or the "Evolution" theory, we may put the responsibility of everything wholly upon a supposed "Infinite Intelligence," an omnipotent and omniscient personal (consciously personal) entity commonly, yet vaguely, called "God," and thus console ourselves with the reflection that in "God's own time" all wrongs will be righted, and everybody made happy.

A third attitude is one of dissatisfaction, of unrest, of discontent, of protest—an attitude of more or less active revolt—of revolutionary iconoclasm.

Whether we will it so or not we necessarily find ourselves occupying the ground represented by one or more of these three attitudes—either continuously or by turns. To be consistent with one's self—to stand together with one's self (which is the etymological meaning of "consistency," is always desirable; is one of the evidences of mental sanity, although we all know that many a man or woman is condemned to the mad-house because of the consistency as well as the persistence of his or her mental vagaries.

Speaking for myself alone; without a word of condemnation for those who choose the attitude numbered one or two, I confess to a strong preference for attitude number three. Organized and environed as I have been and now am, I cannot be other than a rebel, a heretic, an iconoclast, a breaker of idols—of ideals, that have been set up by men whose main effort seems to have been to rule their fellow-human beings, and by ruling exploit or rob others of their equitable share of the earth and its opportunities.

M. H.

Marriage and Divorce.

Never before, perhaps, since the dawn of authentic history, has the subject of the conjugal relation of women and men received so much attention, in the public forum, as now. And very proper and logical it is that thinking minds of all grades and shades of thought should turn their attention to this question, for it needs no argument to show that the conjugal relation involves and includes the "issues of life and death," as does no other human relation. All experience shows that the love-life has more to do with the happiness or misery of adult human beings than does any other relation, and no fact in nature is more patent to our comprehension than is the fact that it is through the love relation of adults that the race is propagated or reproduced from generation to generation and from age to age.

Far more important, then, than the right adjustment of the differences between employe and employer, between debtor and creditor, between landlord and tenant, between religious sect and religious sect, or between religion and rationalism—or any other question that now divides and makes miserable the people of all lands and climes, is the right adjustment of the relation of woman to man and man to woman.

For these reasons I hail as an omen of good for human-kind the phenomenal interest everywhere taken in the divorce of Professor Herron, the eminent lecturer and writer, and his remarriage with Miss Rand—with all superstitious rites, vows and promises eliminated from the ceremony, if such it may be called.

That this elimination of superstition from what the priests of both church and state consider a sacred or sacramental relation has aroused the fear and the anger of the governing classes, the parasitic classes, is to be expected, and is really a good omen. "Self-preservation is the first law of nature," and the instinct of self-preservation tells these parasitic classes that if they lose control of reproduction through control of marriage and divorce they will soon be compelled to work for a living side by side with the despised toilers in field, in mine and factory.

Among the papers that are giving space and prominence to the Herron divorce and remarriage is the young but lusty "Chicago American." In a recent editorial the following language is used:

Professor Herron's friends insist that he is a cruelly misunderstood character. Most people, on the contrary, think that he is just beginning to be understood, or, in other words, found out.

Dr. Herron is a professional reformer. As such he has had even more than the reformer's normal share of bitterness and uncharitableness. No words have been too hard for him to apply to people who have differed from him. But it does not seem to have occurred to him that a reformer is under any obligations to set an example himself.

In his statement to Mr. Le Gallienne Dr. Herron said: "Love marries us, and as long as our love lasts love will keep us together. We think it wrong to obey a law that would keep us together longer than that—that would keep us together when love had ended."

This is typical of all the man's utterances. What "we" want to do seems to fill his whole mind. Nowhere is there any conception of a duty higher than that to self. Nowhere is there a glimmer of realization of responsibilities assumed. Four children brought into the world by Herron without asking their consent are deprived of a father's care.

We say nothing of the deserted wife. But the children at least are not to blame for the fact that the "law of love" has turned their father's fancy in new directions. If he had not been eaten up with selfish conceit he would have sacrificed some of his delicate sensibilities for their sake and continued to be true to the woman whom he once thought good enough to be their mother.

I attended a course of lectures by Prof. Herron and can testify that the above criticism does him great injustice. It is because he wishes to be "true" to the woman who had taken his name, and to her children, that he refused to live in an unloving relation; that he preferred to let her go free to form a new relation with some man better able to make her happy. Prof. Herron recognized the mother's paramount right to the guardianship of her children, but it is utterly false to say that he has no "realization of responsibilities assumed." That he has provided munificently for the support of his former wife and her children is well known.

In the same paper, dated June 3. The longest editorial article is by "Rev." Thomas B. Gregory, under the title "Wives and Companions," evidently aimed at the Herron-Rand marriage, part of which article reads as follows:

The word "wife" is now about to retire to make room for a more up-to-date term—"companion." "I take thee to be my wife" must change to this: "I take you to be my companion." Instead of the homely formula: "So long as ye both shall live," the parson or Justice must say: "So long as you both shall like."

In other words, provision must be made, at the beginning, for the easy dissolution of the bond which, in the foolish days of old, was supposed to be inviolable and eternal.

It is not pleasant for creatures so sensitive and refined as "companions" usually are to be forced to live together after they have found out that they have lost their "affinities," "soul attractions" and their general all-around "power of assimilating."

The better part of valor is discretion; and so the propagandists of the New Thought would be discreet, and provide, well in advance, for a happy deliverance from the ills of the infelicitous companionship.

I am powerless in the case; but I am at least able and determined to throw out my little opinion, which is none other than this: that the day whereon the "companion" supplants the wife will be the darkest day that this old world ever saw.

The invasion of the Goths and Vandals, or the inroads of the terrible Huns, was a piece of great good fortune compared with the havoc that will be played by the "companion" idea, if it ever gets a strong enough hold on the popular mind.

It would damn us to the stews of promiscuity and to the physical and moral degradation of a universal brothel.

It would practically destroy the home, turning its sacred precincts into a sort of rendezvous and general lounging place for all who might chance to be attracted thither by their "affinities."

Later in his article this reverend defender of the "eternal" marriage-bond system says, "It was the 'companion' business that wiped out the great peoples around the Mediterranean and along the Nile and Euphrates."

The greatest of these peoples were the Romans, and here is what the historian Maine has to say of the position of women in Rome before the advent of Christianity, with its canon law marriages.

No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law [indissoluble marriage law] has deeply injured civilization.

It was not till the Roman people had been debased and weakened by "Christian institutions," and by the monopoly of wealth in the hands of a few, that they fell an easy prey to the more free and vigorous Goths, Vandals and Huns.

It is believed by many that the doctrine of hell keeps men from indulgence in gross vices and crimes, and that it is therefore useful and necessary. This man Gregory professes not to believe in hell but evidently thinks that it is the "inviolable and eternal" marriage code that keeps "us"—including himself, of course—from "the stews of promiscuity and the physical and moral degradation of universal brothel."

"As a man thinketh so is he!" If nothing but marriage bondage will keep this "reverend" from worse than beastly abuse of the reproductive function, then perhaps he had

better hold to marriage as it is, provided he can find a woman of like depraved tastes with himself, but he and she should not try to bind others to this medieval Christian code, any more than he should be himself compelled to accept the doctrine of hell when he no longer needs it to prevent him from revelling in vice and crime. M. H.

Notes and Comments.

The longest and most important original article in this week's *Lucifer* is Mr. Lloyd's contribution to the symposium asked for in regard to the death of love—the saddest of all deaths because without love life itself is a boon not worth having. A truer verse never was written than that which reads thus:

"Love is life's end, an end yet never ending;
Love's life's reward, rewarded in rewarding;
Hence from thy wretched heart fond care remove—
If'er thou liv'st but once love's worth to prove
Thou wilt not love to live unless thou live to love."

Among the many apostles of love in freedom, as against orthodox sex-slavery, there are few if any whose opinions are more worthy of attention than are those of J. William Lloyd, and right glad am I that, without special request from this office, he has responded to the general invitation to give us his best thought on this pivotal question. Some years ago Mr. Lloyd wrote us at some length on this same general subject, advocating what he termed Central, or Pivotal Loves, and also Side Loves, or subsidiary passionate attractions. This idea, or ideal, is again set forth in the article entitled "In Love's Garden"—a very beautiful and fitting comparison, as I think. And while the whole article is good enough for re-reading, again and again, I wish particularly to call attention to one brief paragraph:

"The truth is that all loving is limited, and all lovers are limited, and all flowering and fruiting is limited. Love the unlimited all you please, worship it and reach for it, but use common sense, and kindly and considerately fit yourself to the actual. Remember that choosing is refusing, devotion is exclusion, and that everything costs its price."

If the philosophy inculcated herein could be heeded and utilized by all women and men, there would be fewer broken hearts, wrecked homes and blighted lives, than now.

IS LOVE DIVINE?

The selection on first page of this issue was inserted because of its excellent presentation of the general nature of the emotion known as love; not because I endorse all the statements and forms of expression used therein. Instead of heredity counting for but "twenty-five per cent" of human traits, it would be much nearer the truth, as I view it, to say that heredity counts for ninety per cent, and post-natal training for ten per cent. Instead of "Love is a divine law" it would be better, as I think, to say that love is a *natural attraction*. The word "divine" is open to the same objection as the kindred word "God." To the average understanding it means something supernatural, something outside of nature, beyond or superior to nature. Much the same objection holds as to the word "law." To most people law implies a law-maker; in other words, it means arbitrary rule; something entirely different from natural causation. Barring these and other minor points that might be raised the first page article is one of rare excellence. M. H.

WANTED: Owing to unusual calls for that number we ask our friends who may have a copy of number 863—May 4, that they do not care to keep, to send it to us, for which kindness we will gladly pay in stamps or literature, at the rate of five cents each.

Light-Bearer Library No. 11.

"The Strike of the Strassburg Geese, by R. B. Kerr, and Other Allegories," is the title of the Light-Bearer Library number eleven, now in press. Price five cents per copy, or fifty cents for the volume of twelve numbers.

A Daniel Come to Judgment.

Le Peuple, the organ of the Brussels Workmen's party, has the following remarkable judgment of Mr. Magnaud, a Judge at Chateau-Thierry, which may be commended to Judges in dealing with the numerous cases of child-killing by women in England.

Taking into consideration that it has been proved that on the night of July 5 or 6, 1900 at Viry, in the Commune of St. Genoulph, Marie Julie V—brought a living child into the world:

Taking into consideration that, failing to tie the umbilical cord, the death of this child took place as the result of a violent hemorrhage;

Taking into consideration that by hiding the fact of her delivery, and by not calling in the aid under such critical circumstances of her relations, who were in the house, the accused was guilty of neglect and of imprudence, which the want of experience and the suffering of a first confinement cannot altogether excuse;

Taking into consideration that these facts constitute the crime of homicide through carelessness, recognised and punished by Article 310 of the penal code;

But, taking into consideration that before punishing, the right and duty of a Judge is to trace back with the greatest care the true causes, the initial causes of the infractions of the penal code which Society demands that he should repress;

That, in this case, it is precisely Society itself, as organized at present, which is in great part responsible for the offence committed by Marie V—;

That she declares, that in hiding the facts of her pregnancy and her delivery, even from her family, she was only acting under the fear of the secret hostility and of the stupid and cruel reproach which generally falls to the lot of unmarried mothers, as if maternity, rightly understood, did not elevate morally every woman who feels its pains and its joys;

That, if present day Society had not inculcated and did not still inculcate, a scorn of the unmarried mother, this latter would not have to blush and would not think of hiding her condition;

That it is therefore on Society, so contemptuous towards the unmarried mother and so indulgent towards her seducer, that lies the greater part of the responsibility in the consequences, so often fatal to the child, of concealment of pregnancies and of confinements;

Taking into consideration that the incontestable fault of Society, which pursues, lessens considerably the fault of the person pursued;

That, consequently, from every point of view, circumstances peculiarly extenuating exist in favor of the accused; and there is an opportunity of allowing her to benefit to a great extent by the benevolent tendency of Article 463 of the Penal Code, as also of Articles 1 and 2 of the law of March 26, 1901;

That it is only to be regretted that Marie V—, as she acknowledges now, did not possess enough independence of character and of heart to rise above such deplorable prejudices, the cause of so many crimes and offences against childhood, and to understand that the unmarried mother who exercises every maternal virtue deserves all the more respect, in that she has to bear almost always alone the whole burden of her maternity;

Taking into consideration besides that, as long as the woman in Society occupies an inferior position to that of the man, she ought not, equitably, to incur the same serious responsibilities as does he who keeps her in subjection;

For these reasons,

Marie V—is sentenced to pay a fine of 10*fr.* and costs.

The execution of the sentence of punishment is suspended.

—English Paper.

Laughter as a Cure.

At a recent banquet of the National Wholesale Druggists' Association in Chicago the Rev. Frank Crane compared the respective remedial qualities of laughter. Some of his epigrams were these:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sin for us to substitute excessive drug taking for laughter."

"Laughter increases the blood circulation."

"It enlarges the heart."

"It expands the lungs."

"It jiggers the diaphragm."

"It promotes the circulation of the spleen."

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club."

"Beware of theologians who have no sense of mirth; they are not altogether human."

"Keep your chin up."

"Don't take your troubles to bed with you; hang them on a chair with your trousers or drop them into a glass of water with your teeth."—*The Telephone*.

VARIOUS VOICES.

F. L. Poland, Rixmiller, Ohio:—Enclosed find sixty cents for which send me as many copies of "Coming Woman," by Lillie D. White, as you can afford. I never saw a better paper than *Lucifer*—not even for ten dollars per year, and wish it could be circulated throughout the entire world. I send a list of names of intelligent people who might give *Lucifer* their support if they could see a sample copy.

[The "Coming Woman" is number eight of the Light-Bearer Library, price five cents each, or fifty cents per volume of twelve monthly numbers, making a book of nearly five hundred pages for half a dollar. The size and shape of these monthly numbers make them very suitable for carrying in the pocket and reading at odd spells or while riding on the cars. Send to us for list of subjects treated of in this unique series of handsomely gotten up pamphlets.]

L. V. Pinney, Winsted, Conn.:—If the enclosed contribution meets your approval, please put it into your paper and give me credit. If, owing to pressure of other matter you cannot use it, please return it post-paid at once, with such change as you see fit to make. I believe that the facts stated in this paper can be verified and that any one of your thousands of readers would be glad to get hold of it. My wife and daughter both think well of it, and agree with others that they can never get enough, but it may not be to your taste.

[The "contribution" referred to in this somewhat ambiguous letter was in the shape of a dollar "greenback" or "silver certificate" issued by the United States Treasury department. Friend Pinney is an old newspaper man and likes to perpetrate a joke occasionally. Practical jokes of this kind are always very welcome when *Lucifer's* editor happens to be the victim. M. H.]

Emma Wardlaw Best, Isle Moyenne, Seychelles, Indian Ocean:—Your last six numbers, I think, were even better than ordinary—which is saying much. I send you a clipping, which I think just suitable for your paper. It is of course quite impossible for a man to know what a woman endures who brings an illegitimate child into the world, or even for one woman to understand the position of another; otherwise I consider this judgment as perfect as possible. I never saw the numbers of your paper which referred to the "Protest Against Marriage" of Mr. Wastall and myself, so was unable to reply to criticism.

[Our friend and subscriber, formerly of England, now of the Antipodes, will please accept thanks for the clipping, also for good words of appreciation. The "judgment" she speaks of is the decision of the judge in the case of the woman whose "illegitimate" child died for lack of proper care at birth—reproduced in this issue, from *Le Peuple*. The "Protest Against Marriage" alluded to was published by us some three years ago, and is the declaration of principles announced by Madame E. W. Best and Arthur Wastall, when entering upon the conjugal relation. In this declaration the right to live together in their own way, without asking leave of church or state authority, was clearly and logically maintained. M. H.]

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THE

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 22

CHICAGO, ILLINOIS, JUNE 15, E. M. 301. [C. E. 1901.]

WHOLE No. 869

TO SLAVE AND PRINCE.

And though art but a serf, a slave, sayest thou,
A bending drudge, a weed upon life's lea,
And thinkst but little of thyself, I see;
Yet to thy doom the proudest prince must bow,
And wait thy slow escape from yoke and plow.
E'er he can rise to heights where Godhood dwells.

Where voice of all earth's saved in anthem swells
Sonorous at the crowning victory;
O Prince, do you doubt? Then know the truth:
'Tis written clear on every passing day,
'Tis marked on every stone that points the way,
And has been since the Earth was in her youth:
No soul shall wholly drain salvation's cup
'Till all, yea every one, are lifted up.

—J. W. Walsh, "Co-Operator."

Sexual Starvation.

BY E. B. FOOTE, M. D.

Occasionally we hear of men effecting great cures by the "laying on of hands," and the response is often playfully made, "Pshaw! He only cures women!" While this is not strictly true, and while the male magnopath sometimes effects cures by imparting his healthy magnetism to a debilitated person of his own sex, it is nevertheless a fact that a majority of his cures are effected in cases of women; the simple reason for which is, that the want of masculine magnetism led to the nervous derangements, which, in turn, produced the diseases, from which they seek relief. In any given case we may not always find the invalid to be a single woman. She may be the wife of a sickly man, who generates scarcely enough magnetism to keep his own vital machinery in motion, and if he give off any, it is of a devitalized quality; she may be the wife of a husband who is magnetically repulsive to her; the husband and wife may be so much alike in temperament, that the forces each generates have, by years of contact, become similar in character or quality. In any such cases, if the wife goes to the magnopath, and he manipulates with his magnetic hand some part of her body which has become the seat of disease, she receives benefit and possibly experiences an entire cure. She receives what her system required, for the time being at least, and she revives. Women often cure male invalids by the "laying on of hands," "magnetic manipulation," etc. I once saw a letter from one conservative gentleman to his equally conservative brother, in which, after telling how much he had suffered from nervous prostration, he said: "I have experienced marked relief from Mrs. —'s rubbings, which put the animal magnetism into me, and they are more powerful and reviving than any electrical

battery. You," he continued, "may laugh at this, but I, as one who has suffered so much, and received such decided relief, and in so short a time, could not doubt her wonderful power." This letter was shown to me with quite an expression of incredulity by the party to whom it was written, but its contents were not all surprising, for the philosophy of the whole thing was entirely familiar to my mind. I had been cognizant of many cures of male invalids by the hands of female magnopaths.

Cases of disease produced by sexual starvation are not so common with the masculine as with the feminine sex. The late Dr. William McLaury, in an address before the Society of Medical Jurisprudence and State Medicine in 1886, said that "some of the most affectionate, loving girls ever born into life have gone down to despair and suicide, through remorse and self-condemnation at their inability to control their love for men perhaps wholly unworthy. Miss Phelps says no man can realize the agonies women suffer from fifteen to thirty, that is, from the nubile age to marriage. Maudsley, in "Body and Mind," says: "Although women bear sexual excesses better than men do, yet they suffer more than men by the entire deprivation of social intercourse. Sexual starvation is a condition in which either men or women may reach a state when they will sacrifice everything dear in life to them to appease that appetite—money, property, friends, family, reputation, and even the hope of eternal bliss. To prevent or appease this morbid craving of a natural appetite," continues Dr. McLaury, "it is only necessary that the sexes should commingle without too much restraint by conversing, singing, dancing, or even kissing in a decent, orderly manner; but too much law and rigor in things that pertain to the love-nature is worse than none at all, as we all know forbidden fruit is eagerly sought. As a dignified matron once expressed it, 'If it was a sin to take a drink of water, what a luxury it would be!'"

I have said that cases of sexual starvation are not as common with the masculine as with the feminine sex. Why, Mother Nature cannot tell, but undoubtedly Mother Grundy can. Men only are allowed to make advances—they do all the courting—often shabbily—but they do it all; they even allure young and thoughtless girls into trouble; get drunk; swear; chew tobacco, etc., without greatly affecting their personal or family respectability. They may become the fathers of illegitimate children, with the applause of the vulgar, the harmless jests of their associates, and the mild censure of staid people; while the mothers of illegitimate children are turned out of good society, and frequently from their mother's door, without shelter for themselves or the innocent victim of their thoughtlessness. With all their

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no. 22

privileges and opportunities, however, I have met with some men, old as well as young, of conscientious or bashful traits of character, or without social opportunities, who were really suffering from physical derangements caused by sexual starvation. There are those who think they should bestow no attention upon a young woman unless with the intention of marriage, and their moral nature revolts at association with disreputable women. There are conscientious young men in large villages and cities, who, not having opportunity for introduction into good society, live as isolated from women as hermits, having no other society than that of men with whom they are employed. Many of these, however, are finally conquered by their instinctive longing for the society and magnetism of the opposite sex, and, denied the society of the good and respectable, they lay their conscientious scruples at the feet of the harlots.

Years ago the "New York Tribune," in speaking of the social life of young men, made some remarks which might appropriately find place here, for there has been little or no change for the better. The editor was calling attention to the large and increasing number of youths between fifteen and thirty years of age in our large cities who were without resident friends or kindred, "striving to conquer a foothold, and," exclaimed the writer, "how hard the contest! What daily widening gaps between those who have succeeded and those just entering the field! Neither the religion nor the social enjoyment of our prosperous men seems broad enough to include their employees. Look at the growth of aristocracy and seclusion; the world of folly, luxury, and fashion; the enormous cost of subsistence; the meagre salaries in vogue, and see what chance of comfort or sympathetic ease the town has to proffer her clerks, apprentices, and students. Herded together in the beds and attics of boarding-houses, shut out from the happy homes established by long residence and success, they are almost driven to the public saloons for light and warmth, and for that friendly companionship" (and I will add magnetism) "which, either for good or evil, youth instinctively craves and will obtain.

"The employers are surrounded with all the appurtenances which make virtue attractive. The employees are not only urged into vice by their discomforts, but it is vice alone which tenders them an alluring hospitality. She sets forth her convenient bar-rooms, her billiard tables, her concert saloons, her houses of prostitution—in all of which we will find a merry welcome." It may be added that the young men of larger means and opportunities have their clubs, and the more favored individuals of the other sex have their exclusive association, each not only giving facility to sexual isolation, but rather encouraging the same.

Young men crowd the beer saloons where "pretty waiter-girls" are employed, and really simply for magnetic association with women. Lager, wine, or some other beverage is called for, and often drunk reluctantly, for they wish it to appear that the drink is what they are after, at least to those who observe them descending or ascending the steps of the saloon. Sometimes the contents of the glasses are left undisturbed. Many of these young men enter with no libidinous intentions. They feel thirsty or hungry for something, they hardly know what; it is not whiskey—it is not beer—it is not tobacco—all these they may purchase at almost any corner, and the tobacco may be chewed or smoked in the streets. No, nothing will satisfy the physical and soul yearnings but the magnetism of women. They may not have thought of this element—they may never have asked themselves, or anybody else, what animal and sexual magnetism is; they may never have

thought of any such thing; but here they get what they hanker for without asking the name or quality of the article.

THE SECRET OF SEXUAL ATTRACTION.

People of both sexes generally recognize the fact of sexual attraction; few have given the least attention to the subtle element which constitutes it. This element if investigated, is found not only to be a nutrient, but a stimulant more potent than alcohol, and naturally possessing none of the injurious properties of the latter. It gives vigor, and, in reality, it imparts erectile power to all the tissues of the body, and aids in producing and preserving plumpness of form. It stimulates ambition, imparts elasticity to the muscles, and brilliancy to the eye, of those who are favored with its influence. Both sexes have an appetite for it, and frequently without knowing it. They long for something, they know not what, and seek to appease an indefinable desire by resorting to narcotics, stimulants, and nervines. Herein drunkenness has an incentive, which has perhaps never before been thought of; but it is a fact that, with the imperfect social arrangements which characterize our so-called civilization, and which attempt to regulate the social intercourse of the sexes, men and women go up and down the earth famishing for something they cannot, or will not, tell you what—and finally, in their blind search for what their systems crave, take to liquor, tobacco, or opium.—*From Home Cyclopedia of Medical, Social and Sexual Science.*

Our "Superiority."

BY A. C.

Aunt Elmira again comes to the front to prove on purely biological grounds that women are the superior sex. There are a great many more facts from which to draw inferences. For instance, women with diabetes always have girls; never boys. Shall we conclude that diabetes is a "superior condition," or that women-children, being a product of diseased conditions, are abnormal?

Briefly, the facts are these: Male and female have been evolved through a process of division of labor. Many low forms of life have no sex, one organism reproduces its kind. This organism is more nearly female than male, drawing its fecundating elements from its environment, or producing them in its own organism, gradually the two offices are separated into two organisms, and the higher we climb in the course of development the more marked is this differentiation.

The female is anabolic; her life is more quiescent, more fully nourished. The male is katabolic; more energetic, nervous, active. The male furnishes the vital spark, the female embodies it. Biologically considered, the female is conservative, preserving the type; the male is progressive, departing from tradition. The tendency to vary is a male quality.

Anabolic conditions—ease, plenty of food and warmth—tend to produce females. Katabolic conditions,—cold, famine, hard conditions generally—tend to produce males.

Now if nutrition is superior to action, if conservatism is superior to radicalism, if eating and sleeping are more commendable than getting out and "hustling"—then let us women boast of our biological superiority!

But why talk of superiority at all, between two beings so essential to each other? As well might oxygen and nitrogen quarrel as to which is the most important part of air!

It is impossible for a man with a good heart to be satisfied with this world as it now is. No man can truly enjoy even what he earns knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm. One feels as though his heart was as cold as their bodies.—*Robert G. Ingersoll.*

Sayings—No 2.

BY FRANCIS BARRY.

Next to showing marriage to be a system of impurity and outrage, it is incumbent upon the friends of Woman's Emancipation to give good evidence that instead of being selfish and sensual, clamorous for cheap opportunities, they are earnest workers for the overthrow of a dire evil that is the greatest stumbling block in the way of human advancement, and the heaviest load that is holding the race in degradation and slavery.

As slavery is the greatest evil, freedom, without restriction, is the greatest beneficence. Every man, woman, and child, animal, insect and reptile, has a right to absolute and unconditional freedom. But the rabble do not know the difference between freedom and invasion. The moment I trespass in the least degree upon the least right of any being, that moment I violate freedom.

Reciprocity is the only essential to sexual purity. The average husband has yet to develop to the plane of the bull and the stallion. The advocates of marriage entertain the infamous sentiment that legalized rape, which marriage is, is better than freedom. In freedom there will be no impure relations, for every woman will be intimate only with the man, or men, to whom she is most attracted.

A pure-minded woman will be intimate with two men that she loves, rather than with one she does not love; and every pure-minded person will endorse this sentiment.

Elizabeth Cady Stanton makes the truthful statement that the relation between men and women in all time has been one of rape. I affirm that forty-nine fiftieths of the rape has been perpetrated in the marriage bed; and the other fiftieth by wretches possessed of the marriage spirit. With free opportunities for all, high and low, there would be no rape.

There are two classes of men—Free lovers and blackguards. The man who, theoretically and practically, recognizes woman's right to her own body, is a free lover. The man who says it is not safe to allow woman her freedom—that my mother, my lover, my daughter would be impure and vile if she had opportunity, is a blackguard of the meanest sort.

I have no sympathy with the monstrous idea that a personal relationship, for a parentive or any other purpose, is admissible by arbitrary arrangement in conformity to the decision of a scientific expert.

For beneficent results in parentage I would rather have the unrestrained impulse of the most illiterate woman living, than the combined wisdom of the savants of Christendom.

I believe in the temperamental adaptation, and I believe the strongest attraction is the surest index.

With a large blanket for herself and a small one for her baby the free woman may pity the victim of marriage though she dress in silks and fare sumptuously every day.

Freedom in a cottage or a hovel, is better than marriage in a mansion. When marriage is destroyed freedom is achieved.

The self-ownership of woman constitutes the abolition of marriage.

Cure of Disease and Crime.

Let us for fifty years study heredity, and leave theology alone; and at the end of the five decades our doxology will be a victorious psalm over the vanquishing of disease and crime. But in the meantime, in the name of the father, son and holy ghost, we go on marrying wasterl to wasterl, consumption to consumption, intemperance to intemperance, cancer to cancer, idiocy to idiocy, and wonder that the progeny has only body enough to nurse disease and only will sufficient to indulge in crime. We ignore the laws of existence and environment, and with our own hands make the whips with which nature scourges us. We starve because we have not force enough to survive in the keen competition of "the survival of the fittest"; and, venomous as serpents and stupid as asses, we turn round upon those who are the fittest, just as reasonably as Snowden might quarrel with the Alps because of their superior height.

o you elevate woman by setting her to the task of breeding blockheads? Are you likely to improve a race by cafeebling the minds of the mothers of that race by an insidious administration of Jewish fables, administered in the holy name of religion? What sort of mental and ethical stamina do you expect in a child whose mother was a religious imbecile and whose father was a moral hypocrite?—Saladin.

DR. FOOTE'S HOME CYCLOPEDIA OF POPULAR MEDICAL, SOCIAL AND SEXUAL SCIENCE, by Edward B. Foote, M. D., illustrated, 1200 pages, price \$2. Murray Hill Publishing Co., 129 East 28th Street, New York. For sale at Lucifer Office.

A distinguished clergyman once said of "Plain Home Talk," written by this author, that it was so comprehensive it might well take the place of all other books in his library. Well, this large volume of over 1,200 profusely illustrated pages contains not only all that is of especial interest in "Plain Home Talk," but over 300 pages of new matter, replete with information for the family. It is well-named—"Home Cyclopaedia," for with its comprehensive index the reader can readily turn to an examination of any subject which is uppermost in his mind and find a wealth of facts and theories regarding it. Dr. Foote's former work had not only the warmest endorsements of clergymen, physicians and editors, but all people in every station in life. This one will have especial value in the hands of the advocates of race culture. One physician has written to the author, "if every adult in the civilized world could read, understand, and would follow out your views, in a few generations there would be a world of physical, intellectual and moral giants." The chapter on Restricted Marriage and Parentage possesses especial value to stirpiculturists. A plan is therein unfolded which seems entirely practicable for the human family to have fewer and better children—a reform in family life greatly to be desired. In the pages treating of psychic medicine, animal magnetism, etc., may be found the real secret of the alleged cures effected by Christian and Mental Scientists. The scientific information given by the author is extremely interesting and instructive. Moreover, it can be understood by the most illiterate individual if he can read at all. Dr. Foote has the happy faculty of rendering the most abstruse subjects entirely comprehensible to the non-professional mind, and consequently the "Home Cyclopaedia" may be of the greatest practical value to those in the humblest spheres of life. It is by far the most comprehensive exponent of the laws of right living that has come under our observation. As a hygienic instructor alone, it is worth many times its advertised price.

A GENTLE REMINDER. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DENT is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

FIRST CHINAMAN: "Let's see! The Christians have a text about turning the other when struck on one cheek." SECOND CHINAMAN: "I don't doubt it. Anything to increase the indemnity!"—Puck.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFER—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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The Battle 's On!

Not in the memory of living men and women have the foundations of our bastard civilization been so severely tried as now. Men, and women too, long before Prof. Geo. D. Herron was heard of, have taught and practiced substantially the same views as now promulgated by him. Much has been done by other rebels against priest-made marriage, but the time never seemed so ripe for concerted action looking towards the overthrow of what John Stuart Mill calls "the only form of serfdom now authorized by law," as at the present moment.

The shaking up given to this form of serfdom, this hoary-headed relic of barbarism, by the discussions of what is historically known as the "Beecher Scandal" some thirty years ago; the teachings of Robert Owen and his son Robert Dale; the writings and lectures of Stephen Pearl Andrews, of Henry James and others of like views; the experiment in sociology at Oneida, New York, under J. H. Noyes; the writings and speeches of the sisters Woodhull and Chaffin, together with those of many more whose names could be mentioned—all these have doubtless prepared the way for a champion such as Herron to marshal the forces of social revolution as they have probably never been marshalled before.

The fact that the ecclesiastical court that tried Herron declined to bring a charge of heresy against him, but confined itself to charges of "unchristian conduct"—meaning his separation from his wife and his remarriage with Miss Rand, is a pointer of great significance. It means neither more nor less than that the church has about given up the fight over matters of faith, and is now about to stake its existence as a social force upon its power to hold men and women in subjection to its authority in the realm of morals, and especially in the realm of reproduction—the realm of sex-activities.

The following from the Chicago "Record-Herald" of June 6, is a fair sample of the utterances of the conservative press in regard to the Herron trial and its results. The editorial is headed "The Casting Out of Herron:"

The council of Congregationalists at Grinnell, Iowa, set the modern churches a fine example in dignified tolerance and ecclesiastical wisdom in expelling Professor Herron without making a martyr of him. Herron has been kicked out of the church and ministry after the formality of a regular church trial, and yet the most irrational sympathizer with religious dissenters or scoffers can discover no halo about his head.

No maudlin sentimentalism or blasphemous claim that Herron was persecuted because of his dissent from accepted beliefs or creeds. He cannot even claim the stigma of "heretic," as there was nothing in the trial that invited a disclosure of his peculiar beliefs. He was merely tried on the charges of unchristian conduct, and these charges were sustained by such abundant evidence that the vote for his expulsion was unanimous and was given without discussion or controversy.

There is little doubt that the personal notoriety that would result from an opportunity to defend his peculiar views of the marriage relation would have been very pleasing to Herron. Being denied the "distinction" of a trial for heresy the erratic professor was obliged to content himself with a lengthy and labored communication to the council, in which he denounces the present marriage system, declaring that he does not believe it "is sacred or good." His letter is a strange exhibit of moral delinquency and irrational views of life. To justify his desertion of wife and children he indulges in much meaningless jargon of high sounding phrases.

No mystical phrases about the marriage relation can condone in the public mind the offense of Herron against public morals and common decency. His unwillingness to recognize the parental obligation to the children he brought into the world is the inexplicable phase of his insanity, and places upon him the stamp of infamy.

HERRON TO HIS INQUISITORS.

Prof. Herron wrote a letter to the court that tried him, of which the following are characteristic paragraphs:

PARAMOUNT RIGHT OF THE MOTHER.

I would ask you to kindly let me explain however, that I did not desert my children. No father loves his children more than I. But I have long held it a principle that children belong first to their mother. Where such a separation takes place, if the mother desires all the children, they are rightfully hers, and no considerate man would take one of them from her. Besides, in this case, I think the children would choose their mother, who has been their constant companion, except when she was twice absent with me in Europe. They are not babes, but are arriving at some years of capacity to choose for themselves—the oldest of them just blossoming into womanhood. This may not be known to you, because of the fact that I have not yet reached middle life; but it may be understood when you take into account the fact that the marriage annulled took place before I had quite reached my twenty-first birthday. Furthermore, when I turn from the desires of a father's heart to what is best for the children themselves, I think their choice of their mother would be wise; for they will have a good mother, and the life of a man given to the socialist revolution cannot fail to be more or less the life of an outcast, as the revolution intensifies and arrays a ruling-class against a working-class in a final issue and crisis.

MARRIAGE SYSTEM NEITHER SACRED NOR GOOD.

As a council, you are acting in defense of what you believe to be the sacredness of the family institution, against which I am to you an offender. In order that your action on this point may be complete, let me say to you that I do not believe that the present marriage system is sacred or good. It rather seems to me to be the destruction of the liberty and love and truth which make life sacred and worth while. If love and truth are the basis of morality, then a marriage system which makes one human being the property of another, without regard to the well-being of either the owned or the owner seems to me to be the very soul of blasphemy and immorality.

A SURVIVAL OF SLAVERY.

The family founded on force is a survival of slavery, and one of the expressions of the slave principles on which our whole civilization is built. It is a mode of the superstition which thinks it good for human beings to own each other, and good for the race to have all its sources and tools of life owned by the few who are strong and cunning enough to possess them. The ethics of the legally and ecclesiastically enforced family make it possible for a man to live a life of monstrous wrong, of ghastly falsehood, even of unbridled lust, and yet be highly moral ac-

cording to the standards by which we are judged. The same standards condemn and disgrace the purest expressions of comradeship, if they cross the convention or forget the decrees of custom. Free and truthful living is thus made a tragedy, to have overwhelming and revengeful retribution added unto it, while slave-living and falsehood may be rewarded with world-blessings and ecclesiastical canonization. I thoroughly believe in the vital and abiding union of one man with one woman as a true basis of the family life.

A FREE FAMILY THE FIRST NEED.

But we shall have few such unions until we shall have a free family. Men and women must be economically free—free to use their powers to the fullest extent—free from the interference of legal and ecclesiastical force, and free to correct their mistakes, before we can have a family that is noble, built on unions that are good. Lives that are essentially ones, co-operative in the love and truth that make oneness, need no law of state or church to bind or keep them together. Upon such, the imposition of force is a destruction and a blasphemy. On the other hand, no law in the universe has a right to keep together those who are not vitally and essentially one. It is only in freedom that love can find its own, or truth blossom in the soul, or other than a slave-individuality unfold.

MORALITY OF SLAVES AND LIARS.

Love must be set free and liberty must be trusted, if noble and beautiful homes are to spring up to make the earth a garden of truth and gladness. The coercive family system is filling the earth with falsehood and hypocrisy, misery and soul disintegration, and is perpetuating the morality of slaves and liars. In times past, men have thrown away their lives in protest against what seemed to them tyranny and wrong. There is a new world coming whose way can be made ready only by those who will throw away their good names, and accept, perhaps, everlasting disgrace, as the price of their protest. And if I willingly accept all the obloquy and retribution which church and society may visit upon me, in making a protest against a system that seems to me destructive of all true morality, and to the very citadel of the soul's integrity, then my protest has earned its right to be heard.

NAKED TRUTH AGAINST CIVILIZATION.

Under our social system, no one says what he really thinks, or lives out what he really is. Our sayings and doings, or the things we do not and say not, are guided by the desire to be respectable, to be approved; hence action and thought are alike dishonest, and without freedom or beauty. Our religion and conduct, our customs and good names, our international diplomacies and business successes, deal with chances and appearances; they are a matter of the dice, and not of the soul. Civilization, with its network of falsehood and suspicion, of retribution and revenge, is a sort of world-conspiracy against the soul's integrity and against individuality. Yet the right of a single soul to fully and freely express itself, to live out and show forth all the truth about itself, so that it need have within itself no hid thing, but be naked before the universe and not be ashamed, is infinitely more important than the whole fabric of civilization. The travail of the soul to become honest, the struggle of man to come to himself, is far more vital and revolutionary, more menacing to what we call civilization, than any questioning of the marriage system, or the questioning of any institution. You may be sure that when the son of man rises out of the common life, there will not be left a shred of any kind of institutional bond, and there will be no sentinels on the walls of the soul's possibilities.

From all parts of this country come papers marked with comments upon Herron and his work. In far away lands, wherever the English language is spoken, come the echoes of his utterances, as for instance, the following clipped from "The Century," Adelaide, South Australia:

"Mr. M. Harman, criticising these lectures of January and February last, in his splendid little Chicago 'Light-Bearer,' speaks of Professor Herron as iterating and reiterating the statement that 'socialism is a road, not a goal,' and that the goal to which socialism leads is the 'free individuality of each human being.' This is really Harman's own teaching in all the splendid newspaper and pamphleteering work which he and his compeers are pressing forward in America; it is the same teach-

ing that saturates the writing of that grand Florida woman, Mrs. Wilkins; it is the same teaching that flashes through every page of 'The Century,' and that will go on, all through this new era upon which we have entered, kindling and consuming Error of every kind in the flames of its everlasting burning, and leaving the grand Truth clear and unveiled, like gold seven times purified—that Co-operation, Brotherly-kindness, Helpfulness, and Love are milestones on the great open road of the spirit that leads to Life's Throne—the divinity of the individual in the unveiling of the I AM!

"Herron breaks bread on higher mountain-tops, for men and women who dare to leave the plains of conventional thought and climb there after him. And there are tens of thousands who are climbing. He frequently tells his hearers—says comrade Harman—in effect at least, that we must not stop with the Jesus of the 'synoptic gospels,' but should reach out, as that teacher himself exhorted his disciples, for something still higher and better. There was no Finality in Jesus. There is no finality anywhere or in anything. That is one of the first principles of the spiritual life that he taught—it stands in the Child's First Primer, how could the Master forget it?

"Prof. Herron dares distinctly to assert the truth that no man and no god is good enough or wise enough to follow as Authority. That to be 'merely obedient to Authority is to have the soul of a slave.' That 'Authority has always been' Truth's deadliest enemy—never its protection—always its tomb."

If the Press-Writers do not accept the challenges everywhere thrown out by the defenders of canon law marriage in the Herron case, they will certainly lose the opportunity of their lives. M. H.

Current Notes.

AT THE LUCIFER CLUB.

Among the proceedings at the last meeting of the Lucifer Club was a very emphatic endorsement of the objects and general methods of the Press-Writers' Association. Letters were read from Dr. J. B. Wilson, president of the National Secular Union and Freethought Federation, and from D. Webster Groh, one of the original advocates of the plan for more systematic methods of educating the public mind through the press; and thereby causing the public conscience to resist invasion of personal rights of the peaceable citizen by organizations claiming to be the special guardians of public morality. In response to a suggestion that a little special effort to sustain the paper during the summer months, and to enable the editor to devote more of his time to getting out his autobiography, a very handsome contribution in cash was made by members and visitors, and for which sincerest thanks are hereby returned.

NEXT MEETING.

The next meeting of the Lucifer Club will be held on the evening of Tuesday June 25, instead of June 18 as first announced. The address will be delivered by Emma Goldman of New York; subject: The Failure of Free Unions. Public cordially invited. Time of opening 7:45 P. M.—sharp. Place, Lucifer's office, 500 Fulton St., one block north of Union Park. Take Lake Street Elevated to Ashland Avenue, walk one block north and one east to St. John's Court. Or, take Fulton street surface cars at Adams and State, and get off at our door.

VISITORS AT THE CLUB.

Among the visitors from a distance, at our last meeting was Dr. Ella Slater of the Osteopathic Institute, Odd Fellows Bldg. St. Louis. Having taken treatment for some weeks at that Institute I speak from personal knowledge when recommending this institute, its managers and methods of cure, to the readers of Lucifer. Other welcome visitors were Mr. Frank Weller of Mitchell, S. D., and J. C. Collins of New Glarus, Wisconsin. All these have long been readers and generous helpers of Lucifer and its work.

"The Strike of the Strassburg Geese,"

by R. B. Kerr, and Other Allegories," is the title of number eleven of the Light-Bearer Library now being mailed to subscribers and exchanges. Price five cents each; per volume of twelve numbers fifty cents.

More About the Press-Writers. No. IV.

BY FRANCIS B. LIVESLEY.

1. Everybody has heard of the marriage of Prof. Herron to Miss Rand in New York on May 25. The affair went off in as utter disregard of law and orthodoxy as could be desired. The Professor did the very best that could be done under the circumstances. If it is an earnest of what we may expect from Socialism, then surely orthodox marriages will be among the things that Socialism will abolish. This marriage is a reminder that there should be some press writing done by the few able persons present. For instance, "The Baltimore Sun," of May 31 gives the following:

"THE 'NEW THOUGHT' IN ACTUAL LIFE."

"Prof. George D. Herron," observes the "New Haven Register," the leader of the 'new thought' and an experimental socialist, having successfully separated himself from his first wife and four children, announced Monday evening to a party of assembled friends that he would 'take Miss Rand as his companion,' and she remarked that she would take him for her 'companion,' whereupon they were pronounced 'man and wife' by an up-country clergyman.

"This was all done upon the theory that society has no right to compel genius to be burdened by family ties when they become burdensome. In other words, Prof. Herron owes no obligation to the woman who first bore his name and brought his children into the world. We by no means propose to discuss this performance. It is not discussable. Every right-thinking man and woman, whether moralists or not, know that this sort of thing will not square with the commonest decencies of life."

Now there was present at this unique marriage the following persons: Rev. W. T. Brown, Rochester, New York; Dr. Charles Brodie Patterson, New York City; Mrs. E. D. Rand; Richard Le Gallienne; Edwin Markham and wife; Leonard D. Abbott; Bolton Hall; William Mailly; Thurston Brown; Mr. and Mrs. Darwin I. Meserole; Mabel McCoy Irwin; and Margaret Wren. Now, all the above persons should at once write the "New Haven Register" and the "Baltimore Sun" in defense of Prof. Herron, not that he needs the defense, so much as to indicate the principles of liberty which he represents. And they should not only do this in regard to these papers, but in regard to all papers that published anything derogatory of him. This is the way to bring reform home to people and allows opportunity to get in red hot work while things are hot. A poem from Markham and a fable from Hall are grand things, but a few straight and simple lines are all that is necessary in these cases.

2. King Edward wants "free press" far above any king or potentate I hear of. He could give William I of America points. William O'Brien's paper—"The Irish People"—was suspended for severely criticising the king. When the king heard of it he ordered that there should be no further suppression of publications for anything that they might say. Papers have been suppressed in both Manila and Havana and editors have been deported and imprisoned, yet William I. has issued no proclamation decreeing that this country shall not be Russia. Those small minded Americans who cry "stop my paper" upon the appearance of reform articles in the regular papers, can also be notified by the Liberal Press-Writers that King Edward has just set an example that they also can in their puny spheres follow.

3. Press Writers must not hurriedly condemn editors, in fact, it is about as well to let our worst grievances against them go unmentioned—that is the secular editors. On May 21 I sent a letter to the Providence "Sunday Journal." I enclosed five cents for a copy of the paper, or for the return of my letter. Not hearing from it, on May 22 I sent it a postal. On May 31 I received a copy of the paper dated May 5, containing my letter. Thus it is seen that my letter was immediately published and that careless clerks in the office, or more likely in the postoffice lost the paper. The letter in question, by the by, was a criticism of Rev. Anthony Bilkovosky, pastor Universalist church, 329 E. 22nd St., Baltimore. "The Baltimore American" prints him under big headlines and refuses my replies. I had previously answered him in another paper and he wrote me

for a copy. I remembered him and told him to send me \$2 and I would send him my "Journal" letter in circular form in large abundance. When a man can't be answered in one city, try another, Brothers, but be sure to let him and his best friends know it. Judge Lowell, of Boston, recently "roasted" the postal authorities. Socialists cannot safely point to the department as a sample of the working order of their theory. It is becoming very disgusting.

4. "Congressman Robert W. Taylor, of Lisbon, Ohio, has decided to make divorce reform his life work. He believes that each member of Congress should apply his time and talents to bringing about a certain desired result, to stand in after years as a monument to his energy. Mr. Taylor was directed toward his chosen line of endeavor through the work that devolved upon him in connection with the contest against the seating of Congressman Brigham H. Roberts, of Utah. This caused him to make an exhaustive study of the subject law and led him to the belief that there is urgent necessity for reform legislation in the United States."

"Mr. Taylor introduced in the last session of Congress a resolution declaring for a modification of the constitution that would pave the way for uniform marriage and divorce laws, but owing to the pressure of business could secure no action upon it. He says he will take up the work again next session and keep at it so long as he remains in Congress if necessary. The recent decision of the United States Supreme Court bringing into prominence the conflict between the laws in the several States has emphasized his belief that the cause he has taken up is worthy of most earnest effort."

I clip the above from the "Public School Journal," of Cincinnati, for May. Mr. Taylor is a Republican. I became aware that he intended to make a great splurge at the last Congress and immediately sent letters and circulars to him, to his friends, to his papers and to Senators. The papers of his town are "Patriot," "Beckeye State," "Journal" and "Republican Leader." In all courthouse towns, like Lisbon, there are the clerk of the court, state's attorney and other officers to whom I always send matter affecting one of the citizens. Everything then gets well aired. I commend all Press-Writers to do the same. I wrote to several senators regarding Mr. Taylor and one of the very leading men wrote me that he would watch him up. Mr. Taylor thinks crime will be lessened by the passage of his measures. It will only be greatly increased. E. C. Walker and all other able writers on this line should apply themselves to the little details by which such men as Taylor can be easily circumvented. These men who want to build "monuments" to themselves at the expense of liberty, virtue and happiness cannot be too closely watched, nor too thoroughly downed.

5. Comstock has captured a Christian Scientist. He is no less a man than Thomas J. Shelton, editor of "Christian," Denver, Colo. Mr. Shelton issues a monthly, having some fifty thousand subscribers. He got "obscene," of course, like all others noted for their purity, and twenty-five dollar fine was his punishment. His arrest and conviction came about in the old way also—spite work on the part of enemies—his enemies being other Christian Scientists. He says: "The advertising given me has been worth \$25,000. 'What fools these mortals be,' even when claiming to be Christian Scientists." The printer of "Discontent" was fined about one hundred dollars. Even that was less than a penitentiary term. Is it possible that our agitation of Comstockism is gradually diminishing the penalties?

6. The best memorial that we can build to Ingersoll will be the abolition of Comstockism, or the undoing of what Robert allowed to be done under his nose in the hey-day of his power. One hundred thousand dollars ought to be put up to help men who are leaving no stone unturned under which to find the crawling snakes of Comstock. Every time that Comstock comes to this state I take the opportunity to touch him up. He was in Baltimore the other day and I followed him with a brief letter in the "Baltimore World" of May 25, under the heading of "Comstock and Purity." Both the clergy and the press treated Comstock with considerable levity. As a means of showing writers like James and Walker how simply we must get in the big dailies, I will here give my "World" letter:

"Editor The World: Mr. Comstock was questioned the other day by Rev. Wm. A. Crawford-Frost quite unceremoni-

ously. It was before the Itinerants' Club. Mr. Comstock evidently thinks that obscene literature is about the chief cause of crime. But Mr. Comstock prepares the ground in the young for the reception of this literature. He would have the young brought up in almost total ignorance of certain bodily functions. He would deem it a sin for a child to see any part of the 'human form divine,' save the hands and the head. He would throw such an air of mystery about the human form that the child would be impressed with a secret desire to unravel it. When the venter of the obscene came along the child would, therefore, grasp the opportunity with avidity. Hence, crime.

"All this is wrong. Children should be brought up in perfect naturalness. Children so brought up would feel no incitements whatever and the venter of the obscene would sow his seed on barren soil. Between Mr. Comstock's plan, the school tendencies and the obscene venter we see what we see. The trinity is responsible for the crime. Nobody else."

7. English Bishop Joseph G. Hartzell, Missionary Bishop of the Methodist Episcopal Church in Africa is quoted in the Cincinnati "Weekly Enquirer" along a line that ought to be very gratifying to "Kores." Here is his say:

"There is a world crisis in progress in Christianity and civilization. We are face to face with conditions never before encountered. Missionaries and explorers have gone to the farthest corners of the earth and have routed out what may almost be termed the oldest and most secluded peoples. They stand in defiant championship of their ancient creeds and territory. All through Africa I have seen signs of this revolt of the barbaric nations. Great Britain is experiencing it in Ashanti. All along that west coast, so rich in gold and so rapidly being invaded by European capital, the natives need but a spark to set alight aggressive fanaticism that years could scarcely suppress."

Exactly! Coupled with the possibility of a revolt in heathendom is the same in the civilized countries. The power of orthodoxy is already being shaken, and Press-Writers have only to avail of constant occurrences to bring it down in tottering ruins. Sykesville, Md.

VARIOUS VOICES.

M. R. Fish, Mays Landing, New Jersey:—Your little gem, "Motherhood in Freedom" strikes to the root. Wish I had another copy to loan; don't like to part with the one I have. Were it possible for me to express my appreciation of your and Lillian's life work for the uplifting of humanity I would be truly thankful.

A. Ladynski, Marysville, Cal.:—Enclosed find \$3.00. \$1.00 for subscription on Lucifer and \$2.00 for Dr. Foote's "Home Cyclopedia." Although I do not agree altogether with your ideas in regard to the emancipation of womankind, Lucifer and the "Torch of Reason" are the most welcome papers to me and I read with great interest every article in both papers. Are there any subscribers in this neighborhood for your paper?

[Will our subscribers in or near to Marysville respond to this inquiry?]

Elsie Cole Wilcox, Lawrence, Wash.:—The symposium on Ella's letter has drawn out many excellent ideas from some of our "women folks." But oh! women are so slow to recognize the church as the "old man of the sea" who clings about their necks with a death grip. I have for years, contended that the first step in the emancipation of woman from sex slavery, is to free her from the God idea. And no great progress can be made until this is accomplished. But how timid they are! How enthusiastic in defence of their "religion!" But the "world do move," and we must keep pegging away.

J. Newton Wood, Adelaide, S. Australia:—God speed your noble little paper. You will see by exchange that I make free use of it. Send me any of your own books that you care to entrust to me for sale here in Australia, and I will advertise them free in "Century" and leaflets, and remit to you from time to time. You lead in America—we are beginning to follow. There is no Australian depot for American "Hill-Top" literature. I have a hope that I will be able to establish one.

[Our far away contemporary will please accept sincerest thanks for the words of appreciation, and for a copy of his paper, "Century," an eight-page bimonthly journal published at

Adelaide, South Australia. In size of page and amount of reading matter it resembles Lucifer. It is mainly devoted to discussions of economics, collective ownership of public utilities and kindred subjects, and yet it is hospitable to discussions that look for bedrock causes of all our social ills—as when the editor says, "If Edwin Markham is right, and 'better born babies' is the solution of the industrial problem, it may be found, before the century is much older, that the solvent is potent even to the extent of crime and lunacy." We will send books for the depot of American "Hill Top" literature. M. H.]

Chas. Thonger, Niagara, Ont.:—As editors like some praise as well as most people I will say that on the whole, while there is much in your paper that I think is mistaken "morality" I cannot find much fault with the manner in which it is expressed. It gives the impression of sincerity and of a good foundation on which a sound morality may be built up. It gives no food for babes; and seems to prefer the naked truth to aproned lies. Sometime I hope to pay you a visit and to find you enjoying some profitable leisure.

[Thanks for what seems a candid opinion of Lucifer. Yes, what is needed more than anything else is the "naked truth." Without this—honest, fearless expression of truth as we see it, but little progress can be made in removing the wrongs that afflict our common humanity. We are always glad to see our friends and hope Friend Thonger will not fail to give us a call.]

Mrs. J. Van Der Cammen, Chattanooga, Tenn.:—Enclosed please find money order for \$2.50 for which send me a copy of your Autobiography and use the other dollar for distributing samples of Lucifer; the fifty cents for Light-Bearer Library. I did not get any Lucifers for the past four weeks and miss them so much. I have often failed to get the paper one week at a time on account of wrapper not being addressed correctly. Have you any more photographs taken with flashlight? I would like to get the 1900 bound copy of Lucifer if you have any later on. I enclose stamps for reply.

[We have had our mailing list reset in linotype, and by some one's negligence most of the Tennessee list and also the Texas list were left out. We much regret this, and will try hard to see that all such blunders are avoided in future. We will gladly send duplicate copies to all who failed to get all the numbers, provided we have them in office. We still have a few of the "flashlight" pictures, price fifty cents, I think. We have no bound copies of Lucifer for the year 1900, but if enough calls are made for them we will have a few bound soon. The price will be \$1.75, postpaid, the postage being about twenty-five cents. We still have a few volumes of 1899 left, at same price. M. H.]

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The mission man will get you if you don't watch out.

And if you're caught, the love wherewith the Buddha fills the
mind
They'll turn to smiling falsehood, covering hatred of your kind;
O hush! with cross and Bible they are prowling all about—
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BY AUGUST BEBEL.

Marriage represents one-half of the sexual life of the bourgeois world, and prostitution represents the other. Marriage is the front, and prostitution the back, of the medal. When a man finds no satisfaction in marriage he generally resorts to prostitution, and when a man for one reason or another remains unmarried, it is again prostitution to which he has recourse. Provision is thus made for men who are celibates by choice or by force, as well as for those whom marriage has disappointed, to gratify their sexual instincts in a manner forbidden to women.

Man has in all times and climes regarded the use of prostitutes as his natural and exclusive right. All the more strictly and severely does he watch over and judge every woman outside the pale of prostitution. He does not trouble himself with the consideration that a woman has precisely the same impulses as a man. In virtue of his position as master, he demands the forcible suppression of her intensest instincts, and makes her chastity the condition of marriage and social eligibility. Nothing can afford a more drastic and at the same time more revolting illustration of the subjection of woman to man, than the diametrically different manner in which the gratification of the same natural impulse is regarded and judged accordingly to the sex of the person in question.

The unmarried man is particularly favored by circumstances. Nature has burdened women alone with the consequences of the act of generation, the man has the enjoyment without trouble or responsibility. This privileged position has led in the course of history to that unbridled license in sexual matters which characterizes a considerable portion of the masculine world. And legitimate gratifica-

tion being, as we have already shown, prevented or checked by a hundred causes, the consequence is illegitimate gratification in the broadest sense of the word.

Prostitution becomes a necessary social institution, just as much as the police, the standing army, the church, the capitalist, etc., etc. This is no exaggeration, but an assertion that can be proved.

We have described in what light the ancient world regarded prostitution, that it considered it inevitable and organized it by State regulations, in Greece as well as in Rome. We have also quoted the opinions which prevailed on the subject during the Christian Middle Ages. Even St. Augustine, next to Paul the chief pillar of Christianity, although an ardent advocate of asceticism, could not refrain from exclaiming: "If you put down public prostitutes, the State will be overturned by the violence of passion." The provincial spiritual council in Milan, in the year 1665, expressed itself to the same effect.

Let us hear what the modern world has to say. Dr. F. S. Hugel declares in his "History, Statistics and Regulation of Prostitution in Vienna": "Advancing civilization will gradually clothe Prostitution in more pleasing forms, but not till the end of the world will it be banished from the earth." This is saying a good deal, but it is certain that no one who is capable of looking beyond the horizon of bourgeois society, and of recognizing the changes which must take place within the community before the latter can attain to natural and healthy conditions, can fail to agree with Dr. Hugel's assertion.

For this reason Dr. Wichern, the well-known orthodox director of the Reue Haus, near Hamburg, Dr. Palton in Lyons, Dr. William Tait in Edinburgh, and Dr. Parent-Duchatelet in Paris (celebrated for his investigations on the subject of prostitution and venereal disease) declare unanimously: "It is impossible to eradicate Prostitution, because it is an integral part of our social institutions," and one and all demand its regulation by the State. It has not occurred to any one of these men, that we must alter the social institutions that necessitated prostitution. Their want of economic training, and their inherent prejudices make such a solution appear an impossibility to them. The "Wiener Medicinische Wochenschrift" (Viennese Medical Weekly Paper) for 1863, No. 35, asks:

"How can the large number of voluntary and involuntary celibates satisfy their natural needs otherwise than by plucking the forbidden fruit of Venus Pandemos?" and the writer comes to the conclusion that if prostitution is therefore a necessity, it has a right to existence, to exemption from punishment, and to protection by the State. Dr.

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Hugel expresses precisely the same opinion in the work quoted above.

The Leipzig Police Surgeon, Dr. J. Kuhn, says in his book, "Prostitution in the Nineteenth Century from the Standpoint of the Sanitary Police"; "Prostitution is not only an evil that must be endured, it is an inevitable evil, for it shields women from unfaithfulness" (of which only men have a right to be guilty) "and virtue" (of course female virtue, men have no need of any) "from being attacked (sic) and therefore from falling." These few words of Dr. Kuhn suffice to characterize the crass egotism of men in all its nakedness. That is the proper standpoint of a police surgeon, who sacrifices himself in watching over prostitutes, in order to preserve men from unwelcome diseases.

Was I wrong, when I said prostitution is at present a necessary social institution, just as much as the police, the standing army, the church, the capitalist etc., etc.?

In the German Empire prostitution is not, as in France, sanctioned, organized and controlled by the State, but merely suffered to exist. The official brothels have been abolished by decree of the Federal Council. The consequence of this abolition was that in the second half of the last decade, numerous petitions were addressed to the Reichstag, requesting that these houses might be rehabilitated, on the ground that vice was spreading without let or hindrance, and that an alarming increase of syphilitic disease was the result. A commission appointed by the Reichstag to examine the subject, and numbering a fair contingent of doctors, concluded to recommend the petition of the Imperial Chancellor, inasmuch as the prohibition of public brothels involved the most dangerous consequences for the morality and health of society and especially for family life.

These testimonials may suffice. They prove that for modern society, the prostitution question is a sphinx, whose riddle it cannot read; it sees no way out of the difficulty but that of state sanction and control, if greater evils are to be avoided.

Thus society, which is so proud of its morality, its religion, its civilization and culture, must suffer licentiousness to permeate its body like a slow poison. But our testimonies prove something more. The Christian State makes the official declaration, that the present form of marriage is sufficient and that men have a right to seek the illegitimate gratification of their sexual impulses. This same State only recognizes the unmarried woman as a sexual being, inasmuch as she surrenders herself to illegitimate male desires, in other words, becomes a prostitute. And the surveillance and control exercised by the officers of the State do not touch the men, as they ought to do as a matter of course, if the sanitary superintendence were to have any *raison d'être* and any chance of success, even if we leave the inequality of the sexes before the law in the interest of ordinary justice out of the question, but they touch the women alone.—From "Woman in the Past, Present and Future."

Light-Bearer Library No. 11.

"The Strike of the Strassburg Geese, by R. B. Kerr, and Other Allegories," is the title of the Light-Bearer Library number eleven, now ready. Price five cents per copy, or fifty cents for the volume of twelve numbers.

Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the highest consideration.—Lincoln's Second Message.

More About the Press-Writers. No. V.

BY FRANCIS D. LIVESLEY.

I have always contended that the sex question was of vastly more importance than the liquor question. Of course, Comstockism will not let it be discussed to any necessary extent and it goes on slaying its millions while liquor slays only its thousands. I believe the "Baltimore Sun," is one of the papers that has refused me on the sex point. Not so the brave "Baltimore World," however. But it is amusing to see how all things come to him who waits and works. The "Sun" of June 4 gave the following to the point:

LONDON'S GREATEST DANGER.

"In London there are at present 800,000 young men," writes W. S. Harwood in the June "Century." "It is demonstrated by the most careful and systematic census effort that fully 600,000 of this number do not associate themselves with religious work. It is among these 600,000 young men that the work of the London association is most pressed. I asked Mr. Patterill what was the greatest obstacle he had to overcome in reaching these young men. He told me that it was not the liquor-drinking habit, terrible as it is held upon the young men of this vast mass, but the appalling prevalence of vice. If half is true that was told me in London about the prevalence of the most degrading habits among the young men of that city, there is little wonder that those in position to know look with the keenest apprehensions to the future—a future which promises to make the young manhood of London within these generations a physical wreck if not reinforced by fresher blood from the provinces. Indeed, there will not long be waiting such another wave of apprehension as that which has recently swept over France concerning the social situation in Paris if some check is not found against the advance of immorality in London."

Old Press-Writers are continually seeing themselves made into true prophets on all the questions of the day, just as I have seen myself in the above connection. Mr. Harwood's statement makes true another point, and states that in all civilized countries the churchman cannot succeed in numbering more than one third of the people as in sympathy with the church.

AN EDITOR ON "FREE PRESS."

The Chicago "Farmer's Voice," 334 Dearborn St., gave an article from me on "Free Speech and Free Press" in its issue of June 1. It answered me. Here is the dialogue:

F. V.: Our correspondent's idea of a free speech and a free press is not likely soon to be realized: it is to be doubted if it would benefit the world if it were.

L.: The "Voice" has done a very good share toward the realization already. I know of no farmer's paper in the country that has given so many letters on Anarchy, Socialism, Single Tax and Back to the Land. If every leading agricultural paper had accepted as many reform letters from the people as it has, we could thank them all. The "Voice" thinks we want to impose upon the papers, but we do not. We take into consideration all that they have to contend with and we ask nothing unreasonable.

F. V.: Doubtless the journal quoted could fill its pages every day with letters on religion alone—that is, upon this or that man's idea of religion—and the world might be but little the wiser for it. What the world needs is men and women who live out their religion, who do not cry it from the housetops, or proclaim it in the streets. So with the great economic and social disorders which we would correct. If men and women would think and practice more of the ideals they would set up, their influence would be infinitely greater than now, when so large a share of their time is given over to mere talk.

L.: Yes, the New York "Sun" said it could fill its pages with religious letters. I acknowledge, from many that I have seen of them, that they would be very dull. Our Press-Writers aim to confine themselves to newsworthy and up-to-date letters. Far in excess of the best paid writers have we first sought to "live out" our religious, or our social and economic beliefs. Mr. Groh has grandly stated this point in circular No. 2900. In fact, he says:

"Intelligent editors well know that, in a free, fair, and full discussion, error alone can lose and truth must eventually win."

While articles written for pay are tempered to suit the whims and prejudices of editors and readers, those from unpaid correspondents are inspired by the philanthropic motive of correcting error and enlightening mankind.

"They are the outpourings of deep-seated conviction, from thinkers who are not afraid to speak the truths they have discovered, no matter how distasteful or unpopular. They come from brave, noble, daring men, who are not afraid of criticism, else they would never enter such an arena of public discussion. The advanced ideas they present have generally been previously tried in the fire of scathing criticism, and have all the dross eliminated therefrom, and they seek truth for truth's sake alone. In proportion as our newspapers encourage the tolerant hearing of their readers by their readers, in their columns, they become less autocratic and more democratic."

There is a time to hear in the closet and a time to proclaim from the housetop. The young, mushroom paid writers, volatile in words, but not in experience, are now the ones that are allowed too often to sway the thought of the times. We protest against this. To every writer's column we demand a quarter of a column in reply, unless the intelligence of the people is to be insulted. For myself, I write on nothing that I have not experienced in sufficient measure to warrant my being heard. There is old Dr. J. C. Barnes, of Hindsboro, Ill., who has throughout a long life lived out the Anarchy he proclaims. Will anybody say that he should not be better welcomed to the press than the mushroom upstart whose services, like the lawyer's, can be put on either for the money there is in it? Men who will suffer imprisonment, sacrifice their possessions, and perhaps their lives, are certainly more worthy of being heard on subjects near and dear to the people than the mere word builders.

P. V.: Free speech does not mean endless speech; but that is what we should have if public meetings were open to everyone.

L.: The Manhattan Liberal League opens its doors to all "cranks," but matters end there in due time. Actual fools, whether on the lecture platform or in the press, are soon silenced when given full liberty. If they are not, the bump of humor is sufficiently developed in the average man to allow them all the rope they want. Even some ministers have of late years allowed questions in connection with their discourses.

P. V.: Free speech and a free press mean, to the average man, the right to give utterance to his views without fear or favor at such times and under such conditions as render his right to do so clear and unmistakable.

L.: That is about what I seek to impress upon the Press-Writers on one hand, and on editors and the public at large on the other. When a city minister comes out in defense of Comstockism to the extent of a volume, is it not the "clear and unmistakable" right of those who have suffered wrongly at his hands, and who believe him to be as much of a fraud as the minister believes him a saint, to be allowed at least a few lines in his condemnation? If Ingersoll or Paine are attacked, if blue laws are urged, is it not just and proper that those concerned should at least be heard in protest to the extent of a quarter part of the space the opposition was allowed? We are modest, and we ask only the fractional part of our dues, trusting to the power of truth, rather than to our "much speaking" for victory.

1. The "Laurel (Md.) Democrat" condemned the trusts in a long article. At the end it asked: "What is the remedy, or what are the remedies?" I took the opportunity to reply that a "free press," in which the people's voices could be heard on all things, was the remedy for this and all other evils. Then I quoted from Bro. Grah's circular No. 2990, the last half of the first paragraph and the whole of the second, fourth and fifth paragraphs. Thus it is that circulars can be advantageously quoted from. Sometimes a few lines at the head and end of a newspaper article are sufficient, with quoted clippings between, to make a strong one. Press-Writers must be one idea men and never fail to work in their "fad" for all the evils under the sun. As the suffrage is a farce, let us get at the will of the people through the press.

2. The Manhattan Liberal League is a fine thing, but it ought to have longer reports given of its proceedings, accom-

panied with the name and address of some officer to whom letters could be sent. All the long haired men and short haired women can then have a hearing. The extremists then meet. There should be a Liberal paper standing for all the Liberty of this League; but it doesn't exist. What is the reason? Is it that "talk is cheap" and it takes money to buy a printing press?

3. "Waldo" writes me he is trying to get up an anti-Comstock organization for lively work. He says: "I want to see men have the courage of their convictions, even if it does cost something, and then what they say has some weight, and I think you are the same manner of man." Exactly! But I would tell this Brother that it is impossible for me to join in work with any who are "noms." I would prefer to see only one-quarter attempted over one's name and address to what might be done over a "nom." If we cannot do all that we would like to do without danger, the plan is to do all that can be done up to that point. There is enough to do even of this. If we can't be faithful in the accomplishment of the little, we can accomplish nothing great. Let "Waldo" organize an anti-Comstock band that can spend a little brains and merely five dollars a year, a piece, in the work, and there will be plenty for them to do just on that one subject.

4. Talking about Press-Writers against Comstock, reminds me that Frank D. Blue, editor of "Vaccination," at Terre Haute, Ind., has written J. T. Small, of Provincetown, Mass., requesting him to take charge of some press work in that line. So far as I have seen Bro. Small has done more for the cause of anti-vaccination than any man in the country. He has availed of openings to carry the war into camp of the enemy everywhere. Here we are with an anti-vaccination society in Baltimore, but not a word comes from its members in the press when the onslaught on the innocents is at its height. Bro. Small has actually come down from Massachusetts, appeared in our large and small papers, and stirred up a sensation all of himself. No reformers of the day have a bigger work before them than the anti-vaccinationists. "Targets" stand around for them everywhere. They can fire in the air and hit something, and there is comparatively little ostracism or danger connected with the aggressive work that they should do. Mr. James seems to be a vaccinationist, but as he seems to have compunctions against writing for the secular press, it is hardly worth while for the anti to oppose him in his den.

A GENTLE REMINDER. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—does on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DENT is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

CHANGES AND CREDITS on mailing list are now made but once each month. When, therefore, our friends do not see the number on their tabs changed promptly they will understand the cause. Our mailing list is now set by a linotype machine, hence changes and eliminations cannot be so promptly nor so cheaply attended to. No loss of numbers, however, will be sustained by subscribers, as duplicate copies will be sent to them at their new place, when notified of change.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your **Lucifer**? If so, your subscription expires with this number. Please renew for another year.

When **LUCIFER** fails to reach its subscribers, notice thereof by postal should be sent us at once.

"The Failure of So-Called Free Unions"

Will be the subject of a lecture by Emma Goldman of New York, on the evening of Tuesday June 25, at **Lucifer's** rooms, 500 Fulton St. The lecture will be followed by free discussion—five minute speeches—by members of **Lucifer's** club and by visitors. In order that all who wish to speak may have a chance to be heard it is urgently requested that all come EARLY, so that the lecture may begin at 7:30 P. M. sharp.

CHICAGO SOCIETY OF ANTHROPOLOGY

Will meet in the Athenaeum Bldg., 25 Van Buren, Room 320, Sunday June 23, at 3:30 P. M. Subject: Phrenology as a Character Study. First speaker Dr. P. S. Replegle of this city, followed by the usual discussion by members and visitors.

A Summer Campaign.

The annual summer solstice—for this latitude—of what our popular chronology calls the first year of a new century, is now with us. Both summer and winter bring opportunities for educational work. Summer is the season of travel, of excursions, of picnics, of outings from the usual routine of daily toil.

These annual outings are favorable to social intercourse, to exchange of ideas, and it is only by exchange of ideas, that educational work is possible.

This is the twenty-second summer of **Lucifer's** educational work; its twenty-second summer campaign. Has anything been gained by these summers and winters of agitation of thought along unpopular lines? Anything to show for all these years of struggle against the entrenched and embattled hosts of conservatism? of conventionalism? of hoary-headed respectability? of vested rights and privileges?

As viewed by some of us who have been constant in the fight all these years, there is something to show; there is much to encourage us to continue the fight while life and strength and consciousness remain.

Among the indications that our work has not been in

vain are a multitude of private and personal letters received almost daily at this office, and from nearly every grand division of the planet on which we live. While I write these lines my morning mail is handed to me, containing letters of encouragement of which the following lines are a sample:

"Your editorials are grand. In **Lucifer** of three weeks ago, I think it was, your sentiments were so strongly yet kindly put I felt like grasping you by the hand and wishing you a hearty support from every liberal minded ego in America, yes, in the world."

The fact that George D. Herron, the eminent scholar, educator and reformer, while preaching substantially the same doctrines that **Lucifer** has taught for twenty years, is able to reach the ears of vast multitudes of cultured people in both hemispheres, and the fact that the conservative press and pulpit everywhere are being put on the defensive by him, these facts are among the most encouraging of the signs of the times. A private letter from one who has watched the career of Prof. Herron, especially the record of his work in New York, says, "I feel that he has been called to a greater work than he knew—the emancipation of the world from the most vital and far-reaching of all slaveries—sex bondage. It is true that the family must be placed on high—since man can only fully express himself as family, but it is the true and not the false that must be exalted."

Foremost among the available methods of work for the summer, as some of us think, is that of the Press-Writers, specimens of which, and suggestions concerning which, are given weekly in **Lucifer** from the pen of Francis B. Livezey. Another prominent Press-Writer, D. Webster Groh, of Hagerstown, Md., writes us as follows:

"In your columns recently Walter Breen, 309-13th. street, Omaha, Neb., kindly offered to typewrite articles for some Press-Writer. This is very generous and should be accepted by some Press-Writer living near him, as the delay in sending him the article any great distance would more likely prevent its publication than had writing. 'News'—paper editors want, above all, 'fresh' matter else it's not 'news' and does not belong in 'news'—papers, they think. Comments should come in immediately after the article commented on has appeared, else they become stale. But why can't Walter write some comments himself and send Press-Writers marked copies of Omaha newspapers for comment thereon. Press-Writers consider all who desire to aid or join them as brothers or sisters in a common cause, and no one should hesitate to write them. The 'Truth Seeker' publishes a partial list of them, and you should do like wise, so friends know who to address."

But whether the readers of **Lucifer** adopt the methods of the Press-Writers it is sincerely to be hoped that none will permit the summer months of the current year to pass without doing what each can do, to rouse the dormant public conscience to a sense of the evils of our present systems of associative life, and to the necessity of replacing these systems by others more in accord with the principles of Truth, Love and Wisdom.

M. H.

Current Notes.

SUPERSTITION DYING—TOLSTOY.

Joseph Mitchell, a subscriber in Michigan, writes us as follows:

"I am a Russian Jew—have lived in Russia and Germany; for the past sixteen years have mingled with Yankee people. I find the intelligent Americans love Tolstoy, and think his reform is helping not only Russia but other countries as well. Christian and Jewish superstition is dying—slowly but surely. I got rid of it about eleven years ago. The marriage system of today is also false; we must teach people the laws of nature instead of Jewish and Christian superstitions. More love and less law, is what is needed. My knowledge of English is not sufficient to express my love for Brothers Harman, Tolstoy and others who command the love of my heart."

Among our subscribers are quite a number of Russian Jews who send us words of greeting very similar to the above lines giving us assurance that there is a wide-spread revolt against the old Jewish superstitions, most of which, as is well-known, have been adopted by the Christian world. The books of the Old and New Testaments are declared by most Christian churches to be equally of divine origin and authority. Hence the death of Jewish superstitions means also the death of Christian superstitions.

"A TALE OF TWO HEARTS AND A HEAD."

Thanks to our friends who responded to the call, we have now a small surplus of number 863, containing the story entitled "A Tale of Two Hearts and a Head," and other articles of unusual value. Those who did not get a copy of this number can now be supplied so long as the surplus lasts.

"IN LOVE'S GARDEN."

Under the head "Various Voices," will be found a letter credited to "X. Y. Z.," highly commending the article entitled "In Love's Garden," by J. Wm. Lloyd, published in number 868. This is but one of many similar expressions of appreciation of that article received at this office. Of similar purport is the following from the editorial department of a very popular and decidedly conservative weekly magazine published in New York City:

DEAR SIR AND FRIEND:—Enclosed please find ten cents in stamps, for which send me copies of *Lucifer* containing Comrade Lloyd's paper on the nature of love. I think I have never seen any statement quite so satisfactory to me on this subtle question, on which I think no one should dogmatise. The writer's "Dawn-Thought," I find, is being read with high appreciation by leading liberals here.

Among the names given of those who are reading "Dawn-Thought" with "high appreciation" are some of the most popular authors and thinkers of New York City, but which names are not given here inasmuch as our correspondent's letter is marked "private."

"WANTS THE PRACTICE."

Our good friend "X. Y. Z." wants "leaflets" or "continued stories" that give us not merely the idea but the "practice" of those who advocate sex-reform, and mentions the story called "Chains" lately run as a serial in "Discontent," and asking whether *Lucifer* could not reproduce the same story and put it into book form. The question is worthy of consideration, but it occurs to us to ask if "X. Y. Z." has ever read "Hilda's Home," first run as a serial in *Lucifer* and then put into book form. If not we think he will find that this realistic story tells how several women and men illustrated and practicalized in their lives many if not all the ideas inculcated in the article "In Love's Garden." This story has been read by thousands, has received hundreds of highly appreciative commendations and still the demand continues; price, cloth, \$1.00 paper cover fifty cents.

MEDICAL MONOPOLY.

C. L. James's "Information Wanted," was set in type for last week's *Lucifer* but failed to see the light of print simply because the forms were not large enough to receive it and the letters of others whose claims to space were at least equal to those of Mr. James.

Replying to his closing suggestion first: I heartily second the amendment. Yes, read Abbott's *Hygiene of Transmissible Diseases*, and all other authorities on the subject of disease, its prevention and cure. I mentioned one anti-vivisection tract because it is comprehensive and cheap, and gives the opinions of educated medical doctors—regulars—as well as the opinions of a few irregulars, contemptuously called "quacks"—and thus may be truthfully said to be very suitable reading for those who care to "read all sides."

I candidly confess to a greater desire to see the literature of the "antis" circulated than to see that of the "regulars," and for much the same reason that I preferred to circulate the literature of the "Abolitionists" rather than that of the "pro-slavery"

advocates, and also for the same reason that I wanted and still want to circulate Free Thought papers and pamphlets rather than the literature of the Catholic and Protestant churches. The pro-slavery advocates already had the ear of the public. They had their "vested rights" and the vested rights of their class, to maintain. On the side of the abolitionists were no vested rights. So also of the revolt against the rule of the church. Churchmen have the ear of the public and are accorded many privileges that are not allowed to heretics or unbelievers. They have their vested rights to defend, their billions of untaxed church property, church schools, etc.

So also in this revolt against the rule of the medical monopoly. The regular doctors already have the ear of the public. They have enormous vested interests to defend, such interests, perquisites and privileges as irregulars are debarred from, unless they join the medical trust.

Replying briefly to some of Friend James's points, I would say:

1. Yes; *Lucifer's* "moderator" has tried to wield the gavel with impartiality, and has not failed to administer rebuke in the two cases named by my critic, if he will take the pains to refer to *Lucifer's* files.

2. While it may be true that some of the opponents of the self-styled regulars use language unbecoming a philosopher it is certainly not true that all who are called quacks by the medical monopolists and their defenders, "know better than to engage personally in the debate." For more than forty years I have discarded drug medication and have practiced upon myself and friends the quackeries known as hydropathy, natural healing, massage, mental healing, osteopathy etc., and I have good reason for thinking that all, or nearly all who have opposed, in our columns, those murderous practices, vivisection and vaccination, are likewise open to the charge of quackery, as used by medical monopolists and their apologists, such as Friend James. To my thinking drug-taking, blood-letting, vaccination, counter-irritation, etc., are quite as irrational as remedies for bodily ailments as is the prescription of the "atoniaz blood" for the disorders of the soul or mind.

My "authority" for saying that "regular" medical doctors, by implication, say to mankind, "Indulge your passions" etc., is found in nearly every newspaper—in such advertisements as "Lost Manhood Restored." It is found in the basic doctrines of the Allopathic school of medicine, which doctrines are based on the assumption that there is curative power in drugs—poisons, toxins. I have no authorities at hand, and no time to look them up, but my many controversies with medical doctors many years ago, were all based upon this claim on their part, and the claim on my part that nature, the vital recuperative force within the organism, cures the patient, if cured; and that drugs hinder rather than assist recovery.

My observation is that physicians of the old school do very little in the way of teaching prevention of disease, and this is just what we should expect. It is not to the interest of the "profession" that seeks a monopoly of the healing art, to teach people how to keep well; to keep them in ignorance is the medical monopolist's bounden duty to himself and his fellow craftsmen.

That the average man and woman submits to the claims, the demands, of medical monopolists is explainable on the same principle that he and she submit to be robbed by the priest-hoods in the way of exemption of church property from taxation, and by salaries paid to chaplains in the public institutions, etc. All these robberies are submitted to as part of our inherited superstitions, from slavery to which we have not yet evolved.

Once more I close by repeating what I have often said before, that all "regularly" educated physicians do not favor monopoly, and that many of them are broad-minded philanthropists whose duty or allegiance is first due to themselves as men; next to their patients and to humanity at large, and last and not least to their fellow-craftsmen—instead of making it their first duty to stand to their "order," and saying, as one of them was reported not long since that it is "better that the sick should die under scientific medical treatment than that they should get well under the treatment of quacks," or words to that effect.

M. H.

Information Wanted.

BY C. L. JAMES.

I have acted occasionally as "chairman or moderator of a convention of people assembled to discuss matters of common interest," and therefore understand the difficulties of the situation. Else I should inquire whether that courtesy for want of which the chairseems to rebuke me, was as scrupulously exacted from Mr. Clarkson or Mr. Walker; also, which, in the moderator's judgment, is least parliamentary,—to intimate that the other side are misinformed and imposed on by "quacks," who know better than to engage personally in the debate; or to make, with no apparent discrimination, charges directly affecting the morals of a large and generally very well-reputed class? But as it is, I won't. What I want the chair to tell me is where he gets authority for the statement that the medical doctor, "by implication," or any other way, says, "Indulge your passions and appetites to your heart's content, and when the natural consequences overtake you, . . . for a reasonable consideration I'll fix you up, good as new." When I know this, I will undertake to prove that the medical doctor does no such thing; though I admit that "quacks, natural healers, osteopaths, hydropaths," who are not commonly recognized as doctors, sometimes do! I will prove the regular physician does no such thing, in the only way a negative can be proved, namely by proving a positive which involves it. I will quote, till the chair cries "Hold enough!" not from the latest works of regular physicians but the oldest, in proof that they originated all such maxims as "Prevention is better than cure," that they actually, in their zeal for healthful moral habits, exaggerate the unsatisfactory nature of remedies of diseases caused by vicious, that the hygienists who affect to supplant them, not only learned from them all they knew upon this subject, but have made the transparent blunder of taking their rhetorical flourishes to prove such absurdities as that surgery in cases of accident can be dispensed with! And that very "monopoly" of which you speak is glaring proof that "the average man and woman," though without much "erudition," has common sense enough to see this! Your parallel of vicarious sacrifice is far reaching. "The Lamb which was slain" that the people might not starve, was a type sometime before vivisection existed,—nay, even before Jesus went around practicing as a "natural healer"! Which is like him—Jesus or the vivisectioned animals?

Mary F. Smith informs me that she has "seen more fatal results from (soon after?) the treatment of regular diplomaed physicians than ever from that of so-called quacks." Bless your innocence, Mary, I am sure you have. I will suggest a simple explanation. When fatal results are in sight, patients call vivisectioners in, and turn "so-called" quacks out! You will before you die. If it is only just before, that may very likely be bad for you. But it will neither lower the vivisectioners nor exalt the "so-called" quacks—in the judgment of those who have an eye for cause and effect. Yours for experiments and more light, and against the Movement in Favor of Ignorance!

P. S.: Oh, one question more, Mr. Chairman! Why did you recommend "those who care to read all sides" to a single anti-vaccination tract, "price ten cents"? Was it because you never read a book by a "drug doctor" and did not even know the name of any? "I move to amend" by adding one—Abbott's *Hygiene of Transmissible Diseases*.

Non-Investigation—Prejudice

BY RHEINHOLD STARCKE.

When I at first read Mr. James' article in which he defends vivisection and also decries mental healing I was truly astonished to think that a man of his knowledge could be so poorly posted about these subjects. Also that it was written in such unkind language and so much of the Nero in it. After further consideration, however, I decided that he had only written the article to stir up the animals on the other side of the question.

Now, as to vivisection I will merely say that the greatest surgeons of the past and present have unqualifiedly condemned it as useless and cruel.

Hundreds of these utterances by these men will be cheerfully furnished you on demand by the Anti-vivisection League of America. If you wish to see the other side of the question you can get that pleasure easily, unless you are so bigoted as to think that there is nothing on the other side worth knowing.

You say that the people who get healed by the mental method had nothing the matter with them. I will let you judge the case which was very near home with me, and this case is only one of hundreds in the same locality by the same mental healer—I call him such, though he called himself a "Christian Scientist." Case: boy at two years of age; had Scarlet Fever; bad treatment by physicians; left him very deaf with bad catarrh of ears for sixteen or seventeen years—so offensive as to require syringing sometimes twice a day, but always once. Several small pieces of bone came out of one ear. Was restored in seven days by seven mental treatments; no contact; not even shaking hands.

This boy lived eighteen years in that community of 5,000 people who all knew him and still yelled at him after he could hear the finest ticking watch at seven to ten inches distance, and ordinary sounds as far as the average. They yelled at him simply from force of habit. This cure occurred fourteen years ago; his hearing has remained.

Perhaps you will call this an accident! Rather remarkable that all these people should *accidentally* get rid of similar troubles; also rheumatism, dyspepsia, and loathsome skin diseases. Surely you should not allow your prejudice to blind your observation.

I will grant that there are sometimes cases of hypochondria, but these also are cured (?) by drugs. The writer will furnish names on demand. He also wishes to state that he is naturally one of the most skeptical people living.

To the Person Sitting in Darkness.

Extending the Blessings-of-Civilization to our Brother who Sits in Darkness has been a good trade and paid well, on the whole; and there is money in it yet, if carefully worked—but not enough, in my judgment, to make any considerable risk advisable. The People that Sit in Darkness are getting to be too scarce—too scarce and too shy. And such darkness as is now left is really of but an indifferent quality, and not dark enough for the game. The most of those People that Sit in Darkness have been furnished with more light than was good for them or profitable for us. We have been injudicious.

The Blessings of Civilization Trust, wisely and cautiously administered, is a Daisy. There is more money in it, more territory, more sovereignty and other kinds of emolument, than there is in any other game that is played. But Christendom has been playing it badly of late years, and must certainly suffer by it, in my opinion. She has been so eager to get every stake that appeared on the green cloth, that the People who Sit in Darkness have noticed it—they have noticed it, and have begun to show alarm. They have become suspicious of the Blessings of Civilization. More—they have begun to examine them. This is not well. The Blessings of Civilization are all right, and a good commercial property; there could not be a better, in a dim light. In the right kind of light, and at a proper distance, with the goods a little out of focus, they furnish this desirable exhibit to the Gentlemen who Sit in Darkness.

Love, Law and Order, Justice, Liberty, Gentleness, equality, Christianity, Honorable Dealing, Protection to the Weak, Mercy, Temperance and Education—and so on.

There. Is it good? Sir, it is pie. It will bring into camp any idiot that sits in darkness anywhere. But not if we adulterate it. It is proper to be emphatic on that point. This brand is strictly for Export—apparently. Apparently. Privately and confidentially, it is nothing of the kind. Privately and confidentially, it is merely an outside cover, gay and pretty and attractive, displaying the special patterns of our Civilization

which we reserve for Home Consumption, while inside the bale is the Actual Thing that the Customer Sitting in Darkness buys with his blood and tears and land and liberty. That Actual Thing is, indeed, Civilization, but it is only for Export. Is there a difference between the two brands? In some of the details, yes.

We all know that the Business is being ruined. The reason is not far to seek. It is because our Mr. McKinley, and Mr. Chamberlain, and the Kaiser, and the Czar and the French have been exporting the Actual Thing with the outside cover left off. This is bad for the Game. It shows that these new players of it are not sufficiently acquainted with it—Mark Twain in "To the Person Sitting in Darkness."

VARIOUS VOICES.

J. G. Hunter, Sheridan, Wyo.:—I agree with one of your subscribers, who writes you to stop his paper promptly, at time of expiration of subscription. I do not want to have the use of anything that is not paid for, and if the paper stops, one is apt to look at the number on the last paper. Am happy to say that the ideas for which Mr. Harman has fought so long, are gaining ground—all honor to Prof. Herron.

(Miss) B. R. S., Pa.:—Of course I want everything on these most important subjects. I am a woman, and a teacher, with great influence over my pupils—I teach painting—one of whom is soon to be married. Already I have induced several of them to buy Dr. Foote's "Plain Home Talk." Girls must be enlightened to make the healthy, happy mothers needed. Many of my pupils are now mothers, broken in health, and come to paint with me and be diverted from uncongenial or lustful husbands! So, instead of talking gossip and dresses, in my "private painting classes" I bring up these greater subjects. Enclosed find one dollar for the "Prodigal Daughter," "Hilda's Home," "Personal Rights and Sexual Wrongs," "New Hedonism." Hoping to receive the above promptly, and with many thanks and commendations for your brave efforts to give us "Light," I remain etc.

J. S. Odegaard, Marcus, Wash.:—Another negro has been burnt. This time in Florida. This thing of burning negroes is getting to be serious. It is not only a national crime but a national disgrace, and seems in great danger of becoming epidemic, if some remedy is not very soon discovered and applied. It is a subject that should concern the whole human race, white as well as black, and should be dealt with as a national affair. The right remedy, if one could be discovered and agreed upon, would perhaps have to be both educational and legislative. Such remedy would no doubt require time, money and patience, as well as personal sacrifice.

But the necessary expenditure ought to be cheerfully met by both races and not the least by the whites; for while the suffering of the blacks are great they are nothing in comparison with the risk the white race is taking—if prenatal science is not a lie—as in the practice of these inhuman cruelties they run a close chance of developing their own into a race of murderers and cutthroats, or perhaps idiots and lunatics, since the act of burning any living being alive unquestionably is more like the work of lunatics than anything else. Whoever has any concern for the welfare of his or her race should not fail to give it thoughtful and careful consideration. As the "Race Question" is daily getting to be more and more of a problem it should be dealt with in a scientific way. Earnestly and hopefully I submit to you these lines for the consideration of the thoughtful public.

X, Y, Z.:—I want to speak to you about the article by Mr. Lloyd, "Love's Garden," in current Lucifer. He is a mind reader of the first water. It seems to me that it expresses the practice. Better yet would the exact story or experience of people express it. We have too much that is apart from these things. I think it would be hard to find anything better adapted for a leaflet than this thing of Mr. Lloyd's. It is the exact psy-

chology of it, and is to the purpose, and is entertainingly told. What more can you have in one short thing? What we want is life as it is. We all want the practice. A little while ago I ran across "Chains," running as a serial story in "Discontent." People want to know how these things work. A story that tells it simply takes hold as nothing else does. "Chains" is one of these powerfully simple things. I wrote "Discontent" to ask them to publish it in book form. My feeling was that I wanted some copies. They can't publish it. It is too bad to have to set it up and publish it outright as a book. Why can't you run it as a serial, and stereotype into pages made up right from your columns? I venture that not one of your readers but would be fascinated with the story. I may be wrong, but I judge from its power on me, and some others that I am acquainted with. It may be against your policy to run a serial. I think we should have the policy of doing the most powerful and economic thing. A serial of peculiar power and force might be admitted in short sections. On any week that more timely matter crowded it out, it could go over. But my advice or suggestion should have no weight, except as you see it this way yourself. I am one of the reading public, and of course that goes for what it is worth in helping you decide what is the proper thing to print. What a number of people want very bad is generally a safe thing to print.

[The above opinion is from the editor of one of the leading reform papers in the United States, especially in the line of "Co-operation," economics, collective ownership, etc. M. H.]

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 24.

CHICAGO, ILLINOIS, JUNE 29, E. M. 301. [C. E. 1901.]

WHOLE No. 871

Morality, False and True.

BY KARL HEINZEN.

If we measure the sense of shame by the standard of reason, it is justifiable only when it conforms to true morality, and is therefore the expression of the moral consciousness, and in this way we come to understand that the preachers of shame are sometimes the true preachers of immorality, of that immorality which would further morality by the suppression of nature and truth. It is surely not at all necessary to go about naked in order to show that one is free from false shame, nor is it necessary to love each other on the public thoroughfare in order to prove that one recognizes the claims of nature; but only a fool or a hypocrite will want to sacrifice the inner law to external considerations, and incorruptible nature to ridiculous prejudices.

Let us meet the hypocrites with straightforward language.

Is it immoral that the breast of the youth and the maiden is filled with the longing of love? No! Why then do you, priests, demand that they should be ashamed of it, when they have not asked your permission? You are the immoral ones.

Is it immoral that a woman should bear a child to her beloved? No! Why do you cast her out, then? You are the immoral ones, the barbarians. You will demand that the trees shall be ashamed to blossom and to bear fruit.

The human being who is ashamed of his nature is not worthy to be a human being. What reasonable ground can you preachers of morality find for shame which you, under the conditions which you have decreed, connect with sexual love and the act which causes the existence of man? You might with the same right subject eating and drinking to your conditions and expose them to condemnation. If you are ashamed of the sentiment and the act which caused your existence, you ought also to be ashamed of your existence itself, for which you sometimes have sufficient reason.

There is no greater and more senseless barbarity than that "moral" passion for condemning which makes the pregnancy of woman a disgrace if nature has not been granted permission by priest or justice of the peace to increase the race. The pregnant woman should under all conditions be "sacred," should stand under the protection and receive the sympathy of the entire community which she is about to increase with an at all events innocent member. Instead of that, it is made out a crime that she has found opportunity, without the aid of the justice of the peace or the priest, to present the community with a new member, and the hatred

and persecution of ignorance is incited against the unfortunate one, as if the intention actually were to make a suicide or an infanticide of her. Recently a poor woman hanged herself in Switzerland because she believed herself pregnant and her neighbors shared this belief and made her the target of their respectable vituperations and "moral" persecutions. When the suicide was examined her pregnancy proved to have been only imagined! She died as a victim of nature-disdaining vulgarity, and her murderers were the pious, moralizing clergy. The corpses of unfortunate women which you take from the water, the remains of murdered children which you find in sewers, the bodies of despairing mothers whom you drag to the gallows—these are the witnesses of your pious humanity that builds prisons instead of lying-in hospitals, and that would have hell make foundling-houses superfluous. In Paris foundlings are taken care of as "enfants de la patrie;" in New York, for instance the "enfants de la patrie" are deposited in the gutters of the street. The rich seduce the girls, the priests curse the seduced girls, and the seduced girls murder the sharers of their poverty and the proofs of their imaginary shame. This is in three words the morality of our present hypocritical society in these matters.

When you have wedded your daughters to rich rouses, you welcome their children with joy; if your family is increased by a poor lover, who is not able to "marry," then you heap reproaches on the mother. The reason for the disgrace which you create does not lie therefore in the act to which you try to attach it, but in the single miserable circumstance that you must support the children of your daughters. But if this is the reason of your anger, then why not have the courage to call it by its right name, and do not commit the hypocrisy of expressing a pecuniary consideration in the form of a condemnation of human nature in its most beautiful impulse. You will then reach the conclusion that it is not love that is to blame, but the unnatural conditions which hinder thousands, yes, millions, from living out their natural instincts in a moral relation.

How must a Heloise, who, although surrounded by the piety of the Middle Ages, would rather be the lover than the legal wife of Abelard—how must she appear to you, coarse fellows, who judge love only from the standpoint of priests, and motherhood from that of shopkeepers? She was a great woman, one of the greatest women of history; and you, according to your ideas, you must classify her with the "immoral," because you are not human beings, but priests.

If you want to cultivate shame, then base it upon the strictest ideas of true morality; but do not look for this

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morality in the domain of your conventional stupidity, your inhuman unnaturalness, and your shameful hypocrisy.

It is not immoral if a man and a woman, even "unmarried," give themselves up to true love; but it is immoral if an old roue marries a young girl whom he knowingly cannot make happy, merely for her physical charms.

It is not immoral if a man and a woman, even "unmarried," give themselves up to true love; but it is immoral if the man merely uses the woman for the satisfaction of his lust, without giving dignity to the relation by real affection or taking his share of the responsibility in the fate of the loving one.

It is not immoral if a woman unites herself with the man whom she loves against the wish of another; but it is immoral if she becomes the wife of a man whom she does not love, because another wishes it.

It is not immoral to get tired of a legal husband upon closer acquaintance and to conceive a new love for another man; but it is immoral to continue, or to be obliged to continue, the old relation notwithstanding this new love.

It is not immoral to consider "chastity" in itself just as much of a stupidity as starvation in itself; but it is immoral to carry "unchastity" to the point of excess.

It is not immoral to persuade a woman to yield herself, but it is immoral to offer her nothing as the prize of her devotion but a feigned love.

In short, it is immoral to disregard the equal rights of the other sex; to abuse it for selfish ends; to falsify or to confuse the ends of nature; to degrade the sexual relation simply to a means for frivolously satisfying the senses or for low speculations; to disfigure the beauty of sexual love by priestly nonsense; to pollute true sentiment by coarse hypocrisy. Be ashamed of these immoralities and you will no longer need any other shame.—*From the Rights of Woman and the Sexual Relations.*

More About the Press-Writers. No. VI.

BY FRANCIS B. LIVEZEY.

SPECIALTIES OF PRESS WRITERS.

James B. Elliott, 3515 Wallace street, Phila., writes: "I read in *Lucifer* your very interesting article about Press-Writers. There is a great deal of practical information in it. The public press is beginning to treat our liberal correspondence very fairly, taking into consideration that we count, so far as patronage is concerned, a very small part. I am devoting my special attention to replies to the attacks upon Paine and Girard." This Brother then follows with an interesting account of his press experience, all of which would be profitable reading had we a newspaper of our own. It is now in place to send to Brother Elliott anything that appears in the press derogatory to Paine and Girard. E. Livezey defended the latter in the Maryland press a few years ago, and Brother Elliott could have done good service there also had he been known. The next time Recorder Armstrong prints a list of Press-Writers it might be well to append the specialties of each. Then, when a writer saw anything needing answer, he would know to which of his fellow workers it would be most profitable to send clippings.

As new Press-Writers are being constantly added to the list, and as each has one or more hobbies, every possible question can be covered if the writers are only accredited with their specialties.

BOSTON "GLOBE," JEWS AND MISSIONS.

There was a Free Religious Convention in Boston lately. It was participated in by persons of all classes. Ex-Mayor A. A. Perry, of Somerville, Mass., was president. The Boston "Globe" of June 1 gave eight inches of big head lines on its first page to call attention to its proceedings. This paper has lately given religious news in a manner which is to be commended. It

lately headed a European dispatch "War on Religion," and stated that the pope was all broken up over the religious situation throughout Europe. I did not see the same in any other paper. Well, the above mentioned convention paid its respects to missions. Among the utterances in condemnation of them were, "Clogs on the Progress of Civilization;" "Blasphemy to try to make all alike in religion;" "Missionary the cause of religious intolerance;" "Cursed be the inventor of missions." This last denunciation was made by Rabbi Joseph Silverman, of New York City. I dropped him a line of praise and told him at the same time that he could go a step further and drop altogether out of the church or synagogue business, which was so intimately related to the missionary business. At the same time I sent him a bunch of circulars calculated to open his eyes to church abolition. The Press-Writers should never fail to follow up such cases as the above privately.

In the same issue of the "Globe," Brother Grob appeared in a long and strong letter, under the caption, "China's Treatment by the Powers." This late war in China, caused by missionaries primarily, has had the effect of making millions lukewarm toward the churches. Jesus covered the ground admirably when He said to the churchmen of His day: "Ye compass sea and land to make one proselyte, and when he is made he is ten fold more the child of hell than he was before." Ex-Mayor Perry well said: "Missionaries go to China to Christianize and civilize the people there, yet, when they have made converts, the latter are not allowed to land on America's shores to enjoy the privileges of our civilization." Converted or not converted, upwards of thirty years ago I wrote in the "Boston Investigator" and other papers against closing our doors to the Chinese.

HERE'S FOR A LIVELY REFORM PAPER.

I have heard of many puzzled people, made so by reading "E. M. 301." If *Lucifer* is to go out in the world on one or more missions, I should say that it should present nothing that unnecessarily adds to people's embarrassments. Its sex mission, and its Press-Writers mission—and at present it seems to be the paper destined for it—will give the people enough to think over without any minor details. Among the Press-Writers, page upon page of papers are sent around the country, enclosed in letters at some times and sent with other pages of other papers as third class matter at other times. The big dailies generally have their names, addresses and dates at the head of every page; but papers like *Lucifer* we are compelled to take in hand and supply the whole three items to. It is a considerable job to those of us who send out many such papers. Then, besides, there is a doubt in the minds of some about putting that much writing on third class matter, and the consequence is such papers too often go out without doing themselves justice. Some of us cut out the names, addresses and dates of papers and paste them on the third class matter with this defect; but in the case of *Lucifer* we can't even find enough printed matter of this kind to go around. For all of this there is at least a partial remedy and I here submit it to the friends of *Lucifer*, trusting that a favorable response from them may find Editor Harman ready to make the change. In the first place I would call the paper "Chicago *Lucifer*," and at the head of every page, as well as at the head of the editorial column would put "Chicago *Lucifer*, June 1, 1901" or whatever the date might be. It would look like business. Then when the paper is quoted anywhere, the stranger would know exactly where to go to get it, if he wanted it. Sooner or later, as Dr. Wilson says, we must have an official paper. We ought to have it now. We handle every reform subject under the sun. For one, I would very willingly see *Lucifer* become the official paper. In case it was I would suggest that the name be changed to "The Chicago Reformer," and that larger and more numerous headings be given the various articles. Small as the paper is, it could cover an immense field of reform work if the writers were given to understand that long spun theories were out of place and practical applications to people and things alone were wanted. Take, for instance, the long spun articles of John Peck and Dr. Roberts in the "Truth Seeker." They stand only as a species of intellectual pap for

infants or for old folks in their dotage, both incapable of doing anything to move the world. With the right kind of articles bristling with news, facts and people, and with some "Honorary members" subscribing to a fund to send out large numbers of copies judiciously, as I can privately direct, Lucifer would soon be made a power far beyond that of all other Liberal papers. To its present courage we want only added business and horse sense. Now, the question is, what do the friends of Lucifer think of these suggestions?

MUST PRESS OUR WANTS.

One of the Club writes: "I don't see the strong point in 2950. Am circulating them, but what is the object?" The point is that the Boston "Post" boasted of being the largest morning paper in New England; that all its growth to date was only a beginning; that its motto was, in part, "Without a Muzzle;" that it was getting in "Another Big Press;" that under the circumstances it was proper to call its attention to a new department by which it might enlarge itself and make itself endeared to the people. J. T. Small, Provincetown, Mass., conceived the idea of getting out the circular. He also paid for it. Practical men of long experience in the business world have endorsed it. It is exactly the right thing. Other editors will be interested in reading it because it refers to one of their contemporaries, and they can also, if they will, take it to themselves. It is always proper to take up every presentation. This was one. "Nothing ventured, nothing won." I wrote the circular and put to it a dozen names of members who had most emphatically voiced for a big paper in which the Press-Writers could appear. The circular went to printer Cullingford by the next mail. I did not care to take a month to secure their approval. I thought if any wanting "free press" could not be willing for the use of their names under the circumstances, they were not worthy of being called members. One did protest; but one of his best friends informs me that he is a man of "moods" and that he must be taken, as I took him, by his general utterances. I should have had the liberty of putting the full one hundred members names to 2950; but I took only those who had emphatically declared along the line.

FREE SPEECH FOR DOWIE.

The Chicago "Flaming Sword" of May 31, gave its leading article in defence of Dowie. It wants free speech and free practice for him, while condemning his religion. Correct! I long since wrote for him in the papers of the Ohio towns in which his followers were mobbed. Another article in the same issue is on the "Abolition of the Reign of Lawyers."

AGNOSTIC MARRIAGE CEREMONY.

It is said that some Freethinker has arranged a form for Agnostic marriage ceremonies. What is the use in imitating the church? Let lovers decide their own form after church and state forms have passed away—as did Prof. Herron.

NEWSPAPER NEW RELIGION.

Hearst's paid writer, Mr. Dam, has given us an article on a "New Religion." Talking about volunteer press-writers, there are about a thousand in the United States that can give a better religion, without money, than Mr. Dam can ever dream of. Yet, according to the "Farmer's Voice," not one of this thousand must be allowed to convert Mr. Dam.

SOCIALISM AND SCHOOLS.

James Creelman was lately paid by Hearst to write an article against Socialism. Editor J. A. Wayland, of "Appeal to Reason," of Girard, Kansas, answered him at great length in his issue of May 28. So did other socialist editors. They don't give Creelman and Hearst credit for helping along Socialism with might and main. This the latter do in their fight for the Socialistic public schools.

LUCIFER THE BRAVE.

It is interesting to know that Bolton Hall considers Lucifer one of the two most courageous papers he knows of. Alfred Harmsworth, the famous English publisher said American newspapers lacked courage. He told the truth. Let those who ap-

preciate the courageous papers come forth with pen and purse in their defense. Comstock is ever on the watch for them.

PRESS-WRITERS' GOOD AIDS.

Walter Breen, 309 13 street, Omaha, Neb.: Your offer to typewrite for Press-Writers is appreciated. Recorder Armstrong must book you at once. How many duplicates do you give at once? I often want to send half a dozen copies of the same article to different sections of the country, but am prevented by not having a typewriter. We want dozens of young men and women to offer their services as you have done. It is the little things that help mightily.

EMMA NEEDS EDUCATING.

Emma Goldman should be vociferous in praise of the Press-Writers. They come in admirably in her defense wherever necessary. She can generally start an excitement and we can follow it up by cooling the people off into a more respectable recognition of liberty. Some of our oldest and most vigorous writers are strong friends of Emma's, and they should at once duly enlighten her on our work. It is surprising that the editor of "Free Society" should hesitate to endorse us. I sent him an article from Williamsport (Pa.) "Grit" demanding free speech and he printed it. Our idea of organization is harmless. In one sense we are hardly organized at all. Most organizations consume all their time electing officers, etc., etc., we have had no time at all for that yet. Every man does exactly what he feels like; no more, no less.

FRIENDS TO PRESS-WRITERS.

I was glad to see that two of Lucifer's oldest friends—Elizabeth H. Russell, of Cleveland, and Henry E. Allen, of Berwick, Illinois, had endorsed the work of the Press-Writers. Brother Allen seems to have a full insight into our work and has been taking hold of some of it himself. Of course, he will have no objection to see Brother Armstrong book him among our most active workers. Elizabeth Russell might also allow herself to be one of us.

THE USE OF \$1,000,000.

The Rockland (Mass) "Free Press"—an attractive name—put me on its free list and gives me a chance to answer the clergy and others. It called for responses on what its writers would do with a million dollars. Brother Small appeared in reply on May 31. I appeared on June 4, stating that I would put the bulk in a people's paper—that is the Press-Writers' ideal.

FREEDOM IN LOVE MATTERS.

Margaret Deland, American authoress, says. "In France recent legislation has offered divorce gratuitously; heretofore it was a luxury for the rich." Professor Francis Peabody, in his book—"Jesus Christ and the Social Question," calls for the utmost freedom in all love affairs. People are asking what is to become of the children? I say give us "more love," as Ingersoll lately said, and we will have more regard for the children than we now have. How is it with the Doukhobors? Are their children neglected? Are not their homes and colonies pervaded with love? And yet these same Doukhobors are the only "varietist" sect I know of in civilized society. There are possibilities in freedom which the world has not yet discovered.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed-thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

"A Lively Reform Paper."

From time to time the objection is made that Lucifer is the organ of a specialty; that it does not cover the field of reform; that its editor is narrow, is a "hobbyist," and that if he would make his paper a success, financially or any other way, he must broaden out and take in the whole field of reform—the whole field of human freedom.

While it is true that Lucifer gives its chief attention to rousing the public mind to see the primary and paramount importance of free, self-respecting and self-reliant motherhood, as an element in all needful reforms, it is not true that it has no word for other phases of reform work. The careful reader of our little journal knows better. Not a number goes to press without arguments, hints, suggestions, on other and helpful lines of reform. Prof. Heron's socialistic reform work, the Anarchistic propaganda of Kropotkin, Emma Goldman and others, co-operation in production and distribution, the war question, the various "trusts," hygiene, etc., etc., all these receive a share of our attention, not forgetting the ever-present question of freedom of speech and of press.

Long before most of our critics were heard of as reform workers, Lucifer was battling for the absolute right of each person to live her or his own free, non-invasive life. Lucifer has never failed to stake everything, its life even, upon its support and defence of these principles. Has any paper now in existence, been more faithful to the underlying principles of human freedom and human justice than has Lucifer the Light-Bringer—"Son of the Morning?"

These somewhat personal remarks have been called out by a paragraph in Brother Livesey's talk "About Press-Writers" in this week's Lucifer. With many of his suggestions in regard to the management of Lucifer I am in full accord. With others I fail as yet to see the propriety of the changes indicated. But of this, more later. Meantime I should like to bear briefly expressed opinions from our readers and helpers.

M. H.

Is Lucifer's Work Narrow?

Let us see: When a farmer purposes to raise a crop of corn or potatoes his first and chief solicitude is concerning seed and soil, is it not? Is the farmer a hobbyist? Is he narrow and bigoted because of his determination to secure the best possible seed and the best possible soil for his intended crop? On the other hand, would he not be reckoned a foolish farmer if he did not give his first and chief attention to seed and soil?

In the economy of nature motherhood represents both seed and soil in building new human beings. Co-operation of the masculine element—quickenings power—is necessary, but of the two, motherhood is incomparably the more important. The old Hindoo proverb that "every mother is worth a thousand fathers," has its basis in truth and nature. This truth is voiced also in the old saying that every great man had a superior mother.

These basic facts in reproduction have their parallel in the work for human freedom on all lines. The first and chief necessity for the reformer is seed and soil. The mind of the hearer and reader is both seed and soil in any reform work. If there is nothing in the mind of the hearer that is ready to respond to the quickening word of the teacher of reform it will be useless to speak or write that word. Nay more; if there is no seed thought in the mind of the hearer, ready to be quickened, the reformer will not only lose his labor but may also lose his life. For lack of this seed thought in suitable soil the hearers may turn upon the teacher and rend him, as has been proved in thousands of cases, and fight for their own oppressors.

Who is it, then, or what is it, that prepares the way for the quickening word of the reformer? WHO BUT THE MOTHERS OF MEN? So long as the mothers are contented slaves, submissive slaves, in the most important of all human relations,—the conjugal or marital,—so long as women submit to invasion of their persons by men who hold a license to do so from priest or magistrate; so long as woman has neither the courage nor self-respect to demand self-ownership of person and the right to decide whether she will or will not become a mother—just so long will the cure of our economic or other social evils be the unattained and unattainable dream of a few optimistic and sympathetic dreamers.

Col R. G. Ingersoll in the last and greatest speech of his life, struck the keynote of reform when he said that the freedom and self-ownership of mothers is "the solution of the whole matter."

In answer to this last statement we are told that woman cannot be free and self-owning under our present economic system. For the thousandth time we reply that woman has NOW THE POWER OF VETO, if she only had the desire, the intelligence and the self-respect to EXERCISE that power.

But very unfortunately for the race of mankind, the vast majority of women are such besotted slaves to "respectability," to religion and to law, that they dare not call their bodies their own, whatever they may say of their souls. If woman had the courage, the intelligence and the desire to be self-owning, and would say, "no more children till you reform the economic system," our present economic system COULD NOT LIVE A YEAR!

And this is the true and the only way: First the desire, then the courage, then the intelligent understanding of cause and effect, followed by the practical application.

This is why Lucifer, of all other journals now in existence on this planet, is making its first and chief business to rouse in woman and man—especially woman, a sense of the paramount importance of intelligent, self-reliant, self-respecting motherhood, and the necessity on the part of men to respect and honor such motherhood and to prepare economic environments suitable for the practicalization of the best and truest motherhood. M. H.

The Right Thing to Do When Married.

BY ED. W. CHAMBERLAIN.

The New York "Evening Journal" of June 7, 1901, contains this news item:

Binghamton, June 7.—Robert O. Stanley, who yesterday shot his wife to avoid paying alimony, committed suicide in prison today.

A comparison naturally suggests itself between the generous conduct, the noble heroism and the devoted self-sacrifice of Mr. Stanley and the infamous conduct under similar circumstances of a man whose wickedness has been conspicuously before the public of late,—I mean Professor George D. Herron.

This last named individual, like Mr. Stanley found that the alluring promises with which married life began were not realized in practice as the marital association continued; that the dispositions of himself and wife were not harmonious and that irreconcilable differences developed in the home. Instead, however, of observing the proper and established conventionalities in such case made and provided, as Mr. Stanley did, this pusillanimous Prof. Herron, disregarding all the requirements of civilized society, and openly and wantonly flaunting his depravity in defiance of all respectability, connived with his wife to defraud the public out of a sensation and conspired with her for each to seek harmony and happiness apart from the other.

The inexorable laws of marriage require permanence of the relation "until death," irrespective of the mutual adaptation of the parties as beautifully exemplified in the life and death of Mr. Stanley, and no married couple may hope to defy these laws with impunity. So when this besotted depraved and degraded Prof. Herron sought to tamper with these beneficent laws and to evade them for his own selfish convenience and for his own happiness and the happiness of his wife and children he naturally did the very thing he tried to avoid doing. He brought himself into notoriety at once. What right had he to consider the future happiness of his wife and children? If he had shot them all at once there would not have been so much scandal. But he provided voluntarily for his wife and for his children in a way satisfactory to his wife instead of compelling her to seek alimony as Mr. Stanley did, and then having made the provision he ignominiously fulfilled it instead of following the exalted example of Mr. Stanley who commendably withheld alimony.

Wife-beating, shooting, suicide, anything in fact, is more readily condoned by society than the immoralities practised by Prof. Herron in his separation from his wife. So we see that Mr. Stanley's orderly and regular conduct attracts no adverse criticism whatever, while the whole press of the country breaks out in a spasm of virtuous indignation condemnatory of the iniquities of Prof. Herron and his wife who rashly undertake to regulate their own lives and settle their own differences without the sanction of their neighbors.

And that is not the worst of it. Prof. Herron instead of shooting his wife, as he should, not only tries to make her comfortable contrary to established usage, but unites himself to another woman without paying the proper fees therefor. This was the greatest crime of all, and to intensify the heinousness of it all Prof. Herron was educated as a preacher and knows how all-important is the matter of fees in such cases.

Contrasting the conduct of these two men our heartiest approval must go forth to Mr. Stanley who at great cost to himself maintained in their fullest integrity the binding forces of the sacred institution of marriage in a way which must be approved by all religious people, while Prof. Herron's sneaking effort to adjust his own affairs in his own way appropriately receives the condemnation of such holy men as Brother Willis.

SUGGESTIVE AND SELF-EXPLANATORY.

A Private Agreement of Freedom Between Central Lovers About to Adopt Legal Marriage.

BY J. WM. LLOYD.

We the undersigned, believing that human hearts and lives should be free, but being about to adopt legal marriage as a shield against the barbarous and merciless persecution and ostracism visited upon lovers who ignore it, do herewith give each other mutual pledges of freedom and justice as follows, to wit:

We declare each the other to be as absolutely free after this ceremony as before in body, mind and will, and in the matter of loving and being loved by any human being whatever.

We mutually absolve and set each other free from all the legal promises, obligations, powers, "rights" or privileges given, taken, or received in the act and process of legal marriage. Because we perfectly love and trust each other (otherwise neither of us would have dared risk legal marriage with its possibilities of slavery) and expect and hope to be loving and loyal help-mates, friends, comrades and companions till death, we do not feel that we thereby acquire any right to command or demand anything from each other, or to interfere in any way with each other's freedom, or to hold each other in this union one moment longer than our mutual love, trust and attraction continue.

Love and love only is our uniting magnet. We promise to respect each other's privacy in letters, rooms, person and in any and every desired matter and manner.

We promise to be generous, just and kind to each other's lovers, friends and comrades, so far as this may be possible, feeling every love for our loved one a magnet of sympathy and deserving gratitude, rather than just cause for jealousy.

We promise to respect each other's confidences and to keep each other's secrets against the world.

We agree to be loyal and helpful to each other in sorrow, sickness, helplessness and trouble.

We mutually agree to a separate and understood possession of property and individual earnings, precisely as if we were not married. Or if we adopt any form or degree of formal communism that shall be as we mutually agree, with the right of either to withdraw at any time always understood.

If for any reason either desires to separate from this marital union the other promises not only not to oppose any legal or physical force or over persuasion, but, if the resolve is thoughtfully and deliberately taken and fixed, promises to generously and kindly aid in dissolving all legal or other bonds which might impede the separation or the formation of any other or more desired union.

If there are children it is mutually agreed that so long as the mother lives they shall be considered peculiarly hers and she shall have the casting vote in all differences of opinion as to their management. And should another lover be the father of her child the man in this contract agrees to acknowledge it as his own, so that both the mother and child may be shielded from the barbarous reproach of the world.

We mutually agree to equally share the cost of each child's support (which if one dies the other will altogether assume) and this to continue even if we separate.

And if there is any other freedom or justice or kindness which we have forgotten to specify we hereby confirm it by mutual promises to each other, for this is not an agreement to be kept as a form, or in the letter, but in the spirit and with a loving and generous good will; for freedom, justice and generosity we regard as the only sure foundations of enduring love.

And knowing well that this agreement has no legal force, and desiring that it should have none, we mutually bind it on our conscience and our honor. Signed—JOHN DOR, JANE ROR-

Why Should Love Die?

BY BELLE C.

"Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove;
O no! it is an ever fixed mark,
That looks on tempests, and is never shaken!
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
Nor bears it out even to the edge of doom.
If this be error, and upon me prov'd,<
I never writ, nor no man ever lov'd."

—Shakespeare.

"Serene I hold my hands and wait
Nor care for wind, nor tide, nor sea
I rave no more 'gainst time nor fate,
For lo! mine own shall come to me."

Love is a fact. When the sun shines warm on our back—we may have our eyes closed, but nevertheless we know the sun shines. We may step in the shadow—the clouds may come 'twixt us and the sun—still we are sure the sun shines, somewhere.

Who does not observe the rays of the sun coming through a small aperture. It appears like something one can grasp. I have seen a child try to do so. Once in receiving a telepathic message I seemed to be in such a ray—within that bright space I seemed to be and the space was filled with love vibrations. It did not seem to be a voice—but rather a fact—a state of being.

Who has not looked into a kaleidoscope and seen the ever changing figures and wondered how it was so regular and beautiful, then to dissect it and find the bits of colored glass that formed the basis of the symmetrical and beautiful figures.

It seems to me, we, each and every one of us, stand in the same relation each to the other as the bits of glass. To make a harmonious whole there must ever be changes. The loves we need today, will not develop our needs ten years hence.

The flower should not cling to the stalk after the petals fall, but be satisfied to see them on the ground and underfoot knowing it must be so in order to give proper nourishment for the fruit and seed.

We are simply a part of a stupendous whole—our vision measures only a part and not the whole.

For us each to fulfill our mission whatever it may be to the best of our ability—is, I am sure all, that will be expected of us.

I have a little German friend; she was a great comfort and pleasure to me when she was a romping school girl many years ago, with her sunny eyes and golden curls. We do not meet often now—but when with her I always feel, "Laura I love you so."

Comments.

BY C. F. H.

Certain Christian Scientists claim that Mrs. McKinley was brought back to life by "absent treatment" even while regular physicians were laboring constantly with her. Other "scientists" say this is impossible unless the patient desired and asked for the treatment. Is voodooism on the increase? If there be logic among these self-deluded people let them grapple with the two horns of the dilemma: If these cures are according to natural law, there should be no failures. If they be due to interference with natural law by a power above that law, then we have the spectacle of a whimsical, fickle god who cures some, neglects others who need cures more, according to the state of mind of the patient, or other foolish reason. A human parent who should fail to help his child in accident or sickness, regardless of the gratitude or faith of the child, would be thought a monster.

The theory that a protective tariff keeps both money and

goods in the country which produces them, has received a hard blow, dealt by Mr. Carnegie who has given \$10,000,000 to colleges in Scotland. This money will now employ Scotchmen, teachers and others, instead of Americans. The fact that Germany and other nations are contemplating the exclusion of cheap American manufactured goods, is another fact that should teach Americans how false and ridiculous is "protection." Obviously the only way to protect American labor is to place a tariff on what the laborer has to sell, i. e. labor; in other words a tax on immigration. This has never been done or proposed.

"Senator H. W. Smith, of Oregon, suggests that the Christian nations appropriate to the support of the starving heathen Chinese the indemnity demanded of that nation. He thinks that such a national charity would give the nations a real Christian character among the Chinese, and would be acceptable in the sight of the Christian's God. The suggestion is a good one, but it is not likely that nations which would demand the amount that the Christian nations are demanding would give it away."

What Workingmen Want.

Workingmen of the world, what are your wants? What do you desire? What are you claiming for yourselves? In these days of social progress and awakening there is no question for you to think of that is comparable to that. More than you think depends on how you answer that question. And the gravest danger is, not that your wants will be too large, but that they will be too small. Whether you are to inaugurate a new era in human history, nobler and more beneficent than any or all that have gone, or make shipwreck of human hope and lose the rich heritage of ages, depends upon the largeness, the scope, the earnestness of these wants of yours.

One great difficulty with our labor movement is that it is saturated with the spirit of hypocrisy which many of us supposed was confined to the church. The world takes the hypocrisy of the church for granted. It is a universal instinct to discount religion. No one takes any religious claim seriously. But we have to learn that the same hypocrisy has completely saturated the labor movement. We workingmen are all saying what we do not mean. We are lying to each other. Our whole profession is a lie. The religious man says he believes in the fatherhood of God and the brotherhood of man. But all his fellows know that he believes nothing of the kind. Practically he does not believe in any God at all. He acts strictly upon the assumption that there is no God. And the brotherhood of man is a transparent fraud on the lips of religious people. I speak as a member of the religious institution.

A large number of workingmen have been alienated from the church. They declare the whole thing a fake. And yet thousands of these men are trying to perpetrate a like fraud on the world. They are making claims that are evidently insincere. What is it that workingmen want, or say they want? Thousands of them will answer as they did in the last political campaign: "We want a job. We want a chance to work for some one. We want some one to employ us. We want to be wage slaves." And organized labor is saying: "We want an eight-hour day. We want a few more cents a day added to our wages." If we workingmen were really honest we should make no such claims or demands. For these things do not express our real wants. It is not a "job" that any man really wants. Neither is it the chance to be a wage slave. Nor is it an eight hour day. What is it that we really want? We want the satisfaction of our desires. That sums the whole thing. First, we want certain material things. We want enough to eat. We want the best. The best is none too good for us. We want wholesome food, a good variety, and plenty of it.—"The Worker," New York.

He kissed her on her ruby lips;
She nearly had a fit.
You see, he was her husband
And she wasn't used to it.

—Baltimore World.

VARIOUS VOICES.

Reinhold Starcke, Beaver Falls, Pa.:—"Karezza" is worth its weight in diamonds; no, I cannot put any value on it, it is simply so valuable that its value cannot be stated in words. Please send two copies each "Zugazent's Discovery" and "The Strike of a Sex," for which I enclose one dollar, twenty-five cents each.

I. H. Steffer, Macon, Ga.:—Enclosed find twenty cents for which send sample copies of No. 869 to the enclosed names, with the article "Sexual Starvation" marked with blue pencil, and send five copies of same to me.

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B. C. H., Oberlin, Ohio:—My subscription to Lucifer expired two weeks ago. Thanks for sending them. I would not like to lose one copy of the bright little paper. I wish I could send you a long list of names, but I cannot, people seem to be afraid to think on the line of Lucifer's work. Please find inclosed \$2, one for Lucifer another year. For the remainder send me "Leaflet Literature," which I will try to scatter where they will do the most good; E. C. Walker's "Our Worship of Primitive Social Guesses;" "Health Hints," by Dr. Foote, and the "Sanctity of Marriage," by Dr. Greer.

Sergt. Arthur Gilman, 11th. Hussars, Cairo, Egypt:—I have received the two copies of Lucifer and am very pleased with them. Have been looking out for something that way for a considerable time but could not find it. I cannot afford to be continually buying one dollar books and it seems a bit hard to one who sees the necessity for sexual reform but is debarred from knowing what progress is being made by those who are fighting for it. So I am sending a year's subscription together with price of books as below: Lucifer one year, \$1.; New Hedonism, 5c; What the Young Need to know, 10c; Bar Sinister, etc., 25c; Personal Rights, etc., 20c; Our Worship of Primitive Social Guesses, 15c; Sexual Enslavement of Women, 5c; Love in Freedom, 5c; What is Religion, 10c; Evolution of Modesty, 5c. I add 25cts. for any like literature.

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In Canada some years ago a married woman became enamoured of an unmarried man and they eloped. This was an unwise thing for them to do, since a few weeks apart would doubtless have turned their infatuation into indifference, thus reaching the same state with less trouble. The home should not be lightly exchanged for railroad trains and hotels. Nevertheless I suppose more misery results from women wanting to run off with another man and not doing it than from following their inclination. Whichever course they take they are likely to regret it. The husband in such cases has the right to retaliate. He should avenge himself condignly upon his recreant spouse by taking another. In the Canadian case he went after the fleeing couple and killed the man. A jury acquitted him of murder. A Canadian paper when it appears to me, misses the point of the incident, has no censure for the murderer, but declares that "it seems high time that the Canadian legislature enacts legislation providing for the punishment of adultery as a crime." Is not an adulterer punished when he is killed?—Geo. E. Macdonald.

The same philosophy in this matter is to let every soldier of progress do what he can, following the law of his own temperament, and recognizing the same right and duty on the part of others. It is folly for one temperament to quarrel with another for being different. The bolder are somewhat apt to despise the less bold as cowardly, but that is usually a mistake. On the other hand, the less bold are still more apt to sneer at the bolder as vulgar and forward, which is usually a greater mistake.—George W. Foote.

I am the man, I suffered, I was there.
The disdain and calmness of martyrs,
The mother of old, condemned for a witch, burnt with dry wood,
her children gazing on;
The hounded slave that flags in the race, leans by the fence, blowing,
covered with sweat;
The twinges that sting like needles his legs and neck, the murderous buckshot and the bullets—
All these I felt or am. —Walt Whitman.

There's many a trouble
Would break like a bubble
And into the waters of Lethe depart
Did we not rehearse it
And tenderly nurse it
And give it a permanent place in the heart. —G. Clark.

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WHOLE No. 872

TYRANTS.

It was all so simple in the old days, when people saw, or thought they saw, tyranny and oppression centered in one person, and in attacking and destroying that person were sure that they were saving mankind.

How easy it is to treat a boil just as a boil and to forget the corrupt blood that produced it, running into every nook and cranny of the body!

To-day, alas, the tyrant spreads like a vicious kind of nervous system throughout the entire frame of society.

I am part tyrant, part slave, as we all are in varying degree, and there seems to be no other alternative possible.

We are caught in the meshes of our own web.

We must disentangle the tyrant from us, and this new Gordian knot will not yield its secret to the sword.

We must thresh the chaff from the corn, and each grain has its separate outworn casing waiting to be winnowed away.

Alas, it is no simple rebellion on the old lines that calls for our adhesion and support;

It is rather a complicated labor of unraveling and extricating and liberating from the network of poisonous creepers of the ages, whose roots are in our own hearts.

—Ernest Crosby in "Socialist Review."

Heredity and Prenatal Influence.

BY J. H. GREER, M. D.

For the upbuilding of character there is nothing to compare with the power of the human will. Every obstacle can be overcome by its strength, if other mental propensities were not cultivated at its expense. As yet the advancement of the world has left the will a puny, sickly, undeveloped thing, for which hundreds of make-shifts are necessary in its place.

Outside of the human will are the three great moulds of character, heredity, (which, in its ordinary meaning includes pre-natal influence), environment, and education.

Heredity is the foundation of the character. It is that law which does not allow grapes to grow off thorns, nor figs off thistles, nor apples from peach trees. What is received by heredity is the harvest of seeds sown by ancestors. Webster defines it as being "the biological law by which living beings tend to repeat their characteristics in their descendants. Sidney Barrington Elliott, M. D., distinguishes heredity from pre-natal influence, as follows: Heredity is that law by which permanent and settled qualities of the parents or the more remote ancestors re-appear in the child; while pre-natal influence signifies the effect produced upon the future being by temporary conditions of the parents, as by temporary mental states, (anger, fear, happiness), or by temporary physical conditions, (activity, health, exhaustion of a part or of the entire body).

Tendencies to organic diseases, or such diseases as con-

sumption and scrofula come through heredity. And vices, such as the liquor and tobacco habits, or sexual depravity, are handed through generations unless throttled by strength of will on the part of some descendant. What is true of vices is also true of virtues. They can be handed down "unto the third and fourth generation," and farther.

Eminent authorities are agreed, however, that conditions influencing a pregnant woman make an indelible impress on the character of her child, modifying, and even changing hereditary tendencies.

It is rather too sweeping an assertion to say a mother has within herself the power to bring forth just such a child as she wishes, because not one woman in a thousand has the conditions she wishes for her own physical and mental comfort. The most intimate relation conceivable is that of mother and unborn babe. Each breath she inhales, the food she eats, the emotions she feels, have an immediate effect upon the child.

The direct influence of the father is received at the time of conception. Not only the hereditary, or permanent characteristics, but also the condition of his mind and body at that time are transmitted. After that his reflection will come through the mother. All other things being equal for the good of the coming child, it still remains that a healthy germ must come from a strong, clean, upright father before offspring can be such as desired. Man is willing to place the whole responsibility of child-breeding and child-rearing on woman, and if she is successful he approves of "his" children. If otherwise, he wonders why "her" children are not as he wished to see them. There is a crying need of wisdom in both parents, but particularly is there a need of men, pure, natural, and unperverted, for fathers.

The present system of civilization is greatly responsible for the kind of citizens it has. It has come to be necessary for the majority of people, men and women and children, to toil to the last notch of endurance in order to exist. They have no time to cultivate the pure and beautiful and good. They are denied all that makes life worth living. Music, art, books have no place in the majority of lives, to civilization's great shame be it said. Only the sensuous enjoyment of their own bodies is within reach of the toiling thousands, and that in the coarsest manner, because they do not conceive of purity. With no lightening of the burden of existence, and without the ability to understand knowledge of themselves, where does the hope of a better day shine in?

Material surroundings will engender comparative contentment in a prospective mother. It is the right of the

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unfolding baby life. Somewhere there is a cause why this condition does not surround every prospective mother, and it should be the duty of every person who has time to think, to look for the cause with the object of removing it. Mrs. Waishrooker in "A Sex Revolution" very truly states that "garrets, cellars, bare walls, coarse food and clothing are not likely to furnish a high order of offspring." The plan operating at the present time punishes, kills and imprisons children of its own creation, when it would be far less expensive for the mother State to remove the causes for criminality, insanity, etc., by carefully providing good conditions for her unborn population. Alms-houses, jails, and reformatories are monuments to prevalent selfishness and ignorance.

The influence of the mother over the character of the unborn child is often referred to in the case of Napoleon I. Previous to his birth the mother accompanied her husband in expeditions of warfare. She not only became familiar with all the horrors and details of war, but enjoyed it, and herself helped to plan. She was on horseback in the open air most of the time, and acquired perfect physical health. The babe at that time developing afterwards astounded the world with his genius for warfare.

The life of Dante was moulded by the effect a vision had upon the mind of his mother, which is described in the language of Dr. Davis as follows: "During the important period immediately preceding the birth of Dante, his mother saw a startling vision of grandeur and great depth of significance. She beheld a populated globe of symmetrical proportions rise gradually out of the sea and float in mid-heavens. It was decorated with every conceivable element of natural and artificial beauty. Upon a high and grand mountain, which melted away in the distant horizon and sloped gracefully into lands and lakes that spread out to the left, stood a man with a brilliant countenance whom she knew to be her son. She beheld a precipice of abrupt ascent, like the walls of an immeasurable gulf with depth unknown. Thereupon she thought she fainted with excess of fright. But the son was as serene as the morning star; and looking again she saw no evil. After this thrilling and beautiful vision Dante's mother had only in view the greatness of her unborn child—whose genius as a scholar and poet, as a creator of fancies, is known throughout all lands of civilization."

The mother of Burns gave to him a happy disposition, and a genius for putting into rhyme the legends and every day life of the Scotch by the even tenor of her life before his birth. It is said "It was her frequent pleasure to give wings to the weary hours by chanting old songs and ballads of which she had a large store."

Lord Byron attributed his crooked ill-grained temper to pre-natal conditions.

The case of James I. of England is another instance. David Rizzio to whom Mary, Queen of Scots, was much attached was killed by the sword in her presence a short time before the birth of her son. The sight of a sword terrorized James I. so much so, that, in conferring the degree of Knighthood where it is necessary to lay a sword upon the shoulders of the candidate, he would turn his head away, often endangering the sight or facial appearance of the candidate thereby.

There are hundreds of instances in every day life to prove what is no longer a theory regarding pre-natal influence. A mother's energy, industry, cheerfulness or virtue takes hold of her unborn child, and just as surely on the other hand, will selfishness, irritability or weakness make their impress.—From "Talks on Nature."

More About the Press-Writers. No. VII.

BY FRANCIS B. LIVESSEY.

A SPECIALIST ON CRIMINALS.

Press-Writer J. C. Bell, Box 297, Cleveland, Ohio, is a socialist on matters pertaining to criminals. He has some very practical ideas along his line and if he would watch the press he would find many opportunities to expatiate. It is impossible for me to enter fully into the work of every writer or to assist it with dimes or dollars, yet I am always ready to point the path that leads to expression through the press.

LO, THE GOOD "INFIDEL."

Press-Writer V. A. Corder, Stoutsville, Ohio, is a Christian, yet he says the "Infidels" are nearer the kingdom of heaven than the churchmen. Some reports seem to indicate that he has been treated harshly by the orthodox; if so, he or his friends have but to give full particulars to the Press-Writers upon the next offense of this kind and we will see if he cannot be allowed both free speech and free action in matters that result in no injury to others. Brother Corder, like myself, wants schools, churches and a few other things abolished.

SOCIALISTS AND THEIR DIVIDE.

"How long, O Lord, how long will it take you, friend Livessey, to get the idea out of your head that Socialists want to divide up? Things are divided up now, and that is what Socialists object to." Thus writes W. S. Boyd, of Redding, Cal., in reply to a paragraph in my circular 2395. Bolton Hall and others have done the same. I am well aware that many Socialists are thoroughly opposed to any "divy," yet as there are just fifty-seven different varieties of Socialism, and as I have often met with the "divy" variety in cold type, I have taken the privilege to enlarge upon it. To me, anything that divides up my liberty would divide up all else that I have also.

NEW IDEA FOR PRESS WRITERS.

I had about two dozen subjects that I wanted to express myself for and against in the "Boston Traveler." The paper was piled up with letters from me waiting publication. Subjects would get flat by delay, so I thought to classify the subjects and give the people an idea of what I hated and what I liked in two short letters. I headed one of these letters "Some Incorrect Things," which appeared May 23. The other, headed, "Some Correct Things," appeared June 3. There was an amusing mistake in this latter letter. One sentence should read:

"The rebuff that the working people of New Castle, Pa., gave to a proposition for the establishment of a Carnegie library." Any of the Press-Writers who want people to know in a nutshell just what they want and what they don't want, could do well to try this "Incorrect" and "Correct" plan.

GOT AWAY FROM CHURCHES.

Tolstoy, Rusby, Herron! Next! Yes, we want to form a class of all the men and women who have been or are expelled from the churches. At this writing, news just comes that Prof. Herron has been expelled and "is no longer a Congregationalist." A dispatch from Grinnell, Ia., to the Baltimore "Sun," reads, in part: "He stated that he was called on a divine mission, as a sort of new prophet, and that his wife did not give him her sympathy and appreciation, so that the home atmosphere was uncongenial. He and his wife discussed the question many times, he says, and finally agreed to separate." Thus it is, we see, that Prof. Herron follows the example of Napoleon and the precepts of Jesus. If there are any Congregationalists who do not say "Amen!" to the verdict of the church court, let them stand up. "Liberty is our word and message," says Dr. William Hayes Ward, editor of the New York "Independent"—what does he say on the subject?

TOLSTOY! CROSBY! LIBERTY!

The June "Pilgrim," published at Battle Creek, Mich., has an interesting article on Tolstoy, by Ernest H. Crosby, of Rhinebeck, New York. Mr. Crosby says he would be glad if Tolstoy was banished and found himself compelled to come to England.

and America to deliver some "wholesome" messages to the people swamped in "selfish aggrandizement." Let not Ernest be too fast on this point. It was he and others that stimulated the coming to America of the Doukhobors. They are now in a fix. So far as I see neither Ernest nor any of the other enthusiasts are properly defending them. I hope I do not see far enough and that Ernest and the others are working for the liberty of the good people. It would be most mortifying to see Tolstoy come and get set upon by preachers and goody goody people, as has Emma Goldman, Prof. Herron and others, and with few of his admirers flying to the secular press in his defense. Tolstoy might even be arrested by local authorities or by Comstock agents before he was through. Of course, we have a fashion of calling this "the land of the free," but when some of the best of us seek to enjoy that freedom in the high and holy ways peculiar to either science or religion, we find that there is a mistake somewhere. Tolstoy's mere presence in this country would shake it as by an earthquake. It is said he cannot be exiled, however. Considering Tolstoy the greatest man of the age, I have a little boy to whom I have given his full name, 100,000 copies of Jane "Pilgrim" went out.

BRYAN NOT FOR THE PRESS-WRITERS.

Brother Groh wrote editor Bryan, of Lincoln, Neb., that he ought to open his paper to Press-writers. William J. gave him a long, conventional, evasive reply. "The Commoner" possesses the remarkable distinction of being a paper entirely shut to the people's voice. The common people, and even the uncommon, for that matter, have never been seen in its columns. What's for their good Mr. Bryan will give them without their assistance. They have not been sufficiently educated to express themselves in cold type. They are likely to disgrace themselves, the Democracy and their country if they are allowed to disport themselves where only he of the editorial sanctum should be allowed to sway the sceptre. I could have told Brother Groh that it was useless to write editor Bryan. Before his paper saw the light I gave him all the points necessary for making his paper a paper of the common people. I also wrote many articles favoring his election. I was about the first man he booked as a subscriber. But I am not in it now, and neither can I find a single man that is. I have sent my "Commoner" to friends and near-good Democrats some of them. From all came the cry "Enough!" No matter how much a man is in love with any social, religious or political theory, when he comes to pick up a paper he feels an indescribable inclination to see something more than one theory represented. It is the infinite variety that makes the big daily so attractive. There is enough in the reform world to give a large variety to any reform paper. It is this variety that I want to see some reform paper allow. But don't let any of us waste any more time trying to draw press blood out of such turnips as William Jennings of "The Commoner," or Charles C. of "The Blue Grass Blade." They are fixed in their orbits, let them alone.

INHOSPITALITY AMONG ANARCHISTS.

Reformers sometimes estrange people by uncalled-for harshness. I saw a sample of this in "Discontent" recently and another in "Free Society." The big "Pennsylvania Grit," of Williamsport, that goes out to over 100,000 subscribers has a department edited by "Topique." After the attempt of the Philadelphia authorities to suppress Emma Goldman's free speech, "Topique" came out in strong advocacy of free speech for Anarchists and all others. It was such a good article that I deemed it worthy of republication in Chicago "Free Society," to which paper I quickly sent it. It was duly published, but accompanying it was a foot note harshly claiming that "Topique" didn't know anything about Anarchism. In "Grit" of June 16, "Topique" answers this at some length and puts me in full sympathy with him; he says, in part: "I made no attempt to discuss Anarchism; I merely made a plea for the right of Anarchists to discuss their views publicly, because freedom of speech is both a right and a social safeguard." Very different was the reception Brother Small gave me when I was a doubter of Anarchy. If he had made the mistake that "Free

Society" made in this case, there might have been one less man in sympathy with Anarchists at the present time. Let reformers be more hospitable. The experienced Press-Writer, in addition to sending clippings to his fellows, can popularize himself with editors and greatly assist in the dissemination of stirring matter by sending clippings to papers that they concern.

Sykesville, Md.

Importance of the Press-Writers' Work.

The following paragraphs are from the pen of D. Webster Groh, of Hagerstown, Md., and are being circulated as a leaflet:

"Intelligent editors well know that, in a free, fair, and full discussion, error alone can lose and truth must eventually win. While articles written for pay are tempered to suit the whims and prejudices of editors and readers, those from unpaid correspondents are inspired by the philanthropic motive of correcting error and enlightening mankind.

"They are the outpourings of deep-seated conviction, from thinkers who are not afraid to spread the truths they have discovered, no matter how distasteful or unpopular. They come from brave, noble, daring men, who are not afraid of criticism, else they would never enter such an arena of public discussion. The advanced ideas they present have generally been previously tried in the fire of scathing criticism, and have all the dross eliminated therefrom, and they seek the truth for truth's sake alone. In proportion as our newspapers encourage the tolerant bearing 'of their readers by their readers,' in their columns, they become less autocratic and more democratic.

"Though on some points I diametrically disagree with Mr. Livesey, yet I must concede that editors generally have shown such a high appreciation of his articles that they have appeared in scores of newspapers from the Atlantic to the Pacific and from Mexico to Canada, and Sykesville, Md., is actually becoming famous as the town in which he lives. His vigorous advocacy of unlimited 'equal freedom' on every possible occasion has won him hosts of friends all over the United States, and he has been asked to edit departments in several progressive papers.

"Most of our ablest lawyers, lecturers, and orators owe their success largely to their early beginnings in debating or literary societies, where views are not expressed with the staid deliberation and accuracy of articles written for publication. How much more advantageous, therefore, must newspaper discussions be to all concerned. Criticism develops reason, compels research, and promotes progress. Editors who print nothing from their readers either disrespect their readers' sentiment, or lack readers sufficiently intelligent to have and express views of their own, or have no readers worth addressing any remarks to.

"Just as verbal discussions attract the eager attention of all within hearing, so printed discussions attract the rapid attention of all who notice them, and the power of a newspaper increases in proportion as it exhibits the fairness to equally hear all sides of all important questions."

A GENTLE REMINDER. Will our friends and subscribers kindly remember that it takes money, and a good deal of money, to publish a radical weekly paper in a large city? Please remember also that Lucifer has no "Sustaining Fund," no "Sustaining Club," as have nearly all other radical papers. That it depends wholly upon equitable co-operation,—dues on subscription and sale of its pamphlets and other literature, and not on donations, for the means of meeting its weekly and monthly bills. We are now entering the twenty-second year of publication under the same editorial management, consequently Lucifer is no mushroom growth, no infant of yesterday, but notwithstanding its years it cannot live without the constant helpful effort of those who believe in its work,—who believe in the necessity of persistent, never-ending agitation of the question of BETTER IDEALS, as well as better conditions, for the building of a better race of human beings, in order that the evils of our present social and economic life may be removed. DEAR is a hard task-master; will our friends do what they can to save Lucifer from such bondage?

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

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WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Is It Any Wonder?

Prominent among the large daily papers that ask for and publish "letters from the people," is "The Chicago American." In its issue of July 1, "Editorial page," appears the following:

W. R. Hearst, Editor "Chicago American"—DEAR SIR: I notice that some of your correspondents do not believe the doctrine of eternal punishment. Permit me to say to them through the columns of your paper: If there is no future everlasting punishment of the wicked, Christ and his apostles could have scarcely spoken more delusively had such been their constant and studious aim.

If there is no future everlasting punishment of the wicked, there may be no future everlasting reward of the righteous; for the Bible is equally copious and emphatic in relation to both and speaks in the same terms of the duration of each. If there is no future everlasting punishment of the wicked, there is no proof in the Bible of the future everlasting existence of the soul; for the same modes of expression are applied to the one and the other.

If there is no future punishment, the Bible is the most deceptive book that was ever written, and the prophets and the apostles and their Lord were the least reliable teachers that ever lived. If an earthly judge should refuse to pass sentence on a criminal, would these men endorse his action? Why should they try to prove that God is not just—that he does not reward man according to his works—that there is no difference between him that serveth God and him that serveth him not; that to pray or to blaspheme, to be a Judas or a John is all the same, a matter of perfect indifference which can have no effect upon our final and eternal state? And why do they wish to prove what is so dishonorable to God and His moral government? To quiet an annoying conscience that they may sin without remorse? I judge no man's motives, but indications are certainly unfavorable.

REV. A. R. ADAMS.

Toluca, Ill.

We are sometimes told that the doctrine of endless future punishment for the unbelieving and the impenitent is no longer popular and no longer preached from the pulpit and by church journals, etc. While it is true that the so-called "higher criticism" has done something to gloss over and explain away the horrors of the orthodox Christian creeds, it is doubtless true that from most pulpits in all lands called Christian; also in the weekly prayer meetings of

all orthodox Christian churches; also in their prayer-books, and "confessions of faith;" in their "Bible commentaries" and other church literature—to say nothing of the periodic "revival" cyclones, of the Moody and Sam Jones' variety, or of the ubiquitous "Salvation Army" crusaders—in and by all of these, as well as in and by the daily prayers, hymns, and exhortations in families, it is doubtless true that the common people, the every day thought of the great mass of people in all lands called Christian, is colored, is saturated, and permeated, as it were, by faith in the awful doctrine defended by Rev. A. R. Adams in the "Chicago American."

Such being the admitted facts of the case—such being the substratum of thought and sentiment from which spring all acts, whether of a public or private nature, is it any cause for wonder that things are as we find them?

Is it any wonder that men—and women too—are cruel and unsympathetic in their treatment of their fellow human beings?

Is it any wonder that men who believe in and worship a God that will punish forever his own children for the mistakes—CRIMES, if you please, of a few fleeting years, would readily accept the present economic system that robs the many—makes HELL for the many, for the benefit of a fortunate few?

Can we wonder that wars of aggression and conquest are popular in all Christian lands, and that the most strenuous advocates of war are found among the Christian clergy themselves?

Can we wonder that the Christian clergy should be the chief defenders of a marriage system that holds in unwilling bondage millions of human beings? A system that makes of the home a miniature hell, by denying the right to correct mistakes and reconstruct the relations upon which the home is founded?

M. H.

Evolution of Marriage:

Or the "Failure of So-called Free Unions" was the subject of discussion at the last meeting of the Chicago Lucifer Club, on the evening of June 25. A full house greeted the first speaker, Emma Goldman of New York, who has been lecturing in Chicago and vicinity for several weeks past. Among those present were six physicians and one dental surgeon—three of whom were women; also several authors and editors.

The opening address began at 8 o'clock and occupied about thirty minutes, followed by free discussion lasting until ten, or later. Among the hearers were a number of strange faces, but the close attention given to the speakers showed that all were deeply interested. Among the many comments by her hearers upon the address of the first speaker, is the following, sent in by one who prefers that name should not be published:

Emma Goldman has not yet rid herself of the superstition known as slavery. In her talk at the Lucifer meeting last week she, and others, expressed the opinion that if one person submitted to terms of association made by another person, the former is a slave. If so, there can be no such thing as free contract. Most of us believe that people may agree on terms, and are free, even if they yield certain points for the sake of association. It is impossible for one mind to control another except by persuasion, which is not slavery, but one of the elements of free contract. If one person cannot control the mind of another he cannot control the acts of another, hence there is no such thing as slavery. This applies to all attempts at control from the mildest suasion down to the lash of the tyrant. "Uncle Tom" of the play would not be moved by the lash nor its

alternative, so did a free man. Many tribes of men cannot be made to obey, and the attempt to compel them is always abandoned. The tyrant can only arrange conditions; he cannot force compliance. Neither can a wife or husband be compelled to obey. A sense of duty may cause compliance, but conscience is not a tyrant. It is a part of the mental make-up which we wish shall be free. Why cite marriage as the one relation where inharmony occurs? There is friction between parents and children, master and servant, neighbors, etc., simply because people are not taught human rights, equality, justice, in youth, along with their other lessons.

Expecting to publish a synopsis of the address aforesaid, and also synopses of the remarks of some of the critics, the further consideration of the subject is postponed till next week.

M. H.

Institutional Marriage

Is the title of the June number of the Light-Bearer Library, now being sent to subscribers and exchanges. This is the closing number of Vol. I. of our little monthly magazine, and consists of a lecture delivered by M. Harman at Oriental Hall, Masonic Temple, this city, March 31 of the present year.

TEMPORARY SUSPENSION.

Acting upon the advice of friends in whose judgment we have much confidence it has been decided to suspend, until January of next year, the further publication of the Light-Bearer Library. The chief reason for such suspension is the necessity for concentration upon getting through the press the autobiography of Lucifer's editor—a book long promised and long delayed because of lack of health and strength on the part of the author thereof. When this book is finished and sent to subscribers it is hoped the publication of the monthly Library will be resumed.

Meantime those who have subscribed and paid for another year of the monthly and who prefer not to wait for its reappearance, can have what is due them in other literature, or, on application, can have their money refunded.

M. HARMAN.

Notes and Comments.

Among the many kindly appreciative letters that have been received at this office within the past few weeks I am permitted to reproduce the following. Replying to a marked copy of Lucifer containing quotations from his letter to the ecclesiastical court, with remarks thereon, Prof. Herron wrote in part:

New York, 59 W. 45th Street, June 17, 1901.

MY DEAR MR. HARMAN:—I thank you most heartily for your comprehensive and noble words of interpretation and defense; they cannot but help to disclose the real issue between liberty and the ownership of human beings by human beings; for this is the real issue between the old and the new civilization. It has been impossible for me to speak of my personal problem. So I have tried to find such rest as I could at the heart of the storm, and defend the impersonal principles involved in the controversy. I had expected to give my life to the economic problem of civilization chiefly, and never expected to be forced into such a position as I find myself; but since I have been forced into this position I can only accept the issue, and abide by the principles stated in my church letter. I thank you most heartily for offering to send me a file of the papers. I shall be very glad if you will send them to me. I have been meaning to send you a subscription for them as I want to read the paper regularly.

Faithfully Yours, GEORGE D. HERRON.

To some readers it may seem unfortunate that Prof. Herron should be forced to leave even temporarily the discussion of the "economic problems of civilization," but by others who have closely watched the work of the famous lecturer it is regarded as decidedly the most fortunate thing that could have happened, that he has been "forced into the position" in which he now finds himself. As some of these friends see it, Prof. Herron is

now entering upon a far more important work than that of overthrowing economic superstitions. His energies will now be directed, for a time at least, "to a greater work than he knew—the emancipation of the world from the most vital and far reaching of all slaveries—sex-bondage," as one of these intimate friends expressed it, in a private letter to this office.

Here are two clippings from exchanges that were put in type some weeks ago but side-tracked for lack of room in the forms, but though a little out of date so far as the calendar is concerned, are really as pertinent and valuable now as they ever were. The first refers to the instructions of a Kentucky judge to the grand jury of his court, and shows that though our judicial system is bound fast in the meshes of custom and very seldom catches a glimpse of the real causes of vice and crime, there are exceptions to the rule. This Judge Cantrill no doubt made himself obnoxious to churchmen as well as to conventional moralists, by the following unorthodox utterance:

"Judge Cantrill in his charge to the grand jury said that the theory of the great educators that intellectual development produced moral elevation was exploded by the last century's experience, not only in Kentucky, but in other states, as crime and vice had kept pace with the times and society was in a more chaotic state now than forty years ago. He said there are defalcations by men who cloak their crimes with religious devotion and Sunday school attendance, and then after a whole community had been wrecked the people associated with the defaulter in a religious way seek to shield him and prevent the law from inflicting a proper punishment, thus leaving a bad impression on the young generation and encouraging crime."

The next clipping refers to the visit of Peter Kropotkin, the Russian scholar, author and lecturer who came to Chicago a few months ago preaching the same gospel—almost in the same language—that caused the death on the gallows of the labor martyrs, Parsons, Spies, Engel and Fisher. Here is what an industrial exchange said of the visit of the distinguished Russian exile:

"Another strange feature about this strange old world of ours is the reception of Prince Kropotkin in Chicago. Supposing this Russian socialist—anarchist, untitled, unannounced and unknown, had lighted the darkness of that mighty Babylon a quarter of a century ago, Jane Addams might have received him as such loving souls received Jesus in those old, old days of Phariseism, but Mr. Emmons Blaine and Chicago's 'four hundred' never.

"His philosophy, which banished him from the rule of czars, would have placed him in the ranks of the 'Haymarket rioters' in that city fifteen years ago. Engels and Spies were men of loving souls who only proclaimed the philosophy to which Chicago school boards listen from the lips of Prince Kropotkin. It was easy then to fasten the brutality of Pinkerton thugs and special police upon such gentle, loving men as Spies and Engels, but the world must be growing wiser or more foolish (hard to tell which), for a titled prince comes to that same city, with the self-same philosophy, and lo, the mighty Babylon falls at his feet to do homage."

A man ought to be as free to select his physician as his blacksmith for he alone is to profit or suffer by his choice. The responsibility is his.—Wm. E. Gladstone.

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Henry Heyne, 113 and Market, Phila. Pa.
E. C. Walker, 244, 14th St., New York.
William Duff, 9 Carlo St., Glasgow, Scotland.
Paul Robin, Rue Haxo, Paris, France.

A Kansas Woman's Greeting.

BY MYRA PEPPER.

Your editorial, "The Battle is On," with quotations from the press and from Prof. Herron's letter to the court, should stir every reader of *Lucifer* to such extent that each should express his views on this most important phase of serfdom.

All honor to Prof. Herron! He dares to be true to his convictions even when the price is the obloquy and persecution of church and society. It is because of the slavery to creeds and customs that thousands dare not live out their convictions. I know only too well what it costs for a woman to assert her right to her own body.

I know a woman, who, having raised a family of children, found it impossible to accede to the sexual demands of her husband—from ill-health and other reasons. Knowing the disgrace attached to separation, knowing the "ways of the world," she begged her husband to allow her freedom in her home, told him he was free to associate intimately wherever he chose, and all she asked was to be free. She would work for him and children—the world should know nothing, and her life would be happier.

But no! He protested that she belonged to him! that he did not want to go anywhere else for favors; that she had agreed to this when the marriage ceremony was said, and he would have his rights.

Then came the struggle for the woman. Should she yield her body a sacrifice to lust and slavery? or should she leave home and face the world? She chose the latter, penniless and lacking in strength she is today a wage-slave in a western town, earning a bare living for herself and little daughter, persecuted by her owner in letters and threats that he will take the daughter from her.

I cannot understand why any man desires an unwilling consort. It must be as Elizabeth Cady Stanton says, that rape is the usual relation between men and women. If people only knew that the sweetness and purity of sex relations depends upon the reciprocity that exists, they would surely know better than to regulate such relations by law. "Freedom in a cottage or a hovel is better than marriage in a mansion," is one of the truest sentences ever written, and I thank Francis Barry and all other writers who dare defend women in their struggle for emancipation.

I noticed in "Kansas City Star" the other day that some man has left money to give to those who conform to a certain size in selecting mates—he wants to increase the size of our race. It might be well to allow people to select their own mates. Freedom is what we want. I hope to be one of the Press-Writers if I get time. Just now I am not fit to write, but want to send my word of greeting and good will to *Lucifer*, and through it to Prof. Herron, and all who champion his attitude. I would like to see the names of the radicals who accept Prof. Herron's views of marriage.

Harper, Kansas.

Says "Boston Ideas"—

"Marriage," by Juliet H. Severance, M. D., is a fearless, straightforward presentation of a subject whose social perplexities need scientific attention. It is a mighty arraignment of the legal institution of marriage and faithfully states the exact condition of things known to prevail only too broadly in our land as well as in all the world.

It is a vigorous overhauling of facts that need facing and deserves reading at the hands of all earnest Americans. Certain laws that still remain on our statutes are so revolting in their barbarous injustice as to sufficiently explain, to the inquiry of conservative men, why women are becoming increasingly anxious to obtain their right to help make the laws that govern them. Dr. Severance's address is keen, sarcastic, incisive—characterized by just those elements that cause her words to penetrate determinedly to the attention of all readers. She is in deadly earnest and she makes her points so plainly and unmis-

takably as to cause the sensitive to shudder; but there are certainly too many men who need the matter presented to them without gilding or coloring before they can or will see the truth of the situation.

Dr. Severance is an eloquent pleader for personal freedom and in the article following "Marriage"—"The Medical Monopoly"—she places the attempts of certain schools of medicine to obtain legislation in their favor as against quacks, just where they belong—under the head of would-be legalized tyranny. There are yet many bonds to be broken in our "land of the free."

Strassburg Geese and Other Allegories.

BY ELMIRA D. SLINKER.

Light-Bearer Library No. 11, ought to be enough to convince every reader of the need of equal rights for man and woman; equal in the home, before the law and everywhere.

The story of the Geese is well told and very interesting.

The "Traveler's Tale" of one of the Hill Tribes of India who believed eating to be a necessary evil, but coarse, vulgar, immodest and improper, is perfectly ridiculous; yet all the time one can see how well it represents the sex question. The fact that when children get together alone they tell each other naughty stories about eating and that in school when any passage is read which suggests food in the most distant way, a grin goes round the class, shows how easy it is to prejudice people against the most innocent and even useful things of life.

I hope friends will order this little gem of a book and scatter it far and wide till every enslaved mind shall see perfect freedom as the greatest of all goods.

"Kidnapped Millionaires."

Is the title of a forth coming book by Frederic U. Adams, the well-known author of "President John Smith," and editor for several years of the "New Time." The book has been highly praised by the critics. Those who have read Mr. Adams' books and editorials will doubtless want to read this his latest and probably his most important work. Published by the Lathrop Pub. Co., of Boston. Price, \$1.50.

VARIOUS VOICES.

Fred Ulmer, Silver City, Idaho:—Enclosed find postoffice money order for one dollar for renewal of subscription of *Lucifer* for one year. *Lucifer* contains food for the thinker. I would not be without it any more.

Zavier Randaun, Hennessey, Okla.:—I have been reading your paper and am very much delighted with it. I have long been aware that Anarchy was misrepresented. Being a Socialist I cannot agree with you in every thing but I am willing to investigate, so I enclose you one dollar for "Cityless and Countryless World."

Walter Broom, Omaha, Neb.:—Permit me to rise and second the motion made by D. Webster Groh that you publish (in small type so as not to trench too much on *Lucifer* space for other work) a list of the names and addresses of the Press-Writers. Armstrong will no doubt be able to furnish the list. Nearly all the readers of *Lucifer* are Liberals, and we all of us understand that the paramount issue today is organization or associative effort. I enclose one dollar on subscription for next year.

Belle C., Pa.:—Inclosed find a little "say" in answer to your editorial in May 11: no doubt you will have so much that is better that mine will get in the waste basket instead of the paper. However, it makes no difference to me, as I have had the pleasure of writing it. . . . If I marry a man and have his love it is mine, and no one can deprive me of my own. If I have not his love, a matrimonial lie may make it appear that I have his love when the fact is I have not. All love is so hinged on material support that one must be very discerning indeed to recognize the real thing.

[The "little say" was published last week. It would be well, as I think, if we could all remember that the writing of a good article brings its own subjective reward. No writer of merit, or demerit, ever had the fortune or misfortune, to see all of her or his writings in print. M. H.]

Hortense M. Phelps, Lily Dale, New York:—I have been reading your paper that was loaned me by friends. Am glad you have courage to stand up for right and justice on the marriage question. What bondage the world is in, regarding marriage. What suffering for both men and women, but the pure in heart only could know how to use freedom in this relation. I have been a nurse for years, and have seen the curse of our present system of living, for both men and women. They are linked together though sick of the sight of each other; yet children must be born under these conditions. Extreme poverty adds its terrors often. Under these circumstances it is not strange that death is often preferred to the cursed tie that binds people together. Some men are slaves to butterfly women—spending their lives in the effort to supply them with useless luxuries.

Clara Peterson, Santa Clara, Cal.:—Enclosed find two dollars I promised to pay two years ago, for Lucifer received on credit. Lucifer was such a help to me. Oh how I enjoyed its fearless words and how my heart responded to the ideas. Lucifer has helped to mould me. My nationality is Swedish. I could not speak or read English when I took up Lucifer. I just guessed and loved the words into my understanding, and they were salvation to me. I'll never forget. I am so glad to be able to show a little of what I feel. I hope to be rich, and I'll call again. Send me some recent copies.

[It is because of such letters as these, in good measure, that we have been enabled to persevere under discouragements that seemed often insurmountable. We had lost sight of Mrs. Peterson, but she did not forget us, and after a lapse of more than two years now sends her arrearage on the paper. Her name shall be re-entered on our list and we will hope not to part company soon again. M. H.]

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Joseph M. Bare, Ligonier, Ind. An up-to-date dialogue:

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Father: "Oh! it's something that afflicts people when they are afraid some one else will enjoy themselves."

L. S.: "Enjoy themselves. In what way, pa?"

F.: "Oh reading something which they think is very nice and exciting."

L. S.: "Why, pa, I thought obscenity must be something that grewed."

F.: "You are partly right, my son. It is usually grafted onto a Comp-stock!"

"THE FREETHOUGHT IDEAL" of Ottawa, Kansas. Etta Semple editor and publisher, is now an eight page weekly, instead of fortnightly, as formerly. We are always glad to record evidences of prosperity in our wide-awake Freethought contemporaries, and especially when, as in this case, the editor is an old time friend and faithful helper in the long drawn out fight for free press,—and for the right of self-ownership for woman, in the courts of Kansas. The "Ideal" is well printed in large type, and is cheap at the price, one dollar per year.

"PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH."

The July special midsummer number contains a sketch of the late Mrs C. F. Wells. There is an attractive article on The Hall of Fame, illustrated with many beautiful and rare portraits. Phrenotype (36) by H. S. Drayton, M. D.

The Child Culture Department is particularly instructive this month. Helpful articles on Hygiene, Food and Disease among children by Drs. Holbrook, E. P. Miller, and C. H. Shepard. There is a highly instructive article on Negroes and their characteristics by J. A. Fowler. New York, \$1. per year.

CHANGES AND CREDITS on mailing list are now made but once each month. When, therefore, our friends do not see the number on their tabs changed promptly they will understand the cause. Our mailing list is now set by a linotype machine, hence changes and eliminations cannot be so promptly nor so cheaply attended to. No loss of numbers, however, will be sustained by subscribers, as duplicate copies will be sent to them at their new place, when notified of change.

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TRUE FREEDOM.

Is true Freedom but to break fetters for our own dear sake,
And, with leather hearts, forget that we owe mankind a debt?
No! true freedom is to share all the chains our brothers wear,
And, with heart and hand, to be earnest to make others free!

They are slaves who fear to speak for the fallen and the weak;
They are slaves who will not choose hatred, scoffing, and abuse,
Rather than in silence shrink from the truth they needs must
think;

They are slaves who dare not be in the right with two or three.
—Lowell.

Institutional Marriage.

BY M. HARMAN.

(Extract from a lecture delivered before the Chicago Society of Anthropology, March 31, 1901.)

Profoundly impressed with a sense of the extreme difficulty of getting people to hear without prejudice a plainly worded, honest and candid presentation of this marriage question I have decided to use on this occasion a little harmless strategy. While giving my hearers the credit of being thinkers and philosophers I judge you by what I know of myself when I say that you look at the marriage problem "with a veil before your eyes," as Paul said of the Hebrews when "Moses and the prophets were read."

In order to get rid—in some degree, of the halo, the mist, the mysticism that envelopes the subject under discussion I propose for the time being to resort to a little fiction. All fictions are not lies,—at least not malicious lies. I shall assume that you know nothing of marriage—neither by personal experience nor by observation; that you are not inhabitants of this earth at all; that you are living on the planet Mars, which, as astronomers tell us, is much older than the planet called Earth. I shall assume that long ages ago the Marsites evolved out of the realm of the grosser bodily senses; that you are now wholly out of the propagative plane; that the birth and rearing of children are no longer necessary on the planet Mars because of the fact that you have learned how to renew your youth whenever it pleases you to do so. And that having thus left the grossly physical and the sensuous you are now prepared to investigate without prejudice, and from a purely scientific standpoint, the form of serfdom known as institutional marriage.

I shall assume, that like yourselves I am a Marsite, or Martian, and that as a punishment for my sins I was banished about seventy years ago to the younger, the cruder and less developed planet Earth, but that now, my term of banishment ended I am permitted to return to my native land—my native heath or heaven, and that in a beautiful hall two hundred feet above ground, and overlooking a beautiful inland sea I find myself trying to tell you something of my experiences and observations among the Earthites.

Proceeding then as best I can, let me say to my friendly hearers—no, I don't mean *that*, of course; I mean my friendly

telepathists, let me say that I found the Earthites living very material lives, very sensuous lives; that their bodily senses are six in number, namely

1. Sight;
2. Hearing;
3. Taste, or the gustatory sense;
4. Smell;
5. Touch, or the sense of feeling;
6. Gender, or the sense that finds its use and manifestation in the differentiation called sex.

All these senses have their specific organs or instruments of use, in the complex organism of what Earthites call vertebrate animals, the most important species or genus of which is called *man*—which term is made to do duty for the two halves of the genus, the masculine and the feminine, the masculine half being called by the generic term *man*, by way of emphasis or honor, and the feminine half being called *woman*—*wo-man*. Just why the feminine *man* should be called *wo-man* I was never able fully to find out during my seventy years of exile. Some lexicographers said *woman* means *womb-man*, or *man-with-a-womb*, which latter term means the creatory, or the cellular apartment in the organism of feminine *man* set apart for the creation of children or the development of new human organisms.

To me it seemed quite appropriate to call feminine *man* *wo-man* because of the fact that this half was compelled to bear more than an equal share of woe and of sorrow. This view is confirmed by an ancient legendary document that I have sometimes consulted, called *Genesis*, which document is believed by many Earthites to give a correct account of the origin or introduction of human beings on their planet.

According to this legendary account the first feminine *man* was of an enquiring turn of mind and, in her search for knowledge, ate of what was called "the forbidden fruit." As a punishment for this act of disobedience her creator and judge pronounced upon her this curse:

"I will greatly multiply thy sorrow [thy woe] and thy conception. In sorrow [woe] shalt thou bring forth children; and thy desire shall be to thy husband and he shall rule over thee."

Here then would seem to be the origin of the term *wo-man*, and also the authority for the serfdom of woman in the institution called by the Earthites marriage; at least for all Earthites who accept as of divine or binding authority the compilation of books of which the booklet called *Genesis* is the first. By this sentence feminine *man* was condemned to a life of woe as child-bearer, and to be the serf of masculine *man*.

This view of the relative position of the two halves of the genus *man* is borne out by the dictionaries, the law books, the legal decisions of the nations of Earth calling themselves civilized and enlightened; also by the obligations entered into at the time of marriage, and by the general legal and political status of the feminine half of the population.

Looking for definitions of marriage I found the term itself derived from *mari*, meaning "husband." That is, marriage was

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instituted for the use and benefit of masculine man and not of feminine man. The term husband is derived from *hus*, a "house," and *bonde*, a "boor," a "peasant" or farmer. Hence the dictionary says husband means the "master of the house." The word boor commonly means a man of rude manners, and it always seemed to me very appropriate as explaining the term husband, since my observations showed that the husband can enact the boor towards his wife—his woman—with perfect impunity, whereas boorish manners towards a woman not his wife would be resented, if not punished in some way.

Looking up the word "wife"—the term used as the feminine of the masculine "husband," I found that it did not mean "mistress of the house," as husband means master of the house—that "wife" is not by derivation a word of honor at all, but rather the reverse; being derived from the same root word as "weaver," a menial household employment in olden times similar to that of kitchen-servant or "scullion;" and thus by both derivation and immemorial custom the word wife came to mean a household drudge, a servant without wages, but to whose other numerous employments were added the duty of satisfying her husband's sex-appetite—his gender sense—and also that of bearing to him children—especially sons, of whose paternity there could be no reasonable doubt, so that the master of the house could have an heir of his own begetting to inherit his estate.

The fact also that the wife was required to take the family name of her husband, the same as his other bond slaves or chattels, is additional proof that "wife" was not intended to be a title of honor, as was that of "husband," but rather a token, a badge, of servitude, of serfdom.

The history of marriage, as I learned it in ancient Earthite manuscripts, brought out strongly this conception of the institution, as a leading feature. As soon as man began to accumulate property,—horses and cattle, fields and houses, gold, silver, etc., he found that he needed slaves, serfs, to help him to accumulate, and to help care for his accumulations; so he bound the woman—the weaker and more dependent half of the human species, to himself as a servant, a household drudge, and as a convenient minister to his gender sense or appetite, and lest she should become tired of his service, lest she should want to be self-owning, or want to serve some other man in these capacities he bound the woman to himself for life, and by the most solemn of religious rites, public ceremonies, and vows of obedience, of eternal constancy and affection, and as men made all the laws they gave to each other the legal right to kill their wives if they should become "unfaithful" to their marriage vows; also the right to kill the man who should invade the husband's vested right of property in the person and service of his particular woman, or women—pronounced *wimmen*.

The Right Use of a 'Pithy Phrase,'

BY C. L. JAMES.

Having been assured in "Free Society," and by a personal letter, that I might have answered B. C. Walker's "Perversion of a Pithy Phrase" through Lucifer, I suppose there can be no objection to my doing so now. I will try to be concise. Mr. Walker calls me "the old gentleman." I believe we were born in the same year (1846); but I accept the title, and will suggest to him a piece of old man's wisdom; which is not to be so impulsive; not to "slop over;" not to go off at half-cock; as he did over McKinley's war of benevolent assimilation; above all, not to write of what he does not understand.

By neglecting these valuable rules, he has laid himself open to slaughter at almost every line. Surely, if I originated the expression, Movement in Favor of Ignorance, as he says, I must know better than he does what it means; and I apprehend little difficulty in showing that it applies to just such literature as the article I am answering. If I took "at their face value" the pretentious claims of modern dogmatists I might believe one like Clarkson when he says that "natural healers" who "never

saw the inside of a vivisection hell" "usually" cure the worst cases, which have been given up by regular practitioners. But being in the habit of "examining" such assertions "critically and thoroughly" I have compared this one with the assertion of E. C. Walker himself in the "Iconoclast," that the great majority of death certificates are signed by regular physicians; and I have no difficulty in drawing the inference. The cases referred to by Clarkson were cases of people who had nothing the matter with them, "given up" by the regular practitioners as not medical. When death certificates loom on the horizon, "natural healers" are fired out of the window and vivisectioners called in at the door.

As Clarkson's position against "doctordom" was perfectly indiscriminate, I see no way to account for Walker's statement that it is fully sustained by many members of the medical profession, unless he means unqualified practitioners having no acknowledged place in the profession, but only in the ranks of humbug. If that is what he means Clarkson discriminated better than he. A doctor (*doctore, doctus sum*) is one learned in an art—one qualified to teach it. A "natural healer," with a method which cannot be taught, is not a doctor—he is usually called a quack; but since this expression has been censured as discourteous, we'll call him a reviver of methods popular in the time of Jesus Christ, before observation and experiments (vivisection e. g.) had taught us to "know more about the universe than the old theologians." Clarkson's "position" plainly was that such practitioners are more successful than those who, by such other means, have learned some things which in Christ's time were not known. It looked improbable enough to be called absurd;—very decidedly in favor of Ignorance—but at least there was no contradiction in it. There is a glaring one in Walker's. It is, indeed, true that medical men subject each other's theories and experiments to the strictest criticism; also that the Movement in Favor of Ignorance catches these up, misunderstands them, and parades them as proof that medical vivisection does not instruct.

But is it possible that Mr. Walker knows so little about the methods of science vs. those of dogma as not to see this proves the doctors are the scientists and their ignorant plagiarists the dogmatists? It really looks that way; for though I know nothing about the personality of those "doctors" whom he cites—every child has heard of the principal vivisectionists and vaccinators, as Harvey, Jenner, Pasteur, Hahnemann, Lister, Koch—yet I do know enough about some other things than "the distant past" to say that certain sentiments which he quotes under a pompous medical title are not the sentiments of a scientist but an ignoramus. I refer particularly to the sentence "Bodily health is to be obtained by temperance, purity, cleanliness, fresh air, a contented and cheerful spirit, not by inoculating toxic poisons (sic) into our veins, or from the secrets to be dug out of the brains and entrails of tortured brutes." Does the individual quoted mean to say that "temperance, purity, cleanliness, fresh air, a contented and cheerful spirit," good as they certainly are, with a reservation about what he seems to mean by purity, will amputate a mangled limb successfully?

Does he mean to deny that the antiseptic treatment was "a secret dug out of the brains and entrails of tortured brutes?" Does he mean to deny that the antiseptic treatment has, not in "the distant past," but within the last twenty years, reduced the mortality in cases of amputation from about twenty-five per cent to less than three? Does he mean to deny that "the brains and entrails of tortured brutes" have, in this way, made every day occurrences of life-saving operations on human brains and entrails, such as in 1880 no one would have imagined possible? Does he deny that anesthetics, which have removed the only objection to vivisection there ever was, is a "secret dug out of the brains and entrails of tortured brutes"; or that the tomb of the noble vivisectioner who discovered this secret is deservedly inscribed with the evangelical promise, "There shall be no more pain?" If he does—I should like to meet him instead of his dupes.

[TO BE CONCLUDED.]

A Physician's Testimony.

BY C. E. W.

It is strenuously insisted by the defenders of the scientific Inquisition that only the ignorance of the layman makes possible the denial of the great beneficence of vivisection, in being tacitly admitted that there is no excuse for the abominations of the physiological laboratory if there is not enormous resulting benefit to the human race. The impression is sought to be given that regular medical men are a unit in the championship of vivisection, and hence these excerpts from the Presidential Address of George Wilson, M. D., M. A., L. L. D., at the meeting of the British Medical Association in 1899 possesses more than common interest. The subject was, "Bacteriological Research and Preventive Medicine." Doctor Wilson said, in part:

"In the brief interval at my disposal there is no subject on which I desire to speak out with more direct frankness and sincerity than the relations of bacteriological research and methods of treatment to preventive medicine. And at the outset, I may be permitted to say that ever since the great Pasteur announced the results of his prophylactic inoculations with respect more especially to fowl cholera and anthrax, I have been a close, and, I hope, unbiased, student of bacteriological literature. I may say, too, that my attitude towards these newer methods of treatment was at first one of expectancy, though I could never see that there was any legitimate analogy between them and Jenner's great discovery, on which they are admittedly based, and the more I have studied them the more firmly I feel convinced that they are based on errors, and are the outcome of illogical inductions, every one of them. That, you will say, is a very strong statement to make, but after all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated can not be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting academic fashion; I reiterate it here and now with the strongest and fullest conviction.

I have not allied myself to the Anti-Vivisectionists, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. Then it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a *suppressive veri* of the most palpable kind, which could be accounted for at the time only by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelty does not lie in the operation itself, which is permitted to be performed without anesthetics, but in the after-effects. Whether so-called toxins are injected under the skin, under the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is the long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anesthetic to assuage its sufferings, and nothing but death to relieve.

"And what triumphs has bacteriology achieved in stemming the tide of human disease, on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin cure of phthisis has long since been labelled as worse than worthless. As a test, even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted anti-toxin cure for diphtheria does not commend the universal approval of even the physicians of the metropolitan fever hospitals."

There has already been quoted the like emphatic opinion of Dr. Elmer Lee, a regular physician, of the American Association of Medicine. And there are many others, of all schools of medicine, who join the humanitarian layman in condemnation of vivisection. The solemn affirmations of such medical men are

not to be blown away on the contemptuous breath which bears such epithets as "fools," "charlatans," and "incompetents." Nor can this testimony be disposed of by exhibiting the pale specter of the Roman church and talking irrelevantly of "The Movement in Favor of Ignorance." If there is no liberty save in lands "that have been Christian," as C. L. James says, then we need not fear Rome, for outside the pale of Rome there is not and never has been any simon-pure Christianity.

Why Does Love Die?—A Suggestion.

BY MAHEL M'COY IRWIN.

"The mind hath a thousand eyes,
The heart but one;
Yet the light of the whole life dies
When love is done."

So true is it that life and love are one, that when a man ceases to love he ceases to live. The reason of this is not far to seek: If it be true that God—the Universal Essence which animates every creature—is love itself; if the source of our life is love, then we can possess just so much of life as we possess of love—love as expressed in every relation of life. When the question is asked "Why does love die?" we refer to that love which exists between man and woman, known as sex-love, since other loves live on. It is a very old question, and has doubtless been asked since the beginning of time. It has been answered in many ways, yet none seem to satisfy, as the query still goes on. There is an instinct in the heart of humanity—all evidence to the contrary—that love is immortal; and that when once felt in all the beauty of mutual fulness does not die; but lives ever on from glory unto glory. Behold two lovers, and you will see that each is the other's world. Time with them has ceased to be; they know nor wish to know nothing but the eternal now, and that now is love and more love. They hear the words "till death do you part" with quiet joy, smiling to themselves at the thought that death could have ought to do with love like theirs.

See this same man and woman a few years afterward. What has become of the flower and fragrance of their love? What means her troubled dissatisfied look? What means his air of restless indifference? What has taken place since that bridal morn that has so changed these two? What has become of the eager, blissful lovers? In their place you see a disillusioned, prosy married couple. Who of us has not seen this tragedy enacted before our eyes many times—the tragedy of dying love? In middle life and old age the eyes of men and women turn back to their youth as halcyon days, full of the power and faith of love's passion, and wonder if it could have been an illusion, or if somehow they missed their way along love's road.

Why does love die? Is there something in the nature of love that receives a blight as soon as it is touched by law? Does legal enactment destroy that which it would compel? Many have so thought; and some more venturesome than the others have taken to themselves husband or wife without the sanction of the law. Has love none the less died? Let those make answer who have thus ventured.

Still others give as reason why love dies, the fact that, while burning incense at the inmost shrine of love, we have not—as we should—kept lesser fires burning in the outer courts. They will tell us that it is impossible for one to wholly fill the life of another because of incompleteness; it is necessary therefore to have lesser loves to supplement the greatest, to keep love's altar bright. They will tell you that a trinity of persons is needed—not three in one as the heart insists—but one in three, to meet the needs of the growing man or woman if you would not have love die?

Since none of these satisfy one woman's heart, may I suggest another possible solution, which lies close at hand; and which man will not or does not heed? May I suggest that when everything else fails, this is sure to prove the death of love? The *misuse* of the sex function. The attempt to get the fragrance of the flower without its fruit? The sin of incompleteness in motive, that—like the band of death—lies heavily upon the love-life of the world? In its last analysis sex-union can have but one meaning: to express completeness—the incarnating of two souls and bodies in one. 'Twere folly then to hope that love live on, when its supreme reason for being is made abortive and dead. For truly—as Browning says—"Tis in a child man and wife grow complete—one flesh."

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

OUR SYMPOSIUM on the question of "Free Unions" is again postponed.

"MORE ABOUT THE PRESS-WRITERS," and many other excellent articles are crowded out this week.

ONCE MORE we ask our writers to heed the injunction—"Boil down! Boil down!"—else make it possible to publish long articles, by enlargement of Lucifer.

Concerning Changes Proposed.

Among the answers sent us in regard to the changes in name, etc., proposed by Francis B. Livesey, of Sykesville, Md., for Lucifer are the following:

New York, 59 N. 45th Street, July 5, 1901.

MY DEAR MR. HARMAN:—I think your idea of enlarging your paper so as to make it a medium of wider expression, speaking for all forms of emancipation of human beings from the ownership of human beings, is valuable and worthy of all consideration. I heartily wish you success in your undertaking. I would say however that I am not fond of the word "reform" as it stands for so much that is dilettante and, to me, evasive. In the profoundest sense of the word, I am a revolutionist, and I should like to see you use some word for your paper that would convey the idea of revolution rather than reform; that is, if you are to make any change at all in the name.

Faithfully yours, GEO. D. HERRON.

Another—from J. C. Slafker, of Minneapolis, Minn., reads thus:

You ask for a brief expression of opinion regarding the remarks of Livesey upon the work of Lucifer &c. To myself, Lucifer fills a want and occupies a field which no other publication does; and if I were to suggest any change in matter it would be that it occupied more of its space with its specialty—"free, self-respecting and self-reliant motherhood." Your editorial, "Is Lucifer Narrow?" is first class. I do however agree with Livesey in his idea of using "Chicago" and the recognized date more prominently. Altogether I do not think it necessary to change the title, as he suggests, to "Chicago Lucifer." I think the object to which he refers can be accomplished without sacrificing the good and well known heading.

You are doing noble pioneer work and I personally don't

want to see you switched off into some less important channel. I wish you all success in the work you have chosen.

Nearly every week I send a copy in a sealed envelope, so I am sure it will be opened, to some clergyman, editor, school teacher or other instructor.

Kate Austin and Cornelia Becklin express like views—see "Voices" column.

Quite a considerable number of letters similar in tone, have reached us, too many for our limited space. Thanking the writers all for their kindness in responding, one more only, for this time, can be inserted—from Mary M. Clark of Albia, Iowa. While our good and zealous friend exhibits rather more feeling over the matter than the occasion would seem to call for, I think it best to grant to her the same freedom that was accorded to Brother Livesey. Freedom of expression is the safety valve that prevents deadly explosions. Under date July 7 our Iowa friend and long-time helper writes:

The weather is so intolerably warm that I can scarcely exist, but I get still warmer when I read some people's criticisms on Lucifer. With but a few minutes to spare I snatched up the little banner of freedom and read Mr. Livesey's article. Part of it makes me glad; part of it I seriously object to. Why should the name be changed? why should the thought-provoking, mind-spurring name Lucifer be sunken into the common, slushy, meaningless, political name, "Chicago Reformer!" Bah! The suggestion makes me weary.

And when, pray tell us, did the little mother hen draw in her wings and leave out in the cold any single reform subject? Not since I have known it, and that is a long time. And don't its editors, nearly every week, prune somebody down for getting too "long-winded" in their discussions? And then Livesey wants to "add to its present courage, business and horse-sense!" Truly the man is not nice. I would at least try to be courteous. I would not ask people to print a bold intimation that they themselves lacked sense! It seems to me the weekly appearance of the little paper all these years, through thick and thin, is sufficient evidence of the gray-matter used in its management, and a lasting monument also of what a woman in freedom can do (this for you, dear Lillian).

Let these smart fellows unload themselves if they must. You just go ahead! You are all right. I could just slap some people—suggesting "horse-sense" to Moses and Lillian Harman. I wish I had the part of that man's self-esteem that he don't need (I am only two in my chart). I don't see how any one can criticize the work of this strong, clean, sturdy little paper.

Sincerely thanking the writer of this letter for her defence of the name and the management of Lucifer I feel reasonably sure she misinterprets, in part at least, the suggestions of our phenomenally enterprising and able correspondent, Francis B. Livesey. If all of Lucifer's readers would and could be heard speaking for liberty and justice, through as many papers—daily, weekly and monthly, as is he of Sykesville, Md., there would soon be a quaking among the defenders of privilege such as was never known before, perhaps, in human history.

As to the NAME of our paper:

It is now nearly two years since the question of name was discussed, somewhat exhaustively, in our columns. Presumably Friend Livesey did not see that discussion, and to hundreds more of our later subscribers the reasons for adopting this name will be new and interesting. For this issue it is sufficient, perhaps, to refer our readers to Webster's Unabridged Dictionary, edition of 1886, page 792. There the reader will find why and how it is that this most beautiful and suggestive, perhaps, of all the scientific names adopted from the Latin tongue, came to be used by the church as the synonym for the theologic concept of the

"Arch enemy of God and man." The definitions there given of LUCIFER and its cognate words, LUCID, LUCIFIC, LUCIFEROUS, LUCIFORM, etc., closing with this comment, make the best answer to our critics:

"The application of this passage in Isaiah [referring to Lucifer] to Satan and to the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Does not this rebuke apply with startling accuracy to the average Christian believer, whether minister, priest or layman?—"influenced by sound rather than sense, and an implicit faith in received interpretations."

With Professor Herron, and also with Dr. Hawley of Chicago, whose letter is given elsewhere, I recognize in the church—institutional Christianity—backed by organized capital, the real enemy of liberty and justice, and hence I welcome once more the opportunity of showing how the church has tried to disgrace and dishonor the best of all names for a paper whose object is to dispel the mists of ignorance, and to break the chains of superstition and mental slavery.

M. H.

The Real Enemy.

Whatever may be said for or against the young journalistic giant, the "Chicago American," it must be said to its credit that it opens its columns to letters from the people; that it does not refuse to publish letters from unpaid correspondents that directly antagonize the utterances of the editor himself and his paid editorial writers. Almost without exception these editorials have denounced and defamed Prof. Herron. Less than one week ago, July 5, the editor's remarks on the "Baby Lions and Divorce," could have only one application, namely, to discredit the movement towards a more rational view of the duties and obligations of conjugal and parental life, as championed by Prof. Herron.

In its issue of July 8, under the head, "The Case of Dr. Herron," the "American" prints without comment, the following concise yet very comprehensive and unanswerable defense of the man who calls himself a REVOLUTIONIST, not simply a "reformer" of old social systems and superstitious customs:

W. R. HEARST, Editor "Chicago American"—Dear Sir:—The reaction which followed the inordinate praise accorded to Admiral Dewey showed how prone the American people are to unreasoning epidemics of sentiment. Is not the almost universal condemnation of Dr. Herron another instance? From the newspaper accounts one would suppose that he was the first man ever divorced, that his children were helpless infants abandoned to a dreadful fate, and that he is guilty of fearful crimes. The truth is that his divorce case is not unique, but cleaner than thousands which have occasioned little comment; that a splendid provision was made for his children, some of whom are nearly grown, and it has not been shown that his conduct has been criminal or even immoral.

In spite of the teaching of Christ, who said, "Let him who is without sin among you first cast a stone," regardless of the command to "judge not," the church has denounced, judged and condemned him. The press and the church and the people were unable to judge correctly without hearing both sides of the story. Possibly Dr. Herron could not defend himself without disparaging the mother of his children. Perhaps he is entirely blameless. It is not possible that interest in Dr. Herron's family actuated the attack. We have deserted mothers and abandoned children

in want and shame and despair all about us. Moral lepers have been frequent enough among the clergy. What, then, was the motive? We think a pretext was seized upon by the church and the capitalistic press to ruin him, in order to cripple his power as a socialistic leader. He is able, therefore he must be destroyed—as lovers and emancipators of mankind have been all through the ages. Have his calumniators read his books? He may have erred or he may be in advance of his time and have done more nearly right than thousands who condemn him; but, be that as it may, and no man is capable of deciding, it seems to me impossible that any sane man can read Dr. Herron's works and believe him insincere. Even if he were guilty, Herbert Spencer says that the "faults of the advocate should not weigh against the thing advocated." The great common people, for whose welfare and advancement Professor Herron has given his life, ought to meditate profoundly on the wisdom of the above quotation, which has always been the reasonable defense of the church when one of its leaders went wrong.

Chicago,

FRANK M. HAWLEY, M. D.

Contrast this manly and rational utterance from an unpaid layman, with the paid utterance of an editorial "Reverend," on the same subject, in the same paper, quoted by us a few weeks since, and the real source of danger to liberty and progress will need no better illustration. M. H.

The Wounded and Slain.

The Chicago "Daily News" of July 5, under the head "After the Battle," begins its reflections in this manner:

"The active efforts of the police officials, together with the caution enjoined by individual residents, seem to have been of some effect in diminishing Chicago's Fourth of July casualty list. No one was killed outright. The list, however, shows that 103 were injured, and as many of the wounds are serious it cannot be said that the day passed without fatal result. Elsewhere throughout the country the Independence Day celebrations seem to have been quite as deadly as ever, a partial enumeration of the returns from the entire country showing nineteen killed and more than 1,600 wounded."

Nineteen dead and sixteen hundred wounded seems a pretty big bill to pay for the sport of hearing a continuous roar of explosions, as of cannon and small arms, for the space of twenty-five hours or thereabouts. But when we add the injury done to invalids of sensitive nerves, by this incessant bombardment, the grand total of loss to health and life will be vastly increased. The Chicago "Record-Herald" of July 4, says that more than a dozen applications were made to Chief of Police O'Neill for protection, in behalf of the sick against the noise of the fireworks, and that in one case only was the request heeded. Two patrolmen were detailed to guard the home of "Col. John S. Cooper, former president of the County Democracy" who was suffering from an attack of pneumonia. The other applications were denied for the reason that "it was not a case of life and death with them," leaving the painful inference that if these sick and suffering ones had had a "political pull," such as an ex-president of the county Democracy may be supposed to have, they too could have had police protection against the outrage of having their nervous systems tortured and shattered by the near explosion of these relics of barbarism—fire-crackers, bombs, toy-cannons etc.

M. H.

WANTED: Names of women and men who READ, and who would possibly take interest in the work of Lucifer and its pamphlet literature. Each of our readers is acquainted, doubtless, with many who are willing to hear all sides, and who are not now subscribers to our weekly or monthly publications. Please send us their names, and if with the names a few stamps can be sent to cover cost of postage and time spent in mailing, the favor will be doubly appreciated. But don't forget to send the names. We need them now.

"Happiness is a way-side flower, growing along the walks of usefulness."

Light-Bearer Library No. 12.

The June number of our little monthly magazine marks the close of the first volume, new series. As stated last week, it has been thought best, on account of press of other work, to temporarily suspend the publication of the monthly. We still have a good supply of most of the back numbers, which can be sent to all applicants at five cents each or fifty cents per dozen. Of the last number, "Institutional Marriage," by M. Harman, an extra large edition has been issued, so that our subscribers may order duplicate copies, without charge if they so desire, to be used for missionary work among their friends; or, if they can use a dozen or more copies they will be supplied at half price, or thirty cents per dozen.

The next number of the Library will be issued January first of next year, provided there seems a sufficient demand for resumption of publication. Meantime those subscribers who prefer not to wait for such resumption, can have what is due to them in other literature, or in cash, if they so desire.

Ten Weeks for Ten Cents.

This seems the favorite method just now of extending Lucifer's circulation. As printed elsewhere in this issue, a subscriber in Dakota has sent within the past two weeks seventeen names, with the stamps, for the ten week trial list. Very few people are able to determine, from the reading of one or two numbers, whether they want the paper or not. In no way, as it seems to some of us, can our helpers do more effective work for radical reform—or rather for evolutionary and revolutionary human progress—than by spending a few stamps in sending Lucifer for ten weeks to friends whose minds are sufficiently awakened to see the evils of our present artificial and anti-natural social life, but who are in doubt as to where and how to make the needed changes.

If any friends cannot spare a dime for this purpose, send on the name or names without the dime, and we will send the paper for ten weeks to each new name, provided the sender will agree to see the person for whose benefit the trial is asked, in regard to it, or will write him or her if living at a distance from the sender.

The Arena for July

Contains, as leading articles:

Sweep and Meaning of The Last Century, by Prof. Frank Parsons, of Boston University.

Poverty and Social Decay, by Alfred Martin Colwick.

A College for the People, by Prof. Thomas E. Will, of Ruskin College, Trenton, Mo.

The Criminal Negro, by Francis A. Kellar, of the University of Chicago.

An Artist with Twentieth Century Ideals, by B. O. Flower.

Topics of the Times, (Editorial) by B. O. Flower.

With the return of its old editor, B. O. Flower, the "Arena" seems itself again. It is now published by the Alliance Publishing Co., 569 Fifth Avenue, New York; price per annum \$2.50, or twenty-five cents per number. For three dollars we will send Lucifer and the "Arena" for one year.

Up-to-Date Catechism.

What is the chief end of man?

To glorify the millionaire and billionaire trusts, and to serve them forever.

What is the chief end of woman?

To give birth to slaves for the worship and service of the holy trinity, God, Government and Grundy (priest, lawyer and "society" leader) and to glorify them forever.

What is the chief end of marriage?

To hold together those whom God—Nature—would put asunder; to breed hell in the home and criminals for the penitentiary and gallows—forever.

What is the chief end of the public schools?

To train children never to think for themselves but to think speak and act as others do—to be automatons—to worship the "state" (the political and judicial boss) and to serve it forever.

VARIOUS VOICES.

C. C. Fairchild, Calif.:—My subscription to Lucifer expired with number eight hundred and fifty-eight. Thanks for continuing sending them. I take a very great interest in reading your editorials; generally turn to them the first thing when I receive the paper. The article on the first page of 871, "True and False Morality," I think was splendid. Enclosed find \$1 for Lucifer; twenty-five cents for the "Sanctity of Marriage," and twenty-five cents for "Woman in the Past, Present and Future," by August Bebel. Hoping Lucifer will keep up the good work she is doing until all woman-kind are freed from slavery.

Albina L. Washburn, Fort Collins, Colo.:—I have sold my lots in Loveland, and before buying elsewhere am waiting to hear if there are any colonies of our sort of people near to San Diego, Calif. I have written to several whose names I found in Lucifer, but as yet have no reply. If you have a list of such colonies at your pen's end, suppose you put it in Lucifer for me and other inquirers, soon as you can. I want your book when it comes out, for which I enclose a dollar.

[Will our friends who are interested in colonies, or groups of progressive people, write to Mrs. Washburn? Knowing so well what this noble woman has done and is doing for the advancement of radical reform work, and Lucifer's work especially, in Colorado and elsewhere, I would take it as a personal favor if our friends will respond promptly to this inquiry. M. H.]

I. E. Witman, Pa.:—You have stopped sending me Lucifer, for which I do not blame you, but really I want it; also the Light-Bearer monthly. I am not able now to remit you for same, but will do so within a month or two months at the latest. While I cannot indorse all your ideas, yet there is so much real good in your writings that I want them; besides you are brave, honest and earnest, and deserve encouragement and support. If we had more such people as you and your daughter this old world would be a desirable place to live in.

[We seldom cut off a regular subscriber until notified by the postmaster that the paper is refused. If the subscriber in arrears fails to get his paper and will notify us of his intention to pay when convenient, his name will be re-entered, but since it costs something to take a name from the list and then re-enter it, we earnestly request all to notify us before the expiration of the time paid for, that they wish the paper continued, and thus save us expense and trouble. M. H.]

Kate Austin, Caplingers Mills, Mo.:—I enclose one dollar on subscription to Lucifer, which I believe has just expired. I will thank you, this late in the day, for the square defense of Emma in regard to the "Truth Seeker's" criticism of her language.

You ask for opinions of Livesey's proposed plans to change Lucifer. I see no use to change the name; it is well known far and wide by the name with which it sprang into life. As for the date "E. M. 301," it is easy to reply to a curious inquirer that it dates from a certain act of the church—the reduction to a heap of ashes of one of the grandest men of history, because he dared question the dogmas of priestcraft. The Press Writers undoubtedly are a valiant host, but I see no special use of so much space being taken up to advertise their valor. Some of them seem to be in a trust to blow each others' horns. I was in a ring of press writers a year ago, till they dropped me out—why I don't know, unless it was because I did not pass "tally" enough to go round. I was a little disgusted by one soliciting a brother member to write Mrs. Ingersoll for a donation of \$25, because he was such a nice writer, and this member thought he was entitled to the donation because he had no

ably defended R. G. Ingersoll in some of the secular papers. The member said he would write Mrs. Ingersoll. I never knew the outcome of it. Well, the world is full of queer people, and all not entirely good or bad. . . . A nice row in the A. S. U.,—suppose you see by the "Blade." Well I never was a member and never will be. When I have a dollar to give to reform I can put it where it is needed, without calling on the services of middle men.

W. F., Dakota:—Commencing with your issue of June 15, please send the paper ten weeks to each of the following names. Mark with blue pencil the following articles: "Sex Starvation," in June 15; "Is Prostitution Necessary?" in June 22; "The Right Thing to Do When Married" and "A Private Agreement Between Central Lovers About to Adopt Legal Marriage," in June 29. The person last named in the list is a good circulator of literature and it is good policy to keep her supplied. Enclosed stamps, \$1.70, to pay for same.

[Thirteen names of trial subscribers, for ten weeks, from one of our earnest and generous helpers, with \$1.30 to pay for same, and forty cents extra—presumably to pay postage and trouble of marking and mailing back numbers, is very encouraging. Mid-summer, like mid-winter, is a season of comparative leisure for many people, and if our friends generally would adopt this plan of sending names of trial subscribers, ten weeks for ten cents, it would mean a boom for our summer campaign of agitation and education.]

Since these lines were put in type W. F. has added the names of four more trial subscribers, accompanied with the stamps—\$2.10 thus far as his July contribution to Lucifer's summer campaign of agitation and education. His previous record in the same line, extending for several years, would make interesting reading. With only two or three such workers in each state and territory, Lucifer would soon become a power for good such as it has never yet been. M. H.]

Cornelia Boecklin, New Jersey:—If I were to write you every time I see something that I fully endorse in Lucifer you might be obliged to call a halt. The fact is I appreciate your paper, and would like now and again to write you words of commendation, but I always seem to have my hands full of work; but now I feel impelled to write you. In Lucifer No. 871 you ask:

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter," or, "The Price of Virtue," by Rachel Campbell. Price, 25 cents.

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Lucifer, the Light-Bearer, will be sent free for thirteen weeks with each order for "The Prodigal Daughter." Address M. HARMAN, 500 Fulton Street, Chicago, Ill.

Health Hints and ready recipes. Dr. E. B. Foote's time-trying hand-book, comprising information of the utmost importance to everybody, concerning their daily habits, together with many useful suggestions for the management of various diseases; recipes for relief of common ailments, including some of the private formulae of Dr. Foote, and directions for preparation of delicacies for invalids as pursued in the best hospitals of this country and Europe. Price 35 cents. For sale at this office.

ELMINA'S REQUEST. Women who would like gentlemen for correspondents, will send name and address and who feel free to discuss all reforms, will send name and address and two two-cent stamps to ELMINA DRAKE SLENNER, Snowville, Pulaski Co., Va.

Lucifer is Sold By:

W. L. Sinton, room 15, 79 Dearborn St., Chicago.
N. N. Winesgar, 642 Washington St., Boston.
Warren, 507 Central Ave., Cincinnati.
Henry Bauer, 173 Spring Garden Ave., Allentown, Pa.
Geo. E. Faye, Halifax, N. S., 109 Rolt St.
Henry Heyne, 1th and Market, Phila., Pa.
E. C. Walker, 244, 14th St., New York.
William Duff, 8 Carlton St., Glasgow, Scotland.
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For Rent: FURNISHED ROOM. Large; light; in car elevated and surface cars. Inquire of Lillian Harman, 500 Fulton St.

"Has any paper now in existence been more faithful to the underlying principles of human freedom and human justice than has Lucifer the Light-Bringer?" I am not acquainted with that paper. To run a paper to suit everybody would indeed be a herculean task and the man or woman that could accomplish that piece of work lives not. So let us try to make the most of the best we have.

I enjoy fully Francis B. Livesey's articles on the Press-Writers. Glad he seems to be working so enthusiastically in that direction. I do not endorse his proposition to change the name of the paper to "Chicago Lucifer," and worse yet to the "Chicago Reformer." Of course we all know that Chicago needs reforming badly enough, although possibly it is in no worse condition than hundreds of other cities. "Lucifer" seems to me to be a very good name. The paper has been running under that name for a number of years and why cannot it be the official paper under that name? Are radical people afraid of the name?

Many of Mr. Livesey's suggestions as to headings, long spun theories, etc., seem to me excellent. I was also much pleased with his remarks in a former number of Lucifer in regard to that nonsensical talk about putting up a monument to the memory of Ingersoll. As he well said to the leaders in that movement, "Don't, gentlemen, don't," when one realizes how poor, very poor, the radicals seem to be—cannot keep in flourishing conditions papers like "Liberty," "Lucifer" and "Discontent." Where is "Liberty" in these days? We have had a number of excellent papers in the days gone by. Some struggled along for shorter and others for longer periods of time, but all of them had to succumb for want of support, and there are persons calling themselves radicals that want to have thousands of dollars invested in a monument. Let us stand by one or two thorough-going radical papers. It would seem as if in such a "great," "glorious," "rich," "wonderful," country as we are told this is, that feat would be easily accomplished.

Let us see what the coming year will bring forth in the way of supporting radical papers, one or more.

[The writer of the above lines has been a reader and helper of Lucifer and its work for at least eighteen years, and hence has well earned the right to an occasional word of commendation or reproof in its columns. M. H.]

DR. FOOTE'S NEW BOOK.

THE HOME CYCLOPEDIA OF POPULAR MEDICAL, SOCIAL, AND SEXUAL SCIENCE.

Contains a full, plain, and easy reading treatise on "Health and Disease, with Recipes," all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up to date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Folia Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged, and well illustrated. All is "heart to heart" plain home talk from a clear-thinking, plain-speaking, liberal minded medical author of over forty years experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for every one. Answers 1,000 delicate questions one would like to ask his regular physician and yet doesn't want to.

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RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 26.

CHICAGO, ILLINOIS AUG. 3, E. M. 301. [C. E. 1901.]

WHOLE No.

A MESSAGE OF THE TOWN.

Look up to the stony arches
Where art and mammon meet,
There's a sound where traffic marches
A call in the city street,
For a voice is ever ringing.
"Gird up your loins and flee,
I will harden your heart or break it
If you will abide with me."

Go forth with a noble yearning,
Give heed to the griefs of men,
And the years will find you turning
To that mocking voice again,
Which ever recurrent whispers,
Like the chant of the restless sea,
"I will harden your heart or break it
If you will abide with me."

No time for the touch of gladness
Nor yet for the boon of tears,
We toss in a cloud of madness,
Whirled round by the whirling years;
And an echo lingers always
From which we are never free,
"I will harden your heart or break it,
If you will abide with me."

Ay! carve it in iron letters
High over your widest gate,
Since we all must wear the fetters
Who seek the appointed fate.
And the winds shall bring the message
Through all of the days that be,
"I will harden your heart or break it
If you will abide with me."

—Ernest McGaffey.

The Doll Awakens to Life.

BY HENRIK IBSEN.

Nora (looking at her watch). It is not so very late. Sit down here, Torvald. We two have much to say to each other. (She sits on one side of the table.)

Helmer. Nora, what does that mean? Your cold, set face?

Nora. Sit down. It will take some time. I have a great deal to talk to you about.

Helmer (sitting opposite to her at the table). Nora, you make me anxious. And I don't understand you.

Nora. No; that is just it. You don't understand me. And I have never understood you either, till tonight. No; you mustn't interrupt me. You must only listen to what I say. This is the settlement of an account, Torvald.

Helmer. How do you mean?

Nora (after a short silence). Does not one thing strike you as we sit here?

Helmer. What should strike me?

Nora. We have now been married eight years. Does it not strike you, that tonight for the first time, we two,—you and I, husband and wife,—are speaking together seriously?

Helmer. Well; 'seriously,' what does that mean?

Nora. During eight whole years and more, since the day we first made each other's acquaintance, we have never exchanged one serious word about serious things.

Helmer. Then would you have had me persistently initiate you into anxieties you could not help me to bear?

Nora. I am not talking of anxieties. All I am saying is, that we have never sat down together seriously, that we might try to get to the bottom of anything.

Helmer. But, dearest Nora, would it have been any good to you, if we had?

Nora. That is the very point. You have never understood me. . . . I have been greatly wronged, Torvald. First, by father, and then by you.

Helmer. What! by us two,—by us two, who have loved you more deeply than all others have?

Nora (shakes her head). You two have never loved me. You only thought it was pleasant to be in love with me.

Helmer. But, Nora, these are strange words!

Nora. Yes; it is just so, Torvald. While I was still at home with father, he used to tell me all his views; and so of course I held the same views; if I had different ones, I concealed it, because he would not have liked it. He used to call me his little doll, and he played with me, as I used to play with my dolls. Then I came to live in your house.

Helmer. What expressions you do use to describe our marriage!

Nora (undisturbed). I mean,—then I passed over from father's hands into yours. You settled everything according to your taste; and so I had the same taste as you, or else I let it seem so; I don't exactly know. I think it was both ways, first one and then the other. When I look back on it now, it seems to me as if I had been living here like a poor man; only from hand to mouth. I have lived by performing tricks for you, Torvald. But you would have it so. You and father have sinned greatly against me. It is the fault of you two that nothing has been made of me.

Helmer. Nora, how senseless and ungrateful you are! Haven't you been happy here?

Nora. No; that I have never been; I thought I was, but I never was.

Helmer. Not. . . not happy?

Nora. No; only merry. And you were always so kind to me. But our house has been nothing but a playroom.

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Here I have been your doll-wife; just as at home, I used to be papa's doll-child. And my children were, in their turn, my dolls. I used to think it was delightful when you took me to play with, just as the children were, whenever I took them to play with. That has been our marriage, Torvald. —From "Nora, or a Doll's House."

Some Reasons Why Love Should Die.

BY HENRI COLE WILCOX.

I do not pretend to solve the whole riddle, but I can give a few reasons that I know have been instrumental in killing love between married pairs. They will be from a woman's standpoint, but I want to say to the brothers that if they will respond to the query, showing why their love dies, I will not shrink from the expose, and if any of the remarks hit me I will not be angry but will try to profit by the rebuke.

First, then, love is a tender perennial, fitted to live indefinitely with proper culture. The average man is like some amateur florists who seek diligently for new and rare specimens, but after the blooming season neglect their plants and permit them to die for want of care.

A man will exert himself in every possible way to win a girl he fancies himself in love with, and will make himself just as attractive in person and manners as possible, carefully suppressing, or concealing every bad habit or trait of character that would be apt to offend her. If he uses tobacco in any form, (and he usually does!) he will be very careful not to use it in her presence, and to brush his teeth and eat cloves, *sens-sens*, etc., to disguise the odor when he visits her. He will usually keep himself neat and tidy, wear stylish clothing and always look fresh and well-groomed.

But how is it after marriage? For a little while he is all devotion, devoted to his new toy, his rare plant, watching eagerly the unfolding of the flower of love, but satiety soon follows. He grows indifferent! It is too much trouble to keep his company manners on every day. He forgets the little acts of courtesy, the loving word or caress. He neglects to brush his teeth after smoking, trusting to the *sens-sens* to kill the odor, and by degrees he comes to neglect even that, but proffers the kiss of greeting with a breath that would "knock a mule down." Women, as a rule, dislike tobacco, and even the few who do not object to the odor of a good cigar when they smell only the smoke, will find its effect on a man's breath quite a different thing, and will often turn away in disgust from the man who is so inconsiderate of their olfactory nerves. They simply cannot help it, and I contend that it is an insult to a clean, sweet woman to thus offend her refined tastes. When using this argument I have been answered "But women sometimes smoke cigarettes." My reply is "Pardon me, but I am speaking of ladies! I know little of the tastes, or habits of the class you mention." As I said before, tobacco is offensive to nearly all women, (and to most men who do not use it themselves) and yet few, if any, married men will quit using it in order to make themselves sweet and attractive to their wives. The few who do should be canonized! And so far as I know their wives fully appreciate the sacrifice and repay it with the tenderest love.

What man would continue to love a woman who made herself repulsive to him with dirt and vile odors. Suppose a wife contracted the habit of chewing *asafoetida*, and presented her lips to her husband reeking with the fetid gum! How often do you suppose he would seek a kiss? And yet, tobacco is equally odious to many women.

This may seem like a small matter, but life is made up of trifles. The judicious watering, airing, weeding &c., are each small matters in themselves, but each is necessary to the healthy growth of the plant. And the little things of life that tend to give pleasure to the loved one are necessary to the life of love. The shrinking from, or refusal to accept the tobacco flavored kiss is the severing of one of the ties that bind the hearts together, and it is well known that when one strand of a cord is

broken a slight strain will often sever another, and soon the strongest rope gives way.

Another "reason"—I have in mind a young couple recently married. For months before the marriage the gentleman was the most devoted of lovers, lavishing every attention on the lady, escorting her to theatres, lectures, &c. and having every pretty present he could prevail on her to accept. But after the marriage!

For two weeks he never offered to take her out at all, not even for a walk! Then, her sister was going to a party and urged her to go. She timidly suggested to him that she would like to go, and he refused! And only married two weeks!

It is evident, too, that he was resolved to begin as he intended to hold out, for in nearly two months he has taken her to but one entertainment, although they live in a city, and he has ample means to afford a reasonable amount of amusement. He also refuses on one pretext or another to take her to visit her girlhood home, only a few miles distant, and objects to her proposition to let her go for a few days without him. Now, perhaps, this sort of thing will tend to win or keep a woman's love, but it does not appear so to me.

These are a few of the thousand enemies of love. I could give in many more instances, but my letter is too long already, and I will wait and see if some of the brothers will retaliate by pointing out some of our faults which assist in the deplorable tragedy—the death of love.

Lawrence, Wash.

Crackerets.

BY TAK KAK.

Christian Science is a great mistake, substituted for a greater.

Protestants err in denying the power of the church to forgive sins. They should have extended the privilege of the clergy to every member, for believers want to confess and to be absolved.

The woman that did not have man's passions, never had a father. They say that two wrongs do not make one right. I have, however, seen two rights create a whole train of wrongs. It generally takes much more than two wrongs to establish a right.

Those who escape from purgatory or the law, come out cleaned.

A thousand industrial co operators could become rich as lew; a hundred could attain material comfort; ten intelligent adults could appreciably better their fortunes.

The correspondent who injects into his communication a suggestion concerning the business interest of the paper, thereby invites the editor to use his blue pencil on the irrelevant remark. Whatever is permitted is invited.

Wanted: A Jewel.

BY A. H. TUCKER.

That "consistency is a jewel" is quickly apparent to one who sits as a listener to the p'eaders at the bar of popular approval or for public patronage.

There are those, I believe, who do not pretend to be consistent and yet there is no such thing as arriving at a logical conclusion without it.

For one to declare in one breath that there is no such thing as poverty, sickness or death and in the next to tell how the death of a dear child might have been prevented; or that for a stipulated price all diseases will be cured and success in life assured, is bound to have a mystifying effect on a mind accustomed to reasoning along logical lines.

To hear a sweet warbler chirp out the "best assurance"

that "her omnipotent word" will surely bring success, and then, later, when some one who has invoked the word and accompanied the invocation with the stipulated price, complains nicely of the tardiness with which success puts in an appearance, is told, softly, that "somehow, somehow, somewhere," success will surely come, one's knowledge of legal matters will at once suggest how utterly worthless one's note would be, made payable "somehow, somewhere, somewhere."

What a solace to a "poor devil" who has "bustled" all his life without making any apparent material headway to be told to get up and "hustle" for success after he has been solemnly told that this "omnipotent" word would "do the business" for him.

People will damn the doctors and malign the ministers without reserve and then, if one or more of these should happen to say or do something in line with the particular reform (?) they advocate will trot them out with a careful display of M. D.'s and D. D.'s, as witnesses whose evidence is especially weighty.

I have always been averse to giving much weight to the testimony of criminals who "turn states' evidence." I know a man who has been twice vaccinated and yet no evidence of consumption or syphilis has ever appeared. Can he be blamed for believing it makes a difference who is vaccinated?

Vivisection, perhaps, at times, may be conducted in a cruel and objectionable manner; but I am sure the man who has a chance to give up a few small sections of his skin to help "sod over" the lacerated cuticle of his sweetheart will ever be glad the "grafting" process was discovered.

And why all this fine spun sentiment about taking life? Can any one who "stops to think" conceive of the possibility of living without ceasing death? Nothing is clearer to my mind than that nothing in the universe is permanent. Constant change must take place that there may be life. Without change in the universe, "universal death" death would prevail.

It may be that as time goes on, life in its various forms becomes contaminated or polluted as does a pool of stagnant water in contact with decaying or soluble matter and needs to be freed from the restraint of more condensed forms of matter and allowed to purify itself, as do the waters of the running stream.

Some day I presume some one will start a society for the suppression of steam boilers, fearing the water in the universe will be all boiled away.

And here's another opening for a "good living" for some one—why don't some one organize a society for the protection of whiskers? The crime "against nature" of killing innumerable millions of feet of living human whiskers every year is something appalling.

If some one would only constitute himself the "head" of the movement, start an "organ," work the "just one subscriber chestnut" diligently, deal in cosmetics and specifics for hurrying up and luxuriating the beard, Dowie wouldn't be "in it" with him, for a "snap." True, one would have to have sufficient "nerve" to enable him to present the matter with that assurance that passes for sincerity.

Of course the barbers would secure legislation against the movement, have its "organ" suppressed if possible, and make every one who wished to wear a beard pay for a license from the "board of health," granting them the privilege, in order that the "growing generation of barbers might have business." And right here is a place where the "cloven hoof" of our social order shows itself.

Two Wives in Same House.

BY ADLENE CHAMPNEY.

Clearfield, Penn., May 25.—A remarkable case has been brought to light at Crenshaw, a mining town, by the arrest of John Vasilko, charged with bigamy. At the hearing it was shown that Vasilko had two wives, both living in the same house with him.

The women were warmly attached to each other. Wife

No. 1 had one child, while wife No. 2 had three children. In passing judgment Squire Felt decided to divide up the children each woman to keep two. Wife No. 2 was ordered to leave Vasilko's home, but Vasilko was directed to pay her \$10 per month for thirty months.

The scene at parting was very affecting, the two women deeply regretted the necessity of separating, and Vasilko being loath to give up one of his wives.

Behold how the law protects the sanctity of the home, and the mother and her children!

Closely investigated this becomes a curious case. As a man can have but one legal wife, woman No. 2 is no wife at all, yet he is obliged to contribute to her support—a meagre sum, for a short time. Apparently the righteous judge thinks there has been some partiality shown and he tries to equalize matters by giving one woman's child to the other!

Here were two women in the same house with one man—very "irregular," to be sure, but who was injured by it?

The law steps in, makes one man and two women unhappy, breaks up the home, separates one child from its mother. "Morality" is upheld, but who is benefitted by it?

Press-Writers' Notes, No. 2.

BY A. C. ARMSTRONG.

July 7, Providence, (R. I.), "Sunday Journal" prints a long letter from Francis B. Livesey on the marriage question that is alike a credit to the liberality of the "Journal" and the iconoclastic author of Sykesville, Md.

Richmond (Va.) "Sunday Times" prints one from Kent E. Peery of Longwood, Va., advocating the adoption of resolutions now before the committee revising the state constitution, striking the word Christian from Section 18 of the "Bill of Rights," taxing all church property and prohibiting state aid to sectarian institutions. July 8, "Traveler" (Boston) prints two fine letters from D. Webster Groh, on "Blue Laws" and "Order and Law." "Bulletin" (Philadelphia) Chas. A. Osborn on "Faith" and Edward Stern replied to Gidney on "Socialism." July 9, "Traveler" prints J. T. Small on "The World Aroused" by the "Transvaal War." A. A. Orcutt on "What Are Our Courts For?"

Rockland, Mass., "Free Press" announces the award of the prize for the letter coming the nearest to the Stroller's ideal of spending a million dollars, to Francis B. Livesey; the point that decided the matter in his favor was that he would start a people's paper to be filled with the thoughts of unpaid contributors. "Bulletin" (Phila.) prints G. L. Gullickson on "Christianity and Progress."

July 10, "The World-Herald" (Omaha, Neb.) prints a half column letter from William E. Bonney 1839 O St., Lincoln, Neb. in reply to that paper's question "Will some philosopher explain why lightning so often destroys churches and so seldom hits saloons?" Brother Bonney has well improved this opportunity to rub it in on the churches. "Traveler" (Boston) prints Edward Stern on "Natural Evolution." D. Webster Groh "For Equal Rights," Harriet M. Close, "Blue Laws," "Paine Hall" (Wm. Duffney) "Infidel and Christian," and J. T. Small "Chase vs. Groh." "Discontent" (Home, Wash.) prints "Comment" from Kate Austin.

July 11, "Traveler" (Boston) "Paine Hall" (Wm. Duffney) pays his respects to the "Christian Hell."

July 12, Rockland, Mass., "Independent" prints one from J. T. Small on "Revaccination"; Bellefontaine (Ohio) "Republican" prints the writer on the Sunday question with nearly two columns of editorial comment. He was not hit hard, but in a tender spot. "Bulletin" (Phila.) Edward Stern on "Basic Principles."

July 12, "Traveler," J. T. Small writes a good one on the "Doctor's Dream of Empire." Edward Stern replies to criticism. "Examiner" (San Francisco.) The writer commends an editorial against "The Stupid Frightening of Children."

NEW MEMBERS.

- Johnson, A., 414 Lilly Ave., San Francisco, Cal.
- Simpson, W. A., Philadelphia, Tenn.
- Hutchison, W. J., 54 C. Springfield St., Sca. A, Boston Mass.
- Gilbert, J. M., Randolph, Texas.
- Pope, J. W., North Madison, Lake, Co. Ohio.
- Herron, Mrs. Carrie Rind, Mont Clair, N. J. Her gift to the Press-Writers' cause was ten dollars. Who will be next?
- 17 Leroy St., Dorchester, Mass.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
 Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

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LUCIFER—The planet Venus; so-called from its brightness—
 Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of
 discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing
 and the paper that has adopted this name stands for Light
 against Darkness—for Reason against Superstition—for Science
 against Tradition—for Investigation and Enlightenment against
 Credulity and Ignorance—for Liberty against Slavery—for
 justice against Privilege.

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 by postal should be sent us at once.

Special Notice.

PREMIUM GIVING FORBIDDEN BY POST OFFICE DEPARTMENT.

Just as we are going to press we are notified that pre-
 miums can no longer be given with papers which are mailed
 at regular second class rates of one cent a pound. This order
 is to go into effect Oct. 1, so our present premium offers
 can be good only up to that date.

The Outlook—Socialism.

A press dispatch from Indianapolis dated July 29, says:
 The largest convention of Socialists ever held in the United
 States opened here to-day. The gathering was called by the
 executive boards of two divisions of the Social Democratic
 party to unite all factions of socialism and to adopt a new
 name for a united movement.

Delegates from almost every state in the union are here. One
 of the central figures is Professor George D. Herron of New York
 formerly of Iowa College, Grinnell, Ia., whose recent divorce
 and marriage drew national attention.

On his way to Indianapolis from New York, Professor
 Herron stopped two days in this city and made one public
 address to an audience estimated by the "Record-Herald's"
 reporter at 2000. The attendance would doubtless have been
 much larger if his coming had been properly advertised.
 The "Chicago American" of Friday morning last, stated
 that Prof. Herron would arrive in the city "to-night," and
 would lecture "to-morrow night (Saturday) at Socialistic
 Hall, 120 South Western Ave." His friends claim that they
 made special request that this error be corrected in later
 editions of the paper by substituting to-night, the corrected
 date, for "tomorrow night." No attention was paid to this
 request.

The Record-Herald's report of the lecture was, in part,
 as follows:

The public school, once the threshold and bulwark of Ameri-
 can liberty and progress, is now throttled by the capitalist, by
 the man who owns the nation. Directors, superintendents, prin-
 cipals, teachers—every part and person of the system—are owned
 and tyrannized over by a single corporation, the book trust.
 The very history which your children read and are taught to

believe, is made, written and enforced by a gang of organized
 capitalists. No man nor woman in power in the American public
 schools to-day dares to resist this influence in the schools. Your
 children are being taught, with or without your consent, the
 things and only the things which amalgamated money wishes
 them to know.

Your priests, preachers and religious teachers are all debauched
 by the same influence. There is hardly a pastor left who dares
 to stand in his pulpit and teach the word and spirit of God's
 teachings. Why? Because in a pew before him sits the man
 who owns his bread. Because in his church, which is owned by
 corrupt capital, sits the man whom it is his business to please,
 the man whose word has become in the United States greater
 and more potent than the very word of God; the man who
 owns the schools, the man who owns the congress, the legisla-
 tors and the whole engineering of American life—the capitalist.

The same capitalistic power which is dominating your pub-
 lic schools, your churches and the literature of your country is
 the power which is upbuilding and directing the policies of your
 colleges and universities. It is preparing a way to combat the
 rising power of socialism. It is founding and inculcating its
 own schools of economics, of politics, of religion and of philo-
 sophy. It is weaving the bridle and making the saddle upon
 which, if you are not careful, it will ride back to power even
 after your first victories have been won.

It is history that tyrants have always regained their lost
 thrones upon the very movements which were started for their
 undoing. Already capital is building for itself a new middle
 class. It is proposing and carrying out schemes for co-operative
 industry. It is ignoring the producer, the workingman, the
 common people, and, by an ingenious and far-sighted scheme of
 warfare, is making for its future use and defense a race of de-
 pendents, of co-operative slaves, a people of serfs.

Every editor and newspaper in the land is bought and pledged,
 consciously or otherwise, to this scheme of destroying the gist
 of socialism and creating in its place a system of bastard social-
 ism, of partial concession, of false pretenses, a system wisely
 calculated to make the very people who demand reforms the
 vehicle and the mouthpiece of the common enemy—allied capital.

While newspaper reports of Socialistic utterances are not
 remarkable for accuracy these paragraphs probably are not
 far wrong as to the main drift of the discourse of the man
 who is now regarded by many thousands of people in this
 hemisphere at least, as the best living exponent of the aims
 and animus of what is called the "Socialistic movement,"
 "Social Democracy," Christian Socialism," etc.

That there are great and apparently insurmountable differ-
 ences between the views of the various wings of the Social-
 istic workers is recognized and deplored by all who wish to
 see justice prevail, goes without saying, and hence the result
 of the conference now being held at Indianapolis is doubt-
 less looked forward to with much anxiety by tens of thou-
 sands if not millions of people.

Since the foregoing was written a "special telegram" to
 the "Chicago Chronicle" reports that "Eugene V. Debs has
 been turned down by the (Socialistic) party and has ceased
 to be a controlling spirit in its councils," and a telegram from
 Milwaukee, tells us that Frederick Heath, leader of the Wis-
 consin Socialists, predicts that "another party will be organ-
 ized."

This report, added to the later statement that the confer-
 ence between the leaders of the "Billion Dollar Steel Trust"
 and the representatives of organized labor have failed to
 agree on a basis of settlement, once more gives a gloomy
 cast to the outlook—gloomy for all who hope for economic
 salvation through political parties, through leadership and
 through obedience to the commands of a leader.

That concert of action, unity of action, is necessary to success of any movement is conceded by all, but that something else is needed before intelligent concert of action, of effective concert of action can be practically on the part of the producers of wealth, is becoming more and more apparent, as time rolls on, to many who have carefully studied the history of political parties and of "labor unions."

What that something is will probably be made the subject of an article for these columns in the near future. M. H.

Old, Yet Ever New

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a large stock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to *Lucifer*.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

We will send a copy of this book post-paid, to any address as premium with a *paid in advance* yearly subscription to *Lucifer*. If any subscriber who is in arrears wishes to take advantage of this offer he may do so by paying his arrearage, and sending us \$1 for the ensuing year.

This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

Notes and Comments.

ERRATA:

In *Lucifer* No. 875, bottom of editorial page, first column, for "talk-gatherers," read *toll-gatherers*. On page 223, 15th line second column, for "enumerates" read *enunciates*.

SOCIETY OF ANTHROPOLOGY,

Owing to the rain storm Sunday afternoon the attendance at the hall of this club was not so large as is usual, the speaker of the day, Mr. Jay Fox, himself being numbered with the absentees. The subject of discussion, "Labor's Discontent and the Steel Worker's Strike" was deferred until next Sunday—August 5, when Mr. Fox is expected to deliver the opening address. Time 8:00 P. M., at Hall 220 Athenaeum Bldg., 26 Van Buren st.

DROUTH BROKEN.

The disastrous drouth and intense heat that had long prevailed over the great Middle West, and over many of the Southern and south-eastern states of the American Union was broken by copious and very general rains on Friday and Saturday of last week, and also on Sunday of this week, bringing hope, joy and gladness to millions of people. This very welcome change in the program of the weather, added to the prospect of a near settlement of the great strike of the steel workers, causes the general outlook for the future to take on a much more cheerful aspect.

PRESS WRITER'S CLUB.

The main purpose of the Press Writer's "Notes," by A. C. Armstrong, the first installment of which is given in this issue, is to show what the members of the Press Writer's Association are doing; also to show in what papers they are getting a hearing, and the class of subjects chiefly treated upon by them. If our space were adequate to the demands upon it we would gladly print all that is offered by the secretary of this association—the most powerful for good or ill of all the agencies now in the educational field. Readers of the public newspaper are fast finding out that editors and paid contributors are hired, not to tell the truth, but, as some one has expressed it, to keep the truth out of print. Hence, if we are to have an approximation to truthfulness and candor in the public press, we must

look to the unpaid volunteers—to the writers who have no object to gain except the triumph of truth and justice.

A Definition.

BY ROBERT C. ADAMS.

A free lover is one who believes in the right of private judgment in sex morals. He thinks that continence, marriage, variety or prostitution are matters that concern the individual and that any restriction or dictation on the part of church or state as to private conduct in the exercise of sexual functions is a trespass upon freedom.

It is not correct to refer to a free lover as a varietist any more than it is accurate to call a freethinker an atheist. A freethinker is one who claims the right of private judgment in religion. He rejects the claim that there is any revealed, authoritative standard of religious belief. He may be a theist, deist, agnostic or atheist but he demands liberty of thought and speech on religious topics. To be consistent he should demand it on all topics, but there are some persons who should be styled freethinkers limited, for they restrict liberty of thought to the realm of religion and are intolerant to anarchy, socialism, free trade, free rum and free love.

Some free lovers are continent and many are faithful to the marriage bond. They only agree in asserting the right for each person to determine how he or she shall live their sexual lives. Some advocate one theory and some another and few will venture to declare that any one system of life is adapted to all people and places.

Before the present era of higher criticism and scientific research the enemies of rationalism always classed freethinkers with blasphemers and blackguards, just as now the enemies of sex freedom allude to free lovers as rakes and debauchees. But as free thought was stood up to by its adherents in spite of religious abuse so free love must be championed against the assaults of prudery.

To Press-Writers and Others.

BY E. J. PAUL.

Perhaps if Friend Livesey and others knew of the struggle that the friends of *Lucifer* have been through to keep the sex question before the world, since Heywood, by imprisonment and death, was forced to lay down the work, they would not want to change its name and central idea every month. An increasing number throughout the world realize that "sex contains all." That it will take a better race to change administrative and economic methods.

Ezra Heywood and Walt Whitman raised a banner on which was inscribed Parity of Sex—Respect for our Origin. Moses Harman took up that banner when no one else did, and *Lucifer* became the rallying point of all respecters of sex. This coterie, which is world-wide, is content to trust our Moses and his daughter with the banner.

Unions fail when they cease to be mutual—or, as James would say, when they cease to be unions.

Goldman is right, but uses the wrong word. Men and women have an interest in each other when they love, and when they have duties toward each other.

When I have a sweetheart I'll do that which will cause us the least pain, and that will not be slavery.

When I love myself alone I cannot expect to find any love outside. I can form no unions. As quite a number of us look at it, the great trouble is that men and women get children but produce no love.

If the future has nothing better to offer we radicals had better quit reviling the priest and the chief.

The more gods and kings we have, the more tyrants.

I believe that we are something above and better than pismires, therefore I wish to change the present system.

A Common Disease.

BY S. T. SUDDECK, M. D.

"What ailed Mrs. Jones, Doctor? I heard this morning that she was dead."

"Routine," replied the doctor tersely.

"Routine? Why Doctor, I never heard of such a disease in my life."

The doctor laid his paper aside, removed his feet from the floor to the table, leaned back in his chair and replied: "Thousands of women die every year of routine, and the insidious disease is not suspected. It usually sets in about a year or two after marriage, and continues, if not broken up, until it lands its victim in an untimely grave."

"Why Doctor, you frighten me. Perhaps my wife has it now, and has it had, too. I know she seems going into a decline, is thin, and looks weary all the time. I have tried different doctors, have treated her for liver complaint, heart disease, kidney trouble and even consumption, but nothing seems to do her any good. She is up and around all the time, and does her work as usual, but seems to be 'on the drag' all the time, no life, no spirit, and has a care-worn look."

"Those are the symptoms," said the doctor quietly, as he lit a cigar and, again, elevated his feet to the office table.

"Well, Doctor, tell me something of this terrible disease that you say is consuming the vitals of thousands of wives and mothers every year."

The doctor sat and puffed away for some time without answering, and then said, "What does your wife do? What has she been doing ever since, say a year after your marriage?"

"Well," I replied, "about that time Charley was born, since then everything has gone on smoothly enough. Emma was a stout hearty girl when I married her fifteen years ago, as you know, and our eight children are as pretty a little flock as one ever sees. We have generally had good health, but somehow of late years, Emma has not been so well as she used to be. You see she never liked hired help. She did all her own work for so long before she needed help that she got used to it, and—I can't bear muddy coffee or raw bread, and we could never get a girl that cooks like Emma. Well, if she would see me frown, or leave the table before the meal was over, she would turn off the girl, and cook, herself, if it killed her. So for years she has done her own work. She gets up of a morning, dresses, gets breakfast, gets the children up, dresses them one at a time, gives them their breakfast and gets them off to school; then washes the dishes, makes the beds, sweeps and tidies up the rooms, etc., etc. By that time dinner is to get, and after dinner is over, dishes washed, etc., she takes up mending. You know children tear out clothes rapidly. Then at four the children come from school, and, while the older ones help some, the younger ones are in the way, and make a good deal of racket besides, and Emma does have a hard time with them I'll admit. Then after supper the children are to undress, and put to bed, and so many things to do that it is usually late before she comes up to bed. I scold her for sitting up so late, but it does no good; she always makes excuse that she has mending, darning or something else to do, and so it goes. Well, by the time she comes to bed I have had a good nap, and of course, not having much chance to talk to her during the busy hours, I like to talk, and have a bit of love with her as we used to do, but she is usually cross and fretful, and says sharp things to me, then I get angry and the day ends in a bit of hard feeling that worries us both."

The doctor had puffed his cigar vigorously while I was talking, and when I had finished he flung the stump, rather spitefully, I thought, into the spittoon, removed his feet from the table to the floor, turned towards me and blurted out—"Jim Welch, you're a brute!"

I almost sprang from my chair. The doctor and I had been chums all through our school-boy and college days, and loved each other like brothers. He got acquainted with Emma after our engagement, and had fallen deeply in love with her himself, but being too late, he shook hands at parting, (he was going to

Philadelphia to attend the medical school,) and wished me much joy and happiness with my soon-to-be bride. (He was always a generous fellow.) Well, from that time on, his life and mine drifted apart, he graduated and settled down to practice, and later in life married a woman twenty years his junior. She was rather literary in her tastes, wrote pretty verses and stories, and of course he let her do just as she pleased. She was pretty, and little, and sweet, he called her pet names and she never gave him an unkind word, and life flowed along so smooth and nice with them that I contrasted her with Emma with her thin haggard face and snappish ways rather unfavorably, and sometimes I'll admit I was a little cross myself.

I had studied law and had a large practice, and had a good deal of annoyance and could not help carrying some of it home once in a while. But to be called a brute, by my old friend and chum, Dr. Gray, was a little too rough, and my face must have shown anger, for he continued, (laying his hand on my arm), "You don't mean to be old fellow, but you are, all the same, without realizing it. And thousands of others are doing, today just as you are,—keeping your wives on that infernal tread-mill 'duty,' year after year till they get like old horses and if you would turn them out in a ten acre field they would go round and round, (figuratively speaking.) It is this 'routine' that kills, this going in the same old rut day after day with no time to read, no chance to go, or see anything, this eternal work, work, work. No wonder the physical wears out, while the mental and spiritual rust out. A man has no right to make a slave out of his wife, to do drudgery for him, all day and then expect her to be the sweet wife to him at night that she used to be when young and free from care. He should relieve her from child-bearing as soon as he finds her physical health failing, and limit his family to two or four at most, and not go on as you have done, compelling her to bear children—one after another until she is worn out,—dies, and orphans them all. Two children—one of either sex, is sufficient for any mother to care for and raise up, and do it right, and unless the mother is exceptionally clever as well as hearty two is as many as she can do justice to, and do justice to herself. And after the second one is born—especially if the births have been laborious, the mothers look upon the nuptial act with more of pain and dread than pleasure, and her life is jeopardized with every such act. And children born under such circumstances, have fastened upon their lives such pre-natal conditions as no child should be born with. It is a fact that every one knows; that the latest born children do not compare favorably with the first or second born, and why? Because the pre-natal influences are not so good."

And so the Doctor talked on and on until I began to think I had been a brute sure enough, and I said, "You are right, Doctor, I believe I have been in a passive dream all these years, but you have waked me up. Now what must I do?"

"Break up the routine," said the Doctor. "Get out of the rut. Take your wife out of the treadmill. Get a governess for your children. Have a play room and a school room, for them, and let the governess take them in charge; farm your cooking out, or get an experienced housekeeper to take full charge of the kitchen. Then let your wife take you to the office each morning in the carriage, and continue the drive for an hour or so. Take her to the country occasionally, get her interested in reading, don't scold her, or even look cross if the coffee is muddy or the bread dough, once in a while. Tell her of your plans, let her sit in your office, with the latest magazine in her hands for a blind, and take items once in a while, and see how you conduct your business; introduce her to your gentlemen friends and let her talk to them. Take her to the theatre and to a lecture occasionally. Do this and my word for it the bloom will come to her cheeks, the sparkle to her eye, and the elasticity to her step without dosing her with medicine, and you will soon have no occasion to find fault with her with regard to her 'wifely duties' and lack of loving kindness to yourself."

The above conversation occurred just two years ago today, and I put the good Doctor's advice into practice. I took the

care of the children entirely off her hands, as far as manual labor was concerned; such as washing and dressing them, etc., etc., placed a housekeeper over the kitchen department, freeing her from all that part of the business, fitting up a nice bed-room for her exclusive use—next to my own; freeing her from any fear of a further increase in the family. Placed the horse and carriage at her service, with a boy to bring it at any time, and in fact followed the Doctor's programme to the letter, and my Emma looks and says she feels fifteen years younger than she did two years ago, and it costs me but little more to live now than it did then, and I have the satisfaction of knowing that Emma is not a slave and that I am not a brute.

VARIOUS VOICES.

C. R. Fisk, M. D., Keokuk, Iowa:—What do you want now for the book "Government Analyzed" by Kelso? I remember the first one I bought of you, several years ago, I paid you \$1.50. I never begrudged it; for it is a great book.

[The price of "Government Analyzed" has been reduced to one dollar; for those who buy to sell again, a further reduction will be made,—according to quantity. Now that the foundations of our various political systems are being examined and sifted, as never before, perhaps, this searching analysis of government by Col. John R. Kelso, supplemented by an able presentation of the Co-operative Commonwealth by Etta Dunbar Kelso, ought to be widely circulated. M. H.]

Frank Reed, Bureka, Calif.:—The pamphlet containing your address on Institutional Marriage to hand, for which I thank you. If Judge Dodge is correct in his interpretation of the spirit and letter of the law, and he himself is in sympathy with such law, the most I can say for both the Judge and the law, is, that they should be tarred and feathered; and then sent adrift down some terrible stream. The idea that man has a pecuniary or property interest in wife or child is repugnant in the extreme. Perhaps you could not do better than to print just the few, simple words of this learned donkey, and send them broadcast over the land. I will contribute my mite to this end. Let these be brought before the eyes of every married and unmarried woman, and there will be a little stir in society. There should be no other binding power than that of love between man and wife, for we may as well keep up the name husband and wife, as not, for only those who truly love each other can, appropriately, be called such. Legal marriage does not make righteous marriage.

Edward Stern, Phila., Pa.:—Your Institutional Marriage I regard as one of the best things you have written. You do not understand me to underrate the importance of the sexual problem, but as I have already written you, think that economic salvation will powerfully aid its solution. I do not think that there has ever been a time in the known history of mankind, when so many people have been seeking after light, as at present. Much however depends upon how subjects are presented. Over and over again I have thought of writing up a little pamphlet on sexuality, one which would offend no seeker after truth. Many, many of your sexual publications repulse the very men and women whom they should attract. It is not for me to dogmatically lay down the law to you or any other human. What are the laws of nature (God) bearing upon sexual relationship of humans? Do you think that nature which has and does lay down laws regarding the minutest molecules of matter whether solid, liquid, gaseous etc., has overlooked the function and embrace from which and through which we all have come and continue to come? I know, you know, that in countless cases of bestiality, lack of knowledge, unnatural conditions combine to wreck the sexual unfoldment of couples. Many, many of these couples are eagerly desirous of light, light, but they are encompassed in gloom. You know, I know, that if a fair proportion of children were truly conceived and reared,

that in a short time we would have a race of Gods instead of our present apologies, abortions or call them what you will. I am not Jesus Christ; I am not Elijah, or any of the prophets re-incarnated, to the best of my knowledge and belief I am simply a fallible, erring man, but my heart has and does go out to suffering humanity, and when I perceive a truth, quietly I will hold fast to it, elucidate it, stand by it until I am shown to be in error, then I will quickly thank the man that enlightens me.

Iva E. Lowry, Mo.:—Enclosed find \$3 for back dues on Lucifer. Thanks for sending after time had expired. The paper has been a great help to me; also a great agitator of my brain power. Your occasional strong opposition to socialism sets me to thinking as nothing else does. You seem to separate government from the people in your idea of the Socialist's Co-operative Commonwealth, and connect it with authority. This is not my idea, nor can I read it in their writings. I heard a socialist lecturer say a few days ago in his lecture, that he did not want the government as at present constituted, to own anything, and that he did not like to use the term government in connection with the co-operative commonwealth as it seemed to imply authority. You do not oppose a systematic plan of conducting co-operation in groups, by the people composing that group, so, why oppose the same in national co-operation?

Fifty years ago the group idea could have been inaugurated, but today, with the great trusts controlling the necessities of life, or what is supposed to be such, it seems to me impossible. For my own part I could and would willingly choose freedom now, under these conditions, freedom from the law and everything the trusts have cornered for I can live and thrive mightily on fruit, nuts and raw cracked wheat, and wear the loose easy fitting clothes that cost so little—the "mother Hubbard styles" (where I would suffer would be to be deprived of books,) but what good would it do to do this, in the solution of the great problem? If everyone did so of course the trust would go out of business, but they won't! Remove government and the trust will only laugh and stay in business! Isn't that so? Private ownership of Mother-Nature is wrong!

You and May Hunter say you don't know why love dies. My idea is that it is killed by the competitive spirit that dominates human beings. We wish to secure the love expressions of a certain person for our enjoyment before someone else does. Yes, even the best of us. When our concern shall be how much love we can give, we will have an altogether different proposition.

I am interested in the Press Writers and wondering if I could be of use to them in anyway. I've lots of time and a wee bit of brains, but am not yet able to write readable articles for publication.

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 27.

CHICAGO, ILLINOIS, JULY 20, E. M. 301. [C. E. 1901.]

WHOLE NO. 874

Offspring.

BY ELI F. BROWN, M. S., M. D.

Every living thing begins its career in life as a cell which forms a part of the parent's body. After a season of preparation, during which time it remains attached to its mother, the embryo which has been formed from the original cell is separated from her and begins its existence as an individual living being.

The character of the offspring is determined so definitely by its parentage, that, during its whole life, it must remain like its parent in many important respects. This natural likeness of the offspring to the body which produces it preserves the various kinds or species of creatures among living things. There is no vital law more universal and unchangeable than this law of transmission of sameness of kind, which governs the nature of offspring and perpetuates the various types of vital existence.

The reason why the young being is of the same kind as its parent is simply because the embryo is a portion of the mother's body; hence, as it grows, it remains the same in kind, and must ever continue to be like the original body from which, as a part, it was derived. Any familiar class of living beings will furnish illustrations of the truth of this law. Thus a grain of Indian corn is formed by the parent of the plant as a part of itself; when this grain is ripe and is planted, it grows, and, in growing, must produce a plant like the parent corn plant: it cannot become wheat, nor can it be oats. The egg of the goose is formed by the mother bird from a part of herself; when this egg is hatched, the young bird is necessarily a goose; it cannot be a robin, nor is it possible for it to be an eagle. The calf, born of the common cow, is formed by the mother from a part of herself; when it is separated from her by birth, it must be of the cow kind; it cannot be a deer, nor can it be a bear. So also, the child of human parents is formed by its mother from a portion of herself and must be a human being like her; it cannot be anything else.

All living things die. There is nothing more certain than that every plant and every animal which has fulfilled its allotted season of life must disappear by death. Individuals perish, yet the race or species is continued by the origin and life of other individuals of the same kind. These new things take the place of such as die, and, in turn, produce others like themselves, and then pass away by death.

In the world of plants, the reproduction or succession of individuals is accomplished chiefly by the formation and growth of seeds. Each seed is made by a parent plant, and

contains within itself some nourishment together with a living germ. This germ is really a tiny plant, ready to begin to grow as a separate plant under suitable conditions for such growth. Thus, if the seed is properly planted in the soil, the moisture and warmth of the earth cause the embryo within the seed to begin to grow. All plants which produce seeds have certain parts of themselves which perform this important duty. These parts are the flowers which the plant bears, often so noticeable for their sweetness and beauty. The showy portions of the flower soon drop away, but a part, called the pistil, still clings to the parent stem and perfects the seeds. The stamens and pistils of the flower are properly called the organs of reproduction of the plant, for they are designed to make the seeds which are the plant's offspring. These parts of the flower are to the plant what the sexual organs are the animals.

In many ways the lowest kinds of animals resemble plants, and the reproduction of such animals is often as simple as the formation of seeds and buds by plants. In some of the very lowest kinds, the adult or fully grown animal simply divides itself into separate parts, and each of these portions becomes a new individual which grows to maturity, to be divided again and again into new and distinct individuals. In other cases among the lower animals, the young are derived from the parent bodies as new buds and bulbs are formed by some kinds of plants. These "buds," on being separated from the mother animal, grow as distinct individuals, or, it may be, they remain attached to the parent stock and grow as branches do upon trees, thus forming a cluster or colony of animals. Such animals are little more than plants, and are wanting in all of those distinctive features of animated bodies which distinguish the higher animals from the other forms of creation.

In animals such as fishes and birds, with few exceptions, the female forms eggs within herself, which correspond precisely to the seeds formed by plants. An egg, like a seed, contains a living germ, the same in kind as its parent, and, also, nourishment for the early growth of this germ or embryo. During the process of hatching a bird's egg, the embryo within the egg becomes a young bird, which breaks from the shell at the appointed time, quite able to begin life on its own account.

In animals of the highest orders, among which the human being is included, the egg is retained within the mother's body until the young animal is ready to be born alive, after which it is nourished for a brief season by the mother's milk. All such animals are called mammals because they nurse their young, and the mother is called the mamma.

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The human being is not unlike the other mammals in these respects, excepting that the human offspring is less strong after birth and needs the attention of its mother for a much longer time before it is able to care for itself in the world. However greatly man may excel the brute in mental and moral endowment, the human being is not otherwise an exception in the animal world, but is like other mammals in all essential respects, subject to the same laws of life, health, development and reproduction.—*Sex and Life*.

More About the Press-Writers—No. VII.

BY FRANCIS B. LIVESLEY.

LUCIFER AS A SEX-REFORM PAPER.

If there is any hesitation in making Lucifer what I call an all round reform paper, I am just as well content to see it confine itself to its sex work, provided it will take up the Press-Writers' methods in carrying on its campaign. With all possible economy the paper is barely large enough to do justice to this one line of effort. Then, too, times have changed considerably since Lucifer first started amid misunderstandings and persecutions. There is no call for the timidity that has been exercised in the past on the part of some. Lucifer should be called "Chicago Lucifer," its name, address and date should be at the head of every page and all its writers whose names are worth mentioning at all should have them accompanied with their full address. How can strangers be made acquainted with the writers if they or the paper fail to give their address? I note that Lucifer has failed to give my address in its last two issues. How am I to welcome strangers if this is continued? If the paper is intended merely for a coterie of friends, well and good, but we are supposing that Lucifer is a reform paper and that a goodly number of every issue is sent by zealous friends to foes and friends who are strangers to it; hence, it must have the appendages necessary to reform.

"HOW TO REFORM MANKIND."

The "Cincinnati Weekly Enquirer" has an immense circulation, running into the hundreds of thousands, and in every issue devotes a whole page to articles from the people. It goes among people of all sects and conditions in life and there is not a paper in the country in which a reform article of any kind whatever would be so certain of bearing a crop.

In its issue of June 13 there was a start made by "Helen Blazes" for a symposium on marriage and divorce. Now, I thought, is the chance for Lucifer's writers. But it takes two or three weeks to get a thing in Lucifer, so what should I do. The "Ring Letter" must be the recourse. But then I wanted Lucifer's writers and I looked in vain for their addresses. I was only able to lay hands on the addresses of Walker and Lloyd.

Well, I got up "Ring Letter No. 90" to go to Lloyd and Walker and also to a Massachusetts lady, to Miss Phelps, to Armstrong, to Maud Abbey and to "Waldo." I of course sent the page of the "Enquirer" to which they were to reply. Now, Lloyd and Walker are not members of the Press-Writers' Association, as yet, and I felt some fear lest they would be insulted at being unceremoniously called upon to write in any other than their favorite paper on their special subject. But "nothing ventured, nothing gained," is my rule, and I thought it possible that my expressions in "Lucifer" might have stirred them up to the new need of the hour.

The "Enquirer" of June 27 was the grandest issue, considered from a reform point, that the paper ever issued. In it were four up-to-date articles on marriage and divorce. Lloyd and Walker were there in all their glory, a Massachusetts lady did nobly and I was there in one of my characteristic documents, involving sects and persons, with names and addresses. The four articles gave evidence of having been written by persons who meant business. They were in strong contrast to the gossip articles of the average writers for the paper. They will be eye-openers to tens of thousands of people. All the writing

that Lloyd and Walker have done for the liberal press for the past five years will in no way equal in its results what has here been accomplished. It is grand!

Now, in the same "Enquirer" of June 27 there was an old moss-back who needed answering. We four can hardly expect another immediate hearing and there ought to be about four more of Lucifer's best writers to whom I could send the article for reply; but here I am prevented by the lack of their addresses. Now, I would propose that Lucifer's best writers, who appreciate this work, send me their names and addresses and let me give them something to do along lines that will wake the country. The time is ripe for it. I acknowledge that sex questions are the very first to be discussed by reformers; but I say that Lucifer and its able ones are in no wise doing their duty at present.

There is not much danger of anybody answering me in the "Enquirer," but it may be the other three partners in this pie may be answered by some who will raise their hands in holy horror. How grand it would be just then to have half-a-dozen new men and women who can take up their pens in defence of those attacked—not that they are unable to defend themselves, but that surprise and consternation may follow the uprising of so many more in ambush. Then, too, editors are partial to the new comers. They only like to hear once on a given subject from the same person.

WOODS FULL OF 'EM.

There is not a city in the country that does not almost weekly spring some sex sensation upon the country. Every one of these can be made the text for all that the most ambitious sex writers could desire to write on. I have followed up scores of them myself, and have gotten in ultra letters in these connections where such a thing, under no incitement, could never have been dreamed of. There are certainly a score of able writers connected with Lucifer's work that should join in this. As I say, let there be a sex writers' association formed at once and I will give my services to its management until it gets able to manage itself. We want these special associations in every reform. The action of Lloyd and Walker in the above-mentioned case inspires me with the hope that other leading sex writers may follow their example. Sex questions are now before the public as never before, and sex writers have only to "make hay while the sun shines." At the same time there can be such an overwhelming introduction of the subject that the snakes of Comstock will find no openings through which to protrude their slimy heads, and, with some little subsequent attention, Comstockism may be abolished.

I have enough lively matter on hand to fill a whole issue of Lucifer, but I will stop right here and transfer some of it, as I have done for some weeks, to the "Pioneer Press," of Martinsburg, West Va. All I want are twenty men to continue work along lines begun by J. William Lloyd, Westfield, N. J., and Edwin C. Walker, 244 W. 143rd St., New York City. Thanks, Brothers! Let Recorder Armstrong put your names down in a list of Press-Writers. By the by, the "Enquirer" will likely publish the others who have responded to my call.

THE CHICAGO "RECORD-HERALD."

All the faint hearts that think the Press-Writers are not in becoming anything are mistaken. Taken directly and indirectly, their influence is enormous. We know not how directly we have prompted the papers to come out in open columns for the people. The Chicago "Record-Herald" now devotes one of its Sunday pages to what it very properly calls "The Battle-Ground of Modern Thought." As I understand it, it is unlike the playground of the big New York Sunday papers, on which paid writers disport themselves with their platitudes. Here is what the "Record-Herald" says of its "Battle-Ground" page:

"This page of the Sunday 'Record-Herald' is open for the free and sane discussion of all problems engaging the attention of the American people. Writers of ability will present their views on subjects not generally treated in the daily press, and readers are invited to join in the debate. The fairest, most forc-

ful and most original contributions will be published in this department.

"For the dogmas to be upheld, the theories advanced, or the panaceas championed, 'The Record-Herald' disclaims responsibility. Our duty in the premises will be confined to preserving order—to seeing to it that personalities and rancor shall not creep in and that candor and good temper characterize the discussion."

Is not that near to the idea of every member of the Press-Writers? Keep on Brothers, with your incitements to the editors, and in a little while the Sunday paper that does not act similarly will be deemed behind the times. For a long time the sturdy old Providence (R. I.) "Journal" has devoted a page of its Sunday issue to the people.

But the beauty of the "Record-Herald's" offering is that it does it with a bold, free hand. Large headings appear to the articles and all over three or four hundred words in length have appropriate sub-headings, which I have always contended for in newspapers. The writer's address partially accompanies the articles; this is an improvement over the old reticence, but still more improvement is needed by the giving of street and number when the writer is in a large city.

The "Record-Herald" of June 30, gave a valiant defense of Tolstoy, by Edwin D. Wheelock, of Chicago, a Socialist. He sustained Tolstoy in his demand for church annihilation. The price of the Sunday "Record-Herald" is five cents and the able Press-Writer with a five topic can now know where to place himself to the extent of six hundred words at a time.

Sykesville, Md.

A Physician's Testimony.

BY C. E. W.

[This article was printed in last week's issue, but with so many typographic errors that it is here reproduced in correct form. (M. H.)]

It is strenuously insisted by the defenders of the scientific Inquisition that only the ignorance of the layman makes possible the denial of the great beneficence of vivisection, it being tacitly admitted that there is no excuse for the abominations of the physiological laboratory if there is not enormous resulting benefit to the human race. The impression is sought to be given that regular medical men are a unit in the championship of vivisection, and hence these excerpts from the Presidential Address of George Wilson, M. D., M. A., L. L. D., at the meeting of the British Medical Association in 1899 possess more than common interest. The subject was, "Bacteriological Research and Preventive Medicine." Doctor Wilson said, in part:

"In the brief interval at my disposal there is no subject on which I desire to speak out with more direct frankness and sincerity than the relations of bacteriological research and methods of treatment to preventive medicine. And at the outset, I may be permitted to say that ever since the great Pasteur announced the results of his prophylactic inoculations with respect more especially to fowl cholera and anthrax, I have been a close, and, I hope, unbiased, student of bacteriological literature. I may say, too, that my attitude towards these newer methods of treatment was at first one of expectancy, though I could never see that there was any legitimate analogy between them and Jenner's great discovery, on which they are admittedly based, and the more I have studied them the more firmly I feel convinced that they are based on errors, and are the outcome of illogical inductions, every one of them. That, you will say, is a very strong statement to make, but after all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated can not be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering. I have ventured to make that pronouncement before, but in halting academic fashion; I reiterate it here and now with the strongest and fullest conviction.

"I have not allied myself to the Anti-Vivisectionists, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. When it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a *suppression* of the most palpable kind, which could be accounted for at the time only by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelty does not lie in the operation itself, which is permitted to be performed without anesthetics, but in the after-effects. Whether so-called toxins are injected under the skin, under the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is the long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anesthetic to assuage its sufferings, and nothing but death to relieve.

"And what triumphs has bacteriology achieved in stemming the tide of human disease, on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin cure of phthisis has long since been labelled as worse than worthless. As a test, even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted anti-toxin cure for diphtheria does not commend the universal approval of even the physicians of the metropolitan fever hospitals."

There has already been quoted the like emphatic opinion of Dr. Elmer Lee, a regular physician, of the American Association of Medicine. And there are many others, of all schools of medicine, who join the humanitarian layman in condemnation of vivisection. The solemn affirmations of such medical men are not to be blown away on the contemptuous breath which bears such epithets as "fools," "charlatans," and "incompetents." Nor can this testimony be disposed of by exhibiting the pale specter of the Roman church and talking irrelevantly of "The Movement in Favor of Ignorance." If there is no liberty save in lands "that have been Christian," as C. L. James says, then we need not fear Rome, for outside the pale of Rome there is not and never has been any simon-pure Christianity.

"Institutional Marriage."

BY ELMINA D. SLENNER.

This is the title of No. 12 of Light-Bearer Library. In it marriage is treated from a new, an unbiased and impartial standpoint. I have always said that if one who had never heard of the Bible could read it simply as a common book, it would be at once condemned as a conglomeration of impossible happenings and absurd narratives.

Just so would our institution of marriage appear, if suddenly sprung upon an intelligent and enlightened people who had never before heard of it.

Mr. Harman has supposed a case where an inhabitant of Mars—one of a race far superior to ours—was banished for some crime to earth seventy years ago. This Marsite views the marriage institution, of earth, as something as far back beyond the historical age of Mars communities, as we would now consider the opinions and ways of the troglodytes or cave-dwellers of the long past ages.

It is saying much, to claim that this little booklet is one of the most convincing of all the series, but I think it will be the general verdict of its readers.

WANTED: Names of women and men who read, and who would possibly take interest in the work of Lucifer and its pamphlet literature. Each of our readers is acquainted, doubtless, with many who are willing to hear all sides, and who are not now subscribers to our weekly or monthly publications. Please send us their names, and if with the names a few stamps can be sent to cover cost of postage and time spent in mailing, the favor will be doubly appreciated. But don't forget to send the names. We need them now.

Lucifer, the Lightbearer.

Published every week at 500 Fulton street, Chicago, Ill.
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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing light.—*Same*.

LUCIFORM—Having the form of light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

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WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Outlook.

It is now high noon of the year 1901—common calendar, the first year of a new century.

Watchman, what of the soon? What of the outlook? Weather Observer Welch, high up in the tall Auditorium tower, Chicago, casts his eyes over the map furnished by the Weather Bureau at Washington and tells us of a little relief in sight for the sufferers from drought and heat in the "Middle West"—the states lying immediately west of the great Mississippi and Missouri rivers.

But while partial rains have fallen, and while the prospect is good for more, the welcome moisture will not save the corn, the most important crop, and main reliance of the farmers and stockmen in this vast, sun-parched area.

Norman J. Colman, Secretary of Agriculture under President Cleveland, says "the devastations by drought in Missouri cost more than the ravages by civil war in that state"—this for one year's drought against four years of war in a state that was one of the chief sufferers during that ever memorable struggle.

Not only in states west of the Mississippi, including the great state of Texas, but also in many states east of that river, notably Mississippi and Tennessee, the corn and cotton crops are reported as well nigh ruined, while hay, pasture and root crops, also fruits, have suffered in scarce less degree.

In strange contrast with the losses by drought in the great central and also in many southern states is the fact that in North Carolina the crops are destroyed by floods.

Added to the prospect of great and wide-spread suffering among the poor, from short crops, is the threat of a general tie-up of the great wage-paying industries of the country, consequent upon the controversy between the managers of the billion-dollar "Steel Trust," and its allied monopolies, on the one hand, and the "Amalgamated" unions of working-men on the other, involving the enforced idleness of hundreds of thousands if not millions of working men.

As we go to press for this week the prospect of settlement of differences between these great opposing forces is exceedingly small. The "Chicago Daily Tribune" of July 17 says,

Steel trust has accepted the opportunity for a finish fight with the labor unions. No compromise is to be made with the Amalgamated association, whose absolute surrender is determined upon.

That the steel trust with its affiliated combines can fight labor unions to a finish and win its fight, there can be little doubt. Aided by famine in the homes of the working men; aided by the opportunity of closed mills to advance the price of their products; aided by federal judges,—such as Judge Wing of Ohio who makes it a criminal offense for "union" men to "persuade" non-union workers to join the strike; aided by the militia and the regular armies of the United States in guarding its claims to a monopoly of the earth and its opportunities—why should not the billion-dollar steel trust, under the leadership of major-general J. Pierpont Morgan, win its fight?

A few brief reflections, for this time, on the above:

If to profit by experience be the dictate of wisdom, what is the lesson to be learned by the agriculturists of the west and south from the disasters of the present phenomenal weather?

Is it not the lesson of CO-OPERATIVE SELF-HELP?

The greatest damage to crops of all kinds in the great Middle West, extending also to many states east of the Mississippi, is caused by the simoons, or hot winds that blow from the sun-baked and treeless plains of the Great American Desert, lying immediately east of the Rocky Mountain range. Artificial irrigation and the planting of trees would change this natural desert to one of the garden spots of the world.

Western farmers have long been petitioning the Washington government to undertake the reclamation of this desert, but our paternalistic rulers need all the money they can raise by taxing the producers, to carry on a war of conquest in the Philippines, and also, in building up an American aristocracy by "Protection" of the vested interests of certain favored classes.

Now, if instead of depending on the general government at Washington; or upon state aid; or upon the charity of the benevolent rich; or upon prayers to a supposed ruler in the skies (as the Missourians and Mississippians are now doing)—if instead of asking aid from any outside source the farmers and stock men of the west would unite their own forces; bore artesian wells; build reservoirs and irrigating ditches; plant trees, grape vines, etc.; cover the arid plains with alfalfa clover that is little affected by drought, and cease trying to raise grain on a large scale until atmospheric conditions should be materially changed—which change would most surely come when the sun-baked plains are once covered with growing vegetation, the problem would be solved.

Having spent many years of his life in and on the borders of the American Desert aforesaid, the writer of these lines knows, by experience and observation, whereof he speaks.

Not to make a long article, the consideration of obstacles in the way of co-operative self-help for the farmers and stock men of the west is deferred to another issue.

M. H.

Notes and Comments.

There are few subjects more worthy the time and careful thought of our readers than is that of bodily health and disease. Without health life itself is of little value. Closely connected with the subject of health and disease is that of doctors and "doctorism." To discuss questions relating to health and disease involves the discussion of systems of medication, or theories in regard to diseases and their cure. It also involves questions of personal right—questions of liberty to choose one's physician or to refuse the aid of all physicians, on the one hand and on the other the question of privileges for a class or classes of physicians that are denied to others.

It is because of the importance of a right understanding of these questions that so much of our limited space has been allowed to C. L. James, E. C. Walker and others, for the discussion of "vaccination," "vivisection," "doctorism," "quackery," etc.

The last article of Friend James occupies more than three wide columns in our little paper. This means the exclusion of many others who would like to be heard on this or some other subject of vital interest. Is it right that one man should monopolize the space that belongs equally to many? Is an editor open to just censure when he declines to allow the space of his paper to be monopolized by a few long-winded correspondents? In all kindness, then, I once more say to all contributors to our columns that, except for reasons quite out of ordinary, such articles as that from Friend James on the "Right Use of a Pithy Phrase" will hereafter be "declined with thanks," by him who now occupies Lucifer's editorial tripod.

SYMPOSIUM ON "FREE UNIONS."

It will be remembered that "The Failure of So-called Free Unions" was the subject of a lecture by Emma Goldman at Lucifer's rooms a few weeks ago, and that a promise was made that a report of the lecture and of the criticisms thereon would probably appear in Lucifer. Miss Goldman reports that illness and press of other work have caused her to neglect the matter, but promises now to reply to her critics through Lucifer. In this week's issue will be found a synopsis of their own remarks as furnished by three of those who took part in the discussion referred to.

The home life, the conjugal life, of each individual, and especially that of each woman, involves more of happiness or misery—also more of right or wrong development, than does any other human relation, and if by a candid and earnest comparison of ideas we can do something towards lifting this conjugal life out of the irrational and superstitious conventionalism in which it is now mired, the meetings of our Lucifer club will not have been held in vain.

M. H.

Free Unions a Failure.

SAYS C. S. WOOD, M. D.

Free unions fail for the same reason that marriage fails, as it is a form of marriage. About the only difference there is between a free union and marriage is, that while marriage is encouraged, upheld and sanctioned, made holy by church, state and Mrs. Grundy, the other is a bastard or scab kind of marriage, and subjects those living under this form to persecution and ostracism. It has no advantage but many disadvantages.

Marriage fails simply because it does not satisfy the needs or desires of man for associative life. We have developed, evolved from protoplasm up to our present condition. Early in our development marriage was invented to serve the needs of our savage animal ancestors, who had but little need for love expression and social life, burdened as they were by the hard struggle for existence. The home then was a kingdom by itself; producing all or nearly all it consumed, and could, and often did, exist independent of all the world. As man developed his wants, needs and desires increased. To satisfy these required co-operative labor. But instead of enlarging, developing the family, man being afraid of losing his power, his kingly right as

a ruler of the household, worked together in shops or manufacturing, leaving the home, the family in its primitive undeveloped state, a kingdom of savagery. This co-operation of labor, this conservation of energy, has by cheapening production afforded opportunity for greater development and cultivation of our faculties, the gratification of our desires; first to the rich of employing class, but eventually in a measure to all.

Man cannot develop wholly onesided; however much he may strive to keep any one faculty under control or hidden, it will find expression at times and in time develop, as our desire to hear a pleasing sound has increased to a desire to hear a combination of pleasing sounds or a tune, and from one tune to a variety of tunes, and not only a variety of tunes but a variety of tunes played on a variety of instruments. So our need of sex love has developed beyond the point where it can be satisfied by one tune played on one instrument, choose we the tune and instrument however well we may. No home, no form of marriage will satisfy developed, advanced humanity that does not supply a complete variety of tunes as well as instruments. This can only be done by associative homes composed of a large variety of members of both sexes. In such homes by co-operative labor and interdependence may humanity obtain freedom and happiness, and in no other.

SAYS A. ISAAC, (EDITOR OF "FREE SOCIETY.")

A "free union" is a failure for the same reasons that make marriage a failure. Freedom is a condition, and the "living together" is a condition which limits freedom and creates indifference. Why is there no question of courtship to solve? This must marriage be solved. This makes family life impossible. It shocks you, because the father loves his children also. But often they are not his at all. Under freedom we will love those children most that we come frequently in contact with. I do not agree with Miss Goldman that men claim ownership of women because of intimacy. The orthodox man usually abandons the woman after illegal intimacy, and the lover of a married woman is hardly ever jealous of her husband. On the contrary he rather urges her to stay with her husband—he then has no responsibilities. As to pain and suffering in love, we will never be free from it. We will follow the line of least resistance. If I see that my sweetheart suffers because I am courting another woman, I will do that which gives me the least pain. And this is not slavery.

SAYS O. A. RICE, D. D. S.

I hold that the love and care of children—whether one's own offspring or whether belonging to another, is inherently an attribute of mankind. Woman may be more inclined to particularize; man having a more comprehensive view of life—seeing that the welfare of all includes the welfare of one's own, is more prone to generalize, and there is nearly always an attempt on his part to practicalize this larger ideal life.

Observing this tendency on the part of the man toward practical generalization, the woman, in order to divert his mind, and for the purpose of limiting his attentions and directing his thoughts and care to herself and family, assumes the premise that a man cares—or should care—only for one woman, and for his and her children. This assumption I hold to be narrow and short-sighted, and that in the end it defeats the result she is most anxious to secure—the social and pecuniary betterment of herself and her children.

The outcome of this policy of denying to herself and children the society of men who would gladly take sympathetic and pecuniary interest in her and them, is seen in the isolation of families, and in our discontented, narrow and generally unsatisfactory home-life.

It does not pay to thwart nature.

How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it. It is absurd and ridiculous.—Mark Twain.

The Right Use of a "Pithy Phrase."

BY C. L. JAMES.

[Concluded from last week.]

I have been charged with discourtesy in taking something of a magisterial tone towards these dupes. I assure them all I never regarded them as serious opponents—only rather slow and obstinate pupils. But if one of those practitioners who has imposed upon them dares to meet me, I promise to consider his a case in which the rod ought not to be spared. The challenge is a safe one. None will. They understand their trade too well. I am told some of them are round defying the regular doctors to debate. This reminds me that to debate with Ingersoll was a favorite ambition of every two-penny sky-pilot, who would quickly have shirked a corner-grocery encounter with a free-thinking farmer.

It is scarcely worth while to go on exposing such inconsistencies as that between Mr. Walker's insinuation that vivisectionists do not use anesthetics whenever the function experimented on permits, and his most sensible observation that pain disturbs all functions, and therefore hinders experiment upon them. It is scarcely worth while to notice such claptrap as the proposal that I should offer myself for vivisection, or the suggestion that this would not "outrage liberty!" I should be ashamed to retort by asking whether zoophilists are in the habit of offering their own flesh to the butchers for cat's meat, or their own skins (even by a last will and testament) to the community for leather? The best that can be said for such "arguments" is that they are very stale and silly jokes. The best which could be said for the reply would be that it might illustrate what Solomon meant by answering a promoter of the Movement in Favor of Ignorance, according to his own wisdom.

Neither argument nor reply, then, is worthy a discussion of matters affecting human life. This, however, is pertinent—that if surgery is to advance, experiments must be made either on animals or patients; whence it clearly follows that the only real advocates of human vivisection are those who oppose animal. Does Mr. Walker perhaps doubt that surgery can advance? When he finds even a quack practitioner to deny what I have said about its progress in the last twenty years, I will talk to the practitioner. Till then, I submit the evidence is indisputable that vivisection ought to and will increase.

And why should any one who does not object to the slaughter of millions of animals for food, hides, leather, furs, oils, pomatums, ivory, bone, or simply because they are useless and troublesome, object to the slaughter of hundreds for purposes like that of him who brought the angel of anesthesia to cripples and mothers—of him who robbed the battle field of its chief horror in making amputation possible?

I will tell why I think it is, and leave Mr. Walker to meditate. First, the church, with her obsolete miracles of fol-de-rol, is green with envy at the growing miracles of science—such as anesthesia. Secondly, "natural healers," who still practice the miracles of fol-de-rol, because they are not doctors, "learned" in the other kind, do what they can to work up feeling against those who are. Thirdly, because the professional zoophilists—the casting hypocrites who keep a market for stray dogs, and call it a "home," who suffocate unsaleable inmates of this "home" with carbonic oxide, and call that "disposing" of them, must do something to earn their money. Fourthly because it is a weakness of ignorant human nature to be shocked, not by the cruel, but the unfamiliar—by vivisection, not Rough on Rats, &c.

On this weakness, the church, the quacks, and the professional zoophilists are making common cause to work for "more laws" against vivisection; which, no doubt, a fresh lot of Comstocks would be quickly found to enforce—or extort bribes for not enforcing. If this be not a phase of the Movement in Favor of Ignorance, I certainly do not know the meaning of a plain English compound phrase.

And, in conclusion, though it be true that, in the abstract, the Pope's views are neither worse nor better than some one

else's, yet—there are certain old saws about Tray and Snap, about a man and his company, not unworthy to be considered when the promoters of such a movement go to writing for liberal papers. If they had not done that, I have far too much confidence in the multitude to have given them any attention at all.

The multitude consists of "average men and women." They have little "erudition," else they might be Anarchists. But, unlike the dupes of charlatans, they possess common sense. That prevents their believing that the best qualification for success in medical practice is to know nothing about medical history. It prevents them applying the terms "advanced" and "progressive" to nations as old as the Indian medicine man and the gipsy fortune teller. It will not allow them to describe as the methods "of our granddaddies" discoveries which their patent inside papers have told them about as novelties during the last ten years. It enables them to see that the depths of human meanness are fathomed by those who employ vivisectionists when likely to need death-certificates, and slander vivisectionists when in health. It tells them that the man who says he would rather the human race became extinct than have an experiment performed on mice, is a misanthrope if he would not have his own corns treated by a professional chiropodist, and a blather-skite if he would. It teaches them that the combined trade of dog-fancier, slogger, and "humanitarian," may more tersely be designated as that of Hamburg.

If they possessed "erudition," they might reason that "monopoly" is injurious to science, and compulsory vaccination laws encourage the crusade against vaccination. But having only common sense, they stop at seeing that "doctorism" is good and quackery bad. Accordingly, they prohibit the latter. I have not the least fear they will the former. What I object to is that their ignorant prejudice against Anarchy should be encouraged by the ill-judged liberality of the Anarchist press to something not above but below their average standard of intelligence.

Since I have spoken unkindly of the church, and since Mr. Walker credits me with knowing "a great deal about the distant past" I ought to tell him he is quite mistaken in saying doctors of divinity reasoned that either dissection or cremation "would interfere with resurrection!" D. Ds., are apt to know very little about experimental science, but no class are more practised in syllogistic logic; and none of them ever imagined such an absurdity as that "a god of infinite power" could not "gather together the fragments of a dissected or cremated body," though he could "lift up a body buried in one place!" The church's ostensible reason for objecting to dissection and cremation was that they were disrespectful to "the temple of the Holy Ghost." Her true reason, I suspect, is that she hates science. For why does she object to vivisection now? Not because dogs and rabbits are temples of the Holy Ghost—that would be quite a new idea. Not, surely, because some experiments on these animals are painful—that would be too good a joke, when we remember the Inquisition and the bull-fights. But Mr. Walker is not happy in his interpretation of other people's logic—else he might see that experiments on dead bodies must be limited to structure; and that experiments on function are not necessarily painful—he has himself given two excellent reasons why most of them should be painless—though the body upon which they are performed must necessarily be *alive*. It is, I suppose, by reasoning like this that he arrives at the conclusion that vivisection means "the more suffering the more knowledge," though, as he says doctors and physiologists aver that "in so many words," I will undertake to prove he has misunderstood the passage—if he can tell me where to look for it.

I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—B. F. Posy, M. D., in the "Medical Times," Philadelphia, Pa., and Boston, Mass., Oct. 1900.

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Laura Varner Reed, Ohio:—The dress of woman is unscientific because it disregards the center of weight in the human body, whereas it should conform to it. The clothing should be adjusted in such a manner that one-half of its weight is above and the other half below the point of poise in the body. This point is in the lower half of the trunk between the hips. Disregard of this scientific principle is a cause of prolapsus, loss of buoyancy and lack of ease and grace in motion. We must go back to Nature. We must not only cease to be ashamed of our bodies but learn to adjust ourselves to the method upon which they are built. The attire of man is very correct except in a few minor details. But that of woman is at variance with the principles of natural and mechanical construction.

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Fred C. Furth, Pine Bluff, Ark.:—When I saw your name in the "Iconoclast," at once the recollection came back to the days when in the short period of two years, I saw more suffering and misery in the United States penitentiary than in my whole previous life. You yourself have suffered and bore it so bravely, and, as I see, came out—I hope, hale and hearty—and your noble daughter Lillian who stood by you and fought for and carried on your life's work. When you see her give her my kindest regards. I do not know whether she will recollect me, nevertheless I admire her for her great courage and fortitude. I am glad indeed that it was not my lot to remain there, for I was not cut out to be brutal and inhuman towards mankind, even if those guarded by me were criminals. I hope you are doing well for you surely deserve it. Books have not arrived as yet, but will surely enjoy them, knowing the writer and their history.

[The writer of the above lines was a "guard" at the Federal prison, at Fort Leavenworth, Kansas, during my enforced detention at the same place six years ago. It is pleasant to be thus kindly remembered by an official who did what he could to make life tolerable to one, at least, of the victims of man's inhumanity to man. It was Mr. Furth who was detailed by the warden, to guard me to my home at Valley Falls, Kans., when permitted a short respite to be present at the burial of my wife, Isabel. With characteristic thoughtfulness my guard reduced his guardianship to the merest formality, and was the considerate companion and friend, rather. M. H.]

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 27.

CHICAGO, ILLINOIS, AUG. 10, E. M. 301. [C. F. 1901.]

WHOLE No. 877

THE BRAVEST BATTLE.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not:
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen!
Nay, not with eloquent word or thought
From the mouth of wonderful men!

But deep in a walled-up woman's heart—
Of woman that would not yield;
But bravely, silently bore her part—
Lo! there is the battlefield.

No marshalling troop, no bivouac song,
No banner to gleam and wave!
But oh, these battles they last so long—
From babyhood to the grave.

—Joaquin Miller.

Will You Lie, or Tell the Truth?

BY ADA L. VREELAND.

The season for planting garden had arrived. A mother and two children, one a bright boy of seven years, the other a girl of twelve, were busily engaged in putting seed into the ground.

The boy looked anxiously into his mother's face and said, "Mamma, did I grow?"

"To be sure you grew."

"But mamma where did I grow and who planted me?"

"Oh, Johnnie, don't ask such foolish questions!"

"But mamma, I want to know!"

"Never mind now, it doesn't matter."

The boy lost interest in his work and soon joined some children who were playing marbles in the street.

Said the daughter, looking earnestly at her mother, "Tell me where you did find us."

The mother said, "I want you to stop asking such questions, they do not concern you nor the garden and these seeds must go in the ground before dark, so hurry up."

What an opportunity lost for a mother to get in sweet accord with her children. How easy to explain the mystery of life, as far as we know it, from the tiny seeds they were planting in the garden. Why had this mother spent her life time in novel reading, instead of preparing answers to the above questions, which are sure to come where bright children abide. Had she never heard of the delightful volume "The Song of Life" which is so helpful to mothers and children?

What more fitting time than Spring, with the bursting blossoms and growing plants to impart the truth to the in-

nocent, inquiring mind of childhood. Do mothers ever think what sort of answers their children are going to obtain from other children who have been filled with all sorts of vulgar lies? Has a child no right to an honest answer? Here are a few questions and answers that are within my personal knowledge.

A young German woman, standing near a window preparing the evening meal, noticed her only child, Rudolph, a beautiful boy of five years, sitting in a little cart, whip in hand, lines hitched to a tree, playing it was a horse. She thought how nice it was he could amuse himself so well, and how happy and care free he always was; and always so obedient. As she looked upon him in loving pride, he suddenly dropped his lines and whip and stood gazing straight before him—she wondered what he was looking at. Very soon he came in and said, looking quite perplexed, "Mother, when you buy little boys, where do you buy 'em?" She laughed merrily and said, "Why, we never bought you Rudolph."

"Then where did you get me?"

"Oh, one day when we were on the farm, your father was making sour kraut and he cut open a great big head of cabbage, and there you were right in the middle of it." Then she stooped and kissed his rosy mouth, looked into his clear blue eyes, patted his curly head and laughed again. He laughed with her, went out of doors, picked up his lines, called to his make-believe horses and no doubt felt convinced of the truth of the lie he had been told.

The next door neighbor had no children nor any love for them. They had a garden. Several months after the lie had been told Rudolph, the neighbor came in leading him. She was very angry and said: "Mrs.—I want you to take care of your young one, and if you don't give him what he deserves I'll do it myself."

"Why, what has my boy done?"

"I have been away from home this afternoon and when I came back just now, I found him with a club just smashing the last head of cabbage in the garden; he has broken down every one; he needs a good thrashing." The neighbor's just anger excited the mother, and getting a strap she whipped her pretty boy severely, and shut him in the bedroom.

Soon after the father came home and hearing the child cry, and learning the cause, he took the strap and whipped Rudolph again.

Then, when the child had sobbed himself nearly to sleep the father said: "Rudolph, why were you so naughty?"

"Father, I do want a little brother to play with and I was looking for one."

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Then the mother remembered the lie she had told that little fellow.

Who deserved the thrashing?

The neighbor was paid the price of the cabbage but what could pay for the wrong done the child?

Two young boys who lived in the same town with their grandfather, who was a physician, were often told by the town children, "Your grandfather brought a little sister, (or brother), to our house last night."

Finally the boys became curious and asked their mother "Where does Grandpa get all the babies?" Without hesitation she pointed out to them the rocky face of a mountain a mile away and said, "Grandpa climbs that mountain in the night and finds them among the rocks."

Some weeks later the boys were missing at bed time.

A search was made about the streets; no one knew where they were. At dark it was reported that one of the boys was found dead at the foot of the mountain. The mother, crazed with grief, and other women and many men went to investigate.

One boy had been found, but not dead, as reported; one arm broken and was unconscious from the effects of his fall. The other child was hanging far up among the rocks, with a clothes line tied about his waist and supporting himself by a slender shrub which he had caught hold of. Some men above were trying to instruct him how to fasten a slip noose under his arms with the strong rope they had lowered to him. At last he was saved without injury. Who was to blame?

Another instance: A mother with two sons. One aged fifteen she knew had very wrong ideas of fatherhood and motherhood. She could not approach him to remedy the evil; and she recognized her own fault in having told him that which was untrue when she had the opportunity of giving proper instruction. She had been watching over her young child awaiting his questions.

He had a pair of rabbits which he was very fond of. One day a neighbor's dog ran down one of the rabbits and catching it near the barn, was tearing it to pieces as the boy arrived at the spot. The dog was driven away but the poor rabbit was dead. The boy was crying bitterly when suddenly he ceased and in perfect wonderment he gazed upon his pet.

There, inside of her torn body he saw three little rabbits. He quickly ran and brought his mother and showed her, saying, "Oh, mamma, my bunny is killed, but see, here are three little bunnies; how did they get here?" This was the opportunity she had waited for. "I will tell you Ned, all about it; but first let us lay poor bunny away. What I am going to tell you, you must not talk to anybody about excepting papa, brother, and me. We are one family and belong to each other and can be interested in all things together."

Your little bunny was going to be a mother and the three little ones were her children. Inside her body was a muscular pouch, or pocket, where the little ones were growing. Every mother's body has a similar pouch and the blood from the heart of the mother is sent there to build the little ones and make them grow. "Did I grow?" said Ned! "Yes, Ned, every living thing grows from a tiny seed which is the spark of life; I do not know about life itself, but this I do know, you were allowed to grow in my body and my blood made you grow and you did not know it at all, because you were all curled up like a little flower.

Mamma carried you close, close to her heart and was so glad all the time; and when you had grown strong enough so you could stand the sunshine and air, then you were born into the world; and you were hungry and cried; then mamma's blood made milk and you nursed at my breast, just as Mrs. Redmond nurses her little baby we saw yesterday; and when you were old enough to drink from a cup, then I did not have to nurse you any more. This is why you belong to me, Ned—because I am your mother and you are my little son; a part of me. This is why I love you more than I do the neighbor's children, and why you love me more than you do the neighbors, because we belong to one another. This is why you come to me when you are frightened or hurt; because we are a part of each other. I want to teach you something now you have never known. So we will see how the little baby plants grow from the seeds."

"Will that teach me more about the little bunnies?"

"Yes indeed. Now let us get some seeds. We will take beans and wheat and when you find a big chestnut we will plant it also."

"Can I get them?"

"Certainly, and we will let them grow in water so you can watch them and some in the ground. Then I can show you every day something about how the mother plant nourishes and helps the baby plant to grow."

Later on the elder brother became interested in the explanations of the growing seeds, and the mother made the "Talks" so interesting that she felt each day brought both her boys nearer and nearer to her.

It is a common thing to hear mothers say "I wish somebody would tell my daughter the things she ought to know, for I can't." How deplorable! Yet it is true that mothers have lied so many times to their children that the children have lost confidence and cease to ask questions from those who should be their truest friend, but go to others who have been no better taught, for the information regarding the most beautiful and sacred things of life. With what results we all know.

How many women there are living a miserable existence physically who will tell you they have been "poorly" ever since they entered womanhood. And these same women, who entered womanhood as they say with no knowledge on the subject, are allowing golden opportunities for instructing their own children to pass by every day. If asked "why," they will answer they are waiting for their children to get old enough to understand. Then they may find the vulgar thoughts and untruths gleaned from other children have already closed the door of their children's heart against such confidences as they expected to impart when "they could understand."

Many girls have their health utterly ruined at the eventful time of puberty. As soon as the parents notice a girl's pale looks, and suspect she is nearing womanhood, they begin to drug her system. All the old women of the neighborhood, and the family physician are appealed to and each one prescribes, and each prescription is tested upon the girl. No need to say more, as all mothers have seen the results. To the mothers who are raising young children I appeal. Make a study of how to meet the earnest questions of your children with the truth. Before your daughter and son reach the age of puberty teach them what to expect and to look forward to it with gladness as one of the beautiful events in their lives.

Teach them physical culture as far as you can, yourself, and if not sufficient—get a teacher—use no nauseating drugs. Have no fear of a decline called "quick consump-

tion." Perfect development of every organ of the body can be obtained through proper exercise, fresh air, sunshine, pure water and plain food. How little the expense! How great the results.

Hurry up, young mothers, study a little each day. Your children are growing fast and will soon be claiming the true answers to their important questions.

A Pink Rose Conception.

BY ADA BERTONI.

A large majority of our mental and physical exponents of advanced ideas on the different new thoughts of the later years fail to give us a solid rock on which to build. The use and power of the mind is set forth in many long, tedious lectures, and while many good points are made, the principal ingredient that would benefit the world in general is omitted, or lightly touched upon. I refer to the creation of children.

It is a difficult matter to solve the problem of a happy love, when we appeal to the half-made men and women of today, whose thoughts are on a par with what they shall eat and wear. With them the question of sex is of minor importance.

The reason love so soon dies out between the sexes is on account of lust and excess.

Many of our advanced thinkers decry the marriage tie, but I hold it a good thing for one reason if there were none other.

Should we adopt the plan of natural selection, and do away with the marriage tie in this present age, the men would finally act as I have seen numerous household animals. While the females were pregnant with a brood of young ones around them, the males would be elsewhere following the Bible advice "increase and multiply". The poor females would have to scratch worse than the old hen with her chickens to feed her family, while papa followed the bent of his desires. Marriage makes the life part of humanity a little more careful and obliges him to care for his offspring.

Say there is no tie and a natural selection is made where both are faithful. The relationship grows monotonous in time, one or both want a change and they usually get it.

The truth of the matter is, men and women do not know how to love. We have few real, genuine lovers, but many of the sloppy, artificial, beastly kind. This is what causes so much unhappiness.

We are the product of those gone before us, and when we consider how babies are made, is it any wonder we need asylums and penitentiaries, and that there is a growing demand for the same?

We are each one to blame in a measure for existing crimes, and the deplorable conditions of humanity, for we are each of us related to the other by ties existing since the world was swung into space.

You will find great happiness in life and can create excellent children if you follow out the suggestions set forth herein, and every woman whose husband will not follow such a course, should not allow herself to become pregnant unless she is indifferent to the kind of offspring she would produce.

For every great and grand thing in life there is training and preparation, and the finer result desired, the greater the preparation required.

Stop a moment and think how our Planet is peopled. We have a few grand souls, but the mistakes, accidents, chance productions that pass for men and women can be traced back to a fierce ungovernable heat thrown off in a moment of passion as means of relief only.

How many millions of pitiable objects exist who were conceived under the worst possible surroundings. Father and mother gave them life when their physical and mental powers were at low ebb, without even a thought as to the outcome of their careless act.

This subject is exhaustless, and I can give here only the basic cure for diseased love conditions.

Should you feel disposed to put my advice into practice, give the rule plenty of time to work, for by following out the mode of operation the right kind of people would succeed us, and we would be benefited, as what helps one generation helps another, —life is eternal, and we will not escape present actions thousands of years hence.

I draw no line as to your object in union, let it be sexual gratification or the creation of a child, for should seed be planted at any time and germinate it will ripen into a magnificent production under my formula, all things being equal. We must of course take into consideration the health and mentality of both parties, and there must be a constant love vibration flowing from one to the other during the gestation of the mother.

Abstinence prolongs love and adds to its enjoyment, but not the abstinence that breeds degenerates and monstrosities.

You who desire to try my plan, practice abstinence two or three months, but ever be preparing, by that I mean all the delightful attentions that one loved being can show to another, treating each other with the greatest consideration and adoration. Worship each other instead of God or Christ, for within yourselves lies your kingdom of heaven. Let your room be made as charming, beautiful and clean as your purse will admit. Let it be a dream of spiritual harmony, touched here and there by refined sensuous luxury. Use pink roses for the floral decorations if you can procure them.

Flowers play an important part in social events, especially weddings, why not then for the most enjoyable occurrence of your physical life, and when a child is to be created, decorate with the rarest flowers obtainable. The pink rose is the flower of love, then why not have a Pink Rose Conception? It is no more improper than a Pink Tea and far more sensible, for in the Pink Rose Conception you bring an immortal soul into being, and in the Pink Tea you create much that bespeaks the imbecile.

All can not afford flowers, but all may be sweet and clean.

Do not have nocturnal children. Sunlight children and those created in the day time cannot but partake of the light vibrations.

When your preparations are complete and the blissful hour is at hand give yourselves to each other in all the fullness and ecstasy of love's keenest pulsations; but do not try your strength beyond endurance.

If all the dear sisters who preach woman's rights would teach the females of our country how to create a fine child, their time would be better employed.

If just a minimum portion of the money expended on exhibitions etc. was used in the right manner of creating children, how profitable it would be both for present and future families. We would be sure to have children well born.

When children are made right the world will grow better and not till then.

I am quite sure that love would last much longer, if not forever, under the Pink Rose method with both parties sincere and loyal, than it would in the usual careless plan, and there would be this one great advantage, love and its delights would be idealized and hold the highest place in our hearts, where oftentimes under the present low plane of its position, sinks humanity to the deepest strata of recking filth, glossed over with a polish of hell, which passes for the divine energy of life, and causes the un-intelligent to gradually dig their own graves.

Leaflet Literature.

"To Mothers" by Charlotte Perkins Stetson, is a poem which has been greatly admired by many of our readers. We have had it printed as a leaflet and hope that it will be widely circulated.

The paragraphs headed, "Do You Know?" printed in a recent issue make another leaflet worthy of general circulation. These leaflets contain seed thoughts which will spring up and bear fruit in thousands of minds and lives.

Will You make yourself a "committee of one" to sow these leaflets broadcast?

Sent for 20 cents a hundred if you can afford to pay for them. If you can't spare the money, tell us how many leaflets you can use, and we will send them to you free.

Lucifer, the Lightbearer.

Published every week at 560 Fulton street, Chicago, Ill.
 Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

Twenty-one Years Old.

August is Lucifer's natal month—anniversary month. Twenty-one years ago, as a four page monthly, under the name, "Valley Falls Liberal," Lucifer began its journalistic career. For some months previous to its birth as an independent entity it had existed in an embryonic state, so to speak, as a weekly "supplement" to the Valley Falls (Kansas) "New Era," whose editor, G. D. Ingersoll, though not in full sympathy with his great namesake, was liberal enough to allow a discussion of "Freethought vs. Orthodox Christianity" to be carried on in his columns. Then, when the discussion became too warm and too voluminous for his columns it was decided by the local "Liberal League"—of which the writer of these lines was a member, to publish a small monthly of their own.

This, in brief, is the history of the origin of the paper now and for more than eighteen years known as Lucifer the Light-Bearer.

Believing that many if not all our friends would like to see the twenty-first anniversary of Lucifer's birth celebrated in some way it has been decided to issue a double number, a mid-summer double number, to signalize the passing of "The Son of the Morning" from the stage of life commonly called MINORITY to the stage called MAJORITY, or period of full-grown MANHOOD!—the period that brings to the American youth the right to vote and to pay POLL-TAX!

A brief retrospect or history of Lucifer and its work will form a leading feature of this anniversary number, and believing that such statement will be useful and interesting to many, especially to our later subscribers and the general public, the request is hereby made that as many as can do so will send for a few extra copies for circulation among neighbors and friends who may thereby become interested in the agitation for

FREE AND RESPONSIBLE MOTHERHOOD, as the basis for all rational improvement in man and his institutions.

Please let us know at once, how many copies of the anniversary number you can take. The price will be two cents per copy or twenty cents per dozen.

Hoping for your orders we will print an extra large number of copies, and that there may be time for all orders to reach us before going to press the double number will not be issued till August 24, or two weeks from the date of the present issue. M. H.

The Great Strike.

At this writing, August 6, negotiations for the settlement of differences between the Steel Trust magnates and the Labor Unions have once more failed, and now again the word comes that it is to be a "fight to a finish." The "Chicago American" reports President T. J. Shaffer as saying, on Monday of this week:

The Amalgamated Association has made every human effort possible to avert this struggle. Now let it come!

We shall not show the white feather, not even if it means hardships for those we love most.

We are fighting for something other than a mere principle.

We are warding off the rapacious clutch of a trust that would have our children grow into manhood as much slaves as we are today.

We are struggling for the sake of our children's children, for this battle for right and liberty will be felt in generations to come.

At the close of the conference that resulted in failure to agree, President Shaffer is reported to have used these words, addressed to the Steel Octopus, J. Pierpont Morgan:

You steel people admit that the wage scale of last year was unfair to the men. In asking for the increase, we are only asking for what is just.

As to making union men of all the Amalgamated men, we have just as much right to combine as you people have.

Mr. Morgan, you have never made any overtures to us looking toward an honest settlement of this difficulty. You have continually flaunted the red flag in our faces.

In the lining up of the forces thus opposed it appears that the men belonging to unions more or less directly affected will number two millions four hundred thousand. On the other side is a total "trust fund" that foots up \$1,175,000,000.

As dollars represent inert matter it would seem that millions of men could easily conquer in a conflict with millions of dollars, but on nearer examination it is found that it is not dollars, as such, that are arrayed against the men who contend for their right to a share of the earth and its opportunities. Against the men of the labor unions are arrayed the men who have, by force or fraud, taken possession of the mines of coal, of iron, of tin, of petroleum, etc., etc.; also the means of transportation and distribution; also the lands upon which the cottages are built that shelter the workmen and their families; also the machinery, the tools, the mechanical inventions, by which labor is expedited and lessened in wrestling from mother earth her hidden treasures.

The men who have combined their dollars and their wits to rob their brethren who work with their hands, are few in number as compared to the workers, but they are backed by the thing, the invisible, intangible thing, called "government," which, though it cannot be seen nor heard nor felt, has such power over men's minds that they eagerly fight and die for it. This invisible intangible government appears to have really but one object, but one reason for existing, and that is the protection of the wealthy and cunning in their schemes to rob the poorer and more simple-minded members of human society.

Proudhon wrote, "Property is robbery."

In the sense that the property of the rich has been obtained by robbery, the aphorism is certainly true.

And in the sense that government exists chiefly if not solely for the purpose of protecting the rich in their robberies of the poor it may be truthfully said that Government is Robbery.

This is why the millions of workers commonly fight a losing battle when arrayed against millions of dollars.

Whether dollars or workers will win in the great conflict now begun by the Amalgamated Labor Unions against organized and government protected robbers, remains to be seen.

M. H.

National Marriage and Divorce Laws.

Congressman Taylor, of Lisbon, Ohio, has made himself somewhat famous, if not notorious, by his advocacy of uniform marriage and divorce laws, for the various states and territories of the American Union. To secure this he wants an amendment to the United States Constitution. The following article clipped from W. J. Bryan's "Commoner," (Lincoln, Neb.), in which paper it appeared with the apparent endorsement of the editor, was sent us by Francis B. Livesey, Sykesville, Md.:

Not many years ago a citizen of New York left his family, went to Pennsylvania, and, by constructive notice to his wife, procured a divorce. He remarried, became the father of children by that marriage, again deserted his family and turned up in California, where he procured a divorce, valid by the law of that state, and took a third wife, by whom he reared a family.

In the course of time he died, owning lands in all three of the states in which he had married.

In California he had a lawful wife and lawful children. Had he taken them to Pennsylvania, the California wife, by changing the name of the sovereign state in which she dwelt, would have descended from the status of a wife, given her by the highest law of the land, into the position of a woman against whom the finger of scorn could justly be pointed and upon whom the hard hand of the law could be rightfully placed. And the children, while under the humane policy recognized as the offspring of the mother, would have found the bar sinister in their escutcheon and their father's property in Pennsylvania denied to them.

Nor would the Pennsylvania wife and her offspring be in any happier lot if they went to New York. There wife No. 1 was still the valid and only wife of the much-married husband. Her children and hers alone would be in that state legitimate. However pure and innocent either the second or third wife, she would in New York possess and enjoy exactly the same status as belonged to those between whom no sort of marriage had ever occurred, and her children would be classed with the offspring of those who loved not wisely but too well.

For the courts of New York say that the husband's divorce in Pennsylvania is void and that the marriage relation with the first wife continued to exist. The law of Pennsylvania said the same thing about the California divorce, and the Pennsylvania wife continued to be the wife, notwithstanding the second divorce. Of course, neither Pennsylvania nor California recognized the New York marriage as still existing, and California explicitly annulled the Pennsylvania marriage. In the land which the husband owed in New York his first wife took down. In the land which he owned in Pennsylvania the second wife took down. The third wife took her widow's rights in the California land.

It is monstrous, but it is true, that if the husband had been careful to keep his first wife out of California and Pennsylvania, his second wife out of New York and Pennsylvania, and any two from being in one state at the same time, he could have continued to sustain marital relation with all three, and in so doing have violated no law.—Congressman R. W. Taylor in "Harper's Weekly."

The ease with which the invasive Comstock postal laws were obtained from our national congress by a religious syndicate, and the apparent impossibility of ever securing their repeal, should remind and warn all Americans who value the modicum of personal freedom still possessed by them, that "eternal vigilance is the price of liberty."

The arguments of Mr. Taylor are inserted here not so much for the purpose of refutation at this time, as to set our readers to thinking, and as a target or text for letters to be addressed by them to Mr. Taylor himself, also to the "Commoner" and also to the local papers of Lisbon, Ohio, which, as Mr. Livesey informs us, are four in number, namely, "Patriot," "Buckeye," "Journal" and "Republican Leader."

Letters addressed to Mr. Taylor and to the papers named, should be short, pointed, plainly written, courteous in tone, but written with the earnestness and candor that will carry conviction that the writers know their rights as human beings and as citizens of the world, and that they intend to maintain them. Especially—as it seems to me—should the ground be taken in these letters that marriage and divorce are private and personal matters with which the servants of the people, in Congress or elsewhere, have nothing whatever to do. Also that the mother, as the natural guardian of her child, should never assume the role of maternity until assured of sufficient means of support for herself and child to make her independent of aid from men—one or more—and thus secure that most necessary of all kinds of self-ownership, that of her body—her maternal powers and functions.

Such being the rational basis of ethics in the sex relations of women and men it will be seen that the interference of the legislator and judge in matters of marriage and divorce, is a gross impertinence, if not a criminal invasion of personal right.

M. H.

Notes and Comments.

THE VIVISECTION AND VACCINATION CONTROVERSY.

Lack of space compels us to side-track, for this issue at least, more than one article now in type on the subject of vaccination, vivisection, etc. C. L. James, who first threw down the challenge that was taken up by Mr. Clarkson, B. C. Walker and others, now retires from the discussion but asks a little space in which to take leave of his critics. This final word will appear next week.

WHY SHOULD LOVE DIE?

The symposium upon the question of May Hantley in regard to the "death of love," has now been running for many weeks—if it be allowable to say that a "symposium" can run, and the end is not yet. Several good articles on this subject are yet on file, which in time will probably appear, unless otherwise ordered by their writers.

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—Geo. D. Herron.

VARIOUS VOICES.

Albert Strout, Davenport, Wash.:—I have just received a sample copy of your paper. I send you twenty-five cents for a copy of the "Prodigal Daughter" and Lucifer for thirteen weeks as per your "special offer." If ever I have a dollar I shall send it to you—as I believe you are with us (the socialists.)

B. F. Odell, Flagler, Colo.:—Enclosed I send you \$2.25; to apply on subscription to Lucifer and Heinzen's "Rights of Women." We are now making an effort to establish a community here according to the principles advocated by Lucifer. I think we shall succeed. We are now about making an experiment for more freedom and voluntary effort and less law and official regulation. When we have acquired more stability I will write you again.

V. L. A., Hannibal, Mo.:—Copy of Institutional Marriage received. You ask for my opinion. If you wish for an argument on the subject I am forced to say "there is no room." Every sentence you have written has found in my heart the response, "True, true, most true!" My head has kept time to the heart vibration. For many years, whenever the question of "woman's rights" has been spoken of before me I have said: to me political rights are secondary as compared to the right of woman to her own body. In your address every word is responsive to this sentiment.

E. H., New York:—If you do not cease sending your trashy literature (which should be suppressed by law) to Elizabeth H., Willett St., N. Y., legal proceedings shall be taken. Your so-called "Light-Bearer" was never solicited. Keep your abominable stuff in Chicago. New York does not want it.

[It seems hard to get some people to understand that no one is compelled to read Lucifer. The name of Elizabeth H. was sent us by a friend accompanied by the price of a trial subscription. The time paid for had expired and the name taken off the list before the receipt of the above note of mild protest. Whether time paid for has expired or not, all that a subscriber who does not want the paper has to do is to refuse to take it from the office, or from the carrier.]

M. H.]

Lucetta J. Curtis, Mishawaka, Ind.:—Thanks, for Institutional Marriage. Such booklets sent out can not help but create thought. Woman once alive to the thought that she is in serfdom, and that the marriage laws are holding her there, she will spring to the work of self-salvation. Others may help to a certain point, then she must be able, individually, to grasp the situation and control her own life, own her own body and bear just as many children as she wishes and no more. She will demand of man her freedom and nothing else. Your booklet surely will make those think who have not thought before and encourage those who have thought feebly, and be a good weapon in the hands of those who wish to help the call along. I shall keep mine in active use.

E. J. Paul, Oskaloosa, Iowa:—Here is your long-delayed dollar. I wish I could send you more—"but there are others." I got a letter from the Post Office Department asking if I was a paying subscriber to Lucifer. I answered it. If all Lucifer's subscribers were to ignore the government in this matter, and refuse to answer, how could we circulate Lucifer?

[If Lucifer's subscribers had refused to reply to the question, we would have been denied second-class rates. That is, it would cost us one cent for each copy mailed, instead of one cent for about twenty copies. Lucifer's postage, to each subscriber, would then have been fifty-two cents a year instead of a fraction over two cents a year. This would have crippled Lucifer decidedly, but would not have forced it to suspend, for I am sure Mr. Paul and nearly all the other subscribers to Lucifer would rather pay \$1.25 or \$1.50 a year for it than to do without it entirely.]

But, he may ask, what would we have done if the use of the mails were entirely forbidden us? As the Government has a monopoly of the mail-carrying business, we would be in a similar position to that in which we would be if, after the Government acquires ownership of all transportation facilities, it should exclude from their use all who do not endorse Governmental methods. It is difficult to "get around" any absolute monopoly, when backed by the policeman's club. L. H.]

Ida C. Craddock, Room 5, 134 W. 23rd St., N. Y.—Permit me to thank you for your booklet. I had been intending to send you a dime for this and for Dr. Juliet Severance's essay on "Marriage," published in your Light-Bearer Library; but put it off from day to day, through press of other duties. I enclose the dime now, to pay for the book. Am much pleased with "Institutional Marriage;" think it will do good work among the hitherto thoughtless, in turning their attention, without wearying them by heavy argument, to some of the evils which sex reformers are to-day seeking to overthrow.

I do not, however, agree with what you quote from Ingersoll near the end—that to put it into the power of the woman to decide whether she will or will not be a mother, is the solution of the sex question. Bound up with this is another need—the right of the woman to demand that she shall not be used, even by the man whom she adores, as a sexual convenience. Preventatives—even when they prevent, which is by no means dead sure with any preventative yet invented—although they often serve the purpose of preventing conception when it is undesired, do not solve the sex question; they do not insure the loyalty of the man; they do not render the woman less a sexual convenience for her lover, when his passion is roused to its tigerish extreme. My dear Mr. Harman, only sex union in self-control can accomplish this. But sex union in self-control must also be accompanied by a mood of aspiration to the highest ideal, the highest force recognized by the parties, if it, too, is not to be degraded to mere sense-pleasure. The metaphysical is of far more importance than the physical, in solving the sex problem; for sex desire takes its rise within the depths of the subjective being, and is largely worked out there; bodily congress being but the final flowering out of an interior process.

I enclose herewith my office card for oral instruction. I should appreciate it if you would kindly mention in your paper that I am now permanently located in New York, at this address; that, owing to the fact that the frankness and explicitness of my books render me liable to trouble with the authorities (I having been thrice arrested during the past eight years, and having lately emerged from a police court bearing in Washington, D. C.) I am withdrawing my books from the public, and confining myself to oral instruction, which, so lawyers inform me, is perfectly safe for me legally.

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THIRD SERIES, VOL. V., No. 28.

CHICAGO, ILLINOIS, JULY 27, E. M. 301. [C. E. 1901.]

WHOLE No. 875

IN THE FAIR FUTURE.

"Fair the crown the Cause hath for you,
Well to die or well to live;
Through the battle, through the tangle,
Peace to gain and peace to give."

Ah, it may be! Oft me seemeth,
In the days that yet shall be,
When no slave of gold abideth
'Twixt the breadth of sea to sea.

Oft, when men and maids are merry,
Ere the sunlight leaves the earth,
And they bless the day beloved,
All too short for all their mirth—

Some shall pause awhile and ponder
On the bitter days of old,
Ere the toil of strife and battle
Overthrew the curse of gold.

Then 'twixt lips of loved and lover,
Solemn thoughts of us shall rise;
We who once were fools and dreamers,
Then shall be the brave and wise.

—William Morris.

Neither Sacred Nor Moral.

BY AUGUST BEBEL.

"Marriage is the basis of the family, the family is the basis of the State; if you attack marriage you attack society and the State and undermine both," exclaim the advocates of the present "order" of things. Certainly, marriage is the basis of social development. But we must ascertain which form of marriage is the more moral, or, in other words, more likely to conduce to the advantage of humanity in all its phases, a marriage founded on the bourgeois idea of property, and therefore compulsory, with its many attendant evils and mostly imperfect realization of its object, a social institution beyond the reach of millions, or a marriage founded on the free, untrammelled choice of love, such as only possible in a Socialistic society.

Even John Stuart Mill, whom no one will suspect of being a communist, declares "Marriage is at the present day the only actual form of serfdom recognized by law."

According to the doctrine of Kant, man and woman together represent an entire being. The healthy development of the race depends on the moral union of the sexes. The natural exercise of the sexual functions is a necessity for the healthy development of the individual, whether man or woman. But as man is not only an animal but also a human being, his strongest and most vehement impulse cannot be fully satisfied by mere physical gratification; he feels the need of mental affinity to the being with whom he unites

himself. When this is absent, sexual intercourse becomes purely mechanical and is rightly stigmatized as immoral. Such intercourse cannot fulfill the requirements of a higher humanity, that seeks to ennoble a relationship based on purely physical laws by the mutual personal attraction of two sexual beings. The man of finer mold demands that this mutual attraction should outlive the consummation of the sexual act, and extend its elevating influence to the beings called into existence by that act.

It is therefore consideration of the offspring, duties towards it and pleasure in it, which, under the most various social forms, first causes the amatory relationship of two beings to become permanent. Every couple which desires to unite in sexual intercourse should ask itself whether its reciprocal bodily and mental qualities are capable of advantageous intermingling. The reply can only be an unbiased one under two conditions. Firstly, the removal of every interest foreign to the proper purpose of union, namely, gratification of the natural instincts and the perpetuation of the individual in the propagation of the race; and secondly, a measure of discernment sufficient to bridle the blindness of passion. As both these conditions, in our modern society, are more frequently absent than not, it follows as a matter of course that our modern marriage is very far from fulfilling its true purpose and has therefore no claim to be regarded as either sacred or moral.

It is impossible to prove statistically how large a number of marriages are concluded in the present day on a basis the reverse of that described above. It is in the interest of those concerned to let their union appear to the world other than that which it really is. Nor has the modern State, as the representative of Society, any occasion to institute researches the result of which might throw a curious light on its own proceedings. The principles which the State lays down with regard to the marriage of numerous categories of its own servants and officials will not bear the application of a standard which the same State declares obligatory in other cases.

We agree that the matrimonial union should only be entered upon by two persons inspired by mutual love, for the purpose of exercising their natural functions. This motive is rarely pure and unalloyed. On the contrary, marriage is regarded by most women as a kind of almshouse into which they must obtain admittance at all cost, while the man, for his part, generally counts up the pecuniary advantages of marriage with the greatest exactitude. And even into those marriages in which low and egotistic motives have had no place, the stern reality of life introduces so many elements of disturbance and dissolution, that they but

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rarely fulfill the hopes of youthful enthusiasm and passion.

And very naturally. If married life is to afford satisfaction to both husband and wife, not only mutual love and respect must be present, but also the certainty of possessing that measure of the necessities and agreeables of life which they consider indispensable for themselves and their children. Gnawing anxiety, the hard struggle for existence, are the first nails in the coffin of matrimonial happiness and content. And the more fruitful the union is, in other words, the more the natural purpose of marriage is accomplished, the more pressing does the anxiety become. The peasant, who congratulates himself on the birth of every calf, who counts with complacency his litter of young pigs, and reports the number smiling to his neighbor,—the same peasant listens gloomily when he hears that his wife has brought him an addition to the small number of children that he hopes to rear, and all the more gloomily if the newborn child has the misfortune to be a girl.

The simple fact that the birth of a human being, the image of God, as religious people say, is in so many cases regarded as of very much less importance than that of a domestic animal, proves the degraded condition in which we live. And here again, it is chiefly the female sex that suffers. In many respects there is little difference between our ideas and those of ancient and modern barbarisms. The barbarians put their superfluous girls to death, and most girls were superfluous, in times when wars of extermination were the order of the day. We are too civilized to kill our daughters, but we mostly treat them as pariahs in society and in the family. Man, as the stronger, drives them back everywhere in the struggle for existence, and when, nevertheless, the instinct of self-preservation forces them to compete, they only too often meet the hate and persecution of the more powerful sex, which fears their competition. In this respect all trades and professions are alike. When short-sighted workmen seek to forbid the employment of women altogether—the demand was made, for instance, in 1877 at the Congress of French Working Men, but rejected by a large majority—their narrow-mindedness is excusable, for they support their demand by pointing to the undeniable fact that the increasing employment of female labor is entirely destroying the family life of the workmen, and that a consequent degeneration of the race is inevitable. But prohibition is impossible. Hundreds and thousands of women are compelled to seek work in factories and in many other branches in order to keep soul and body together. Even married women are forced to take part in the competitive struggle, to supplement the earnings of the husband, who is more often than not unable to support the family alone.—*Woman in the Past, Present and Future.*

More About the Press-Writers—No. VIII.

BY FRANCIS B. LIVESLEY.

SOUTH OPPOSES NATIONAL DIVORCE LAW.

The "Washington Post" recently asked:

"Is the South going to abandon opposition to centralization? Is the solidified Democracy of that section making up its mind to surrender to the central government powers which, not having been 'delegated to the United States by the constitution, nor prohibited to the States, are reserved to the States, respectively, or the people?' This inquiry is suggested by the recent accession of several leading newspapers in the South to the small number of journals that advocate national control of marriage and divorce."

To this the "Virginian-Pilot" of Norfolk, of July 2, promptly replied along a line that will make the liberty-lover look to the South for aid in the coming battle against national control of marriage and divorce. It said:

"The South is not 'going to abandon opposition to centralization.' If the 'Post' desires confirmation of that assertion it will find it in the very cool reception given in the South to the proposition that trusts be controlled by means of a federal charter law. Strong as is the anti-trust sentiment in the South, it was perfectly plain to any close observer that the surrender of State prerogative involved in the proposition made it extremely distasteful to Southerners."

"The same may be said of the proposition to control marriage and divorce through federal legislation. It cannot command a corporal's guard as a following in the South. The 'leading newspapers' that have joined in the clamor for a federal marriage and divorce law doubtless regard the question—as it is—as purely academic and one that cannot, therefore, entail unpleasant consequences upon the country or the newspapers."

"It is perhaps no exaggeration to say that the dominant political sentiment of the South today is anti-federal. There is nothing that so rouses a Southerner as a hint of federal interference in the State affairs. No; the South is not by any means ready to abandon its opposition to centralization."

The "Pilot" is a staunch Democratic paper and as Representative Taylor of Lisbon, Ohio, is a Republican, we can know that the Democrats are the most likely to oppose Mr. Taylor's efforts on behalf of a uniform marriage and divorce law.

The "Pilot," by the by, is one of the very few Southern papers that, as yet, sees the wisdom in allowing the people to have their "free speech" in the press. At the head of its "People's Forum" it says:

"The 'People's Forum' being freely open to all parties, classes, persons, views and capacities, the 'Virginian-Pilot' is responsible for none of the statements nor opinions expressed therein, nor for the style in which they are set forth. The ignorant and uneducated shall be heard here equally with the learned."

This beats the world. Every daily should imitate it. The "Pilot" is three cents a copy. Let the Press-Writers remember it when they want to reach the South. Each writer addresses it as suits his fancy.

The "Appeal to Reason," Girard, Kansas, of June 29, gave an article from the "Pilot" on "The Drift Toward Socialism." The same issue also gave one from the "Philadelphia Record" by Carroll D. Wright, on "The Economic Trend Toward Socialism." The "Appeal" now has 154,480 subscribers.

HE MARRIED 3,500 COUPLES.

About as fine a specimen of an old, self-righteous minister as we can find is the Rev. W. L. Meese, "the marrying parson," of Waterloo, Ind. He has a matrimonial association of which he was the minister and he has married 3,500 couples; as many more he has turned away. The marriage and divorce of the present day is not what he has been used to for the past seventy-five years, and he has kicked. His fame has gone all over the country and it is time he was given to understand that Jesus Christ never delegated him to fill his pocket by any such process, and that present conditions are such as to make of him a back number. I addressed him an "open letter" through the "Waterloo (Ind.) Press." The editor acknowledged the receipt of my letter by sending me a copy of his issue of June 20, in which Rev. Meese was set forth in all his matrimonial glory, both in type and pictures. Then, in the next issue of his paper, on June 27, he printed my letter next to the editorial column. As it is necessary to show the able writers how simply such letters must be written, I think it worth while to here give my letter.

"DEAR SIR:—'Grit' of Williamsport, Pa., of June 23, gives a column devoted to you and your marriage work. You are in vulgar parlance, 'the last of the Mohicans.' Our educational system has prepared all the country for anything but proper marriage. All you ministers foster it, hence you are all responsible for the divorces. Nothing causes them more than chaos in the homes. Homes cannot be happy where the wives know little or nothing of how to cook, scrub, wash or iron. Girls are educated to everything but practical household duties. The most casual observer can see that divorce has kept pace with education."

"A Common Law Marriage Bill has just become law in New York. Of two evils the legislators thought they better allow the people to choose the lesser. They now have it that a couple

can sign a paper in the presence of one or more witnesses, then live together for six months. If at the end of that time they find they have made a mistake they separate, each can marry again. If before the six months are up, they find they can get along, they take their little paper and have it recorded at the court,—that settles it. No minister gets a fee. What do you think of that?

"This plan will save abortion, infanticide, suicide, poisoning and murdering in large degree. Of course, there will be no God-joining together in a way that man should not put asunder. It will be 'awful' for a girl to be sent to her mother's home shortly to become a mother, but don't forget it is better to have one child in peace, under a mother's roof, than a dozen under a roof where unhappiness reigns and anything up to murder may happen at any moment.

"Then, there is Prof. George D. Herron; he says your kind of marriage is a failure, and he takes a wife under another plan entirely. Verily, you will be a very sad man if the capers of the present generation are allowed to go on. But you have educated the people up to it and you are reaping just what you ministers and the educators have sown. I will answer any of your questions on the subject." FRANCIS B. LIVESKY.

Sykesville, Md.

Now, it will not at all be amiss for any writer to follow up this letter to the "Press," or to Rev. Meese himself. We may rest assured that there is no small sensation in his town. It is to all these old veterans in the hypocritical circus that reformers must address themselves. Like the "Press," we must pick off the officers of the enemy. Let it be remembered that Rev. Meese is a fighter. His "Meese Matrimonial Association" stands pledged for a uniform divorce law. He had a reunion in his town recently and "nearly four thousand couples all agreed to work for reform of the marriage and divorce laws." We can thus see the desirability of sequestering the old general by the many press processes at our command.

THE MAN WE ARE LOOKING FOR.

He is Rev. Albert T. Shields, Rector of the church of the Redeemer, Boston. In the "Philadelphia Sunday Times" of June 30, he had an article under the caption of "Let Discussion of the Marriage Question Continue." Let me dialogue:

Shields: There cannot be too much or too constant discussion of the marriage question. It, of all questions before the public today, is by far the most important and most far-reaching in its consequences for civilization.

Livesky: Just so! But the "Times" won't discuss worth a cent. I have written Rev. Shields to join the Press-Writers and be put in a position to have all the discussion he wants. I also wrote the "Times" deploring its littleness in not allowing discussion and stating that I know one dozen able men who could quickly reply to Rev. Shields.

S.: Discussion brings to light the common conscience of the people, if on the special point there happens to become, and, if it be but crude and unformed, chaotic and indefinite, it is by the clarifying process of discussion that it comes to take definite shape, and its blind intuitions become conscious convictions. It is one of the best means of education.

L.: Fine, indeed, that! Verily the world moves. Rev. Shields must have been reading Brother Groh's circular 2900. Let him at once preach this doctrine to the church papers, as we are already preaching it to the secular press. I have written Rev. Shields to get the "Cincinnati Weekly Enquirer" of June 27 and read Lloyd Walker and the rest who there give just such men as he all they want to think about. The articles in that issue, published in pamphlet form, would be instructive reading for all vaunting clergymen. My production of that occasion has appeared in circular form and I regret being too poor to strike off a pamphlet from the whole.

S.: "Let such discussion continue and hasty marriages will be discouraged as much by the fear of public disfavor in case of failure, as they are now thought by many to be encouraged by facility of divorce. Let it continue until ministers of the gospel who shamelessly advertise their willingness to marry divorced persons and no questions asked, shall hide their diminished heads in shame and mortification.

"Let it continue until we have less sentimental twaddle about 'affinities' and 'spiritual kinships,' and of 'platonic affections,' and when a sane public will brush aside such sophis-

tries and expose to view the lurking demon of lust. Let it continue until such a spectacle for gods and men as has just been exhibited by the trusted social and moral leader of thousands of earnest citizens throughout the country, shall have become a thing impossible of recurrence, and when one's mind will less frequently have occasion to revert to the tragic applicability of the lines from 'Browning's Lost Leader':

"Blot out his name, then, record one lost soul more,
One task more destined, one more footpath untrod,
One more devil's triumph and sorrow for angels,
One more wrong to man, one more insult to God."

L.: The above furnishes all the apology necessary for a full defense of Prof. Herron. The Massachusetts Press Writers who have access to the Boston "Traveler" and "Globe" should at once proceed to do their duty.
Sykesville, Md.

Criticism and Suggestion.

BY W. F. PECK.

I cannot agree with many of the views championed by Lucifer and its editor. They seem to me distorted and extreme. Where one adopts a hobby he is certain to become more or less narrow and near-sighted in his vision. Nevertheless, the questions discussed by Lucifer are of very vital importance and I should be sorry to see the paper fail for lack of support. I believe, however, that Lucifer, under a different name, and conducted less radically, would have a hundred fold greater circulation and accomplish a thousand times the good it now does in the line of its chosen work.

Even if the theories expressed are true they are "strong meat for babes" and fail to reach the very people who most need awakening. It seems to me that Lucifer is rather an arena in which radical thinkers break verbal lances than an evangelist for the conversion of sinners. How can you hope to correct the error unless they read your paper?

I was greatly amused at Mr. Harman's very witty comment upon the sudden conclusion of the story of "Nature and the Law." If the author had not killed her hero and heroine they would have killed her, or words to that effect.

It became evident before the first chapter was complete that the author had begun to realize that she was "carrying too much weight"—to use a racing term—nothing could be farther from "Nature" than the refusal of the untaught and inexperienced boy to bind to him for life the object of his desires. No lover, untaught by experience, will indulge for a moment the thought of the death of love and consequent separation from its object, hence anything which promises to secure to him permanent possession is eagerly welcomed. It is only when experience has shown the fickle and changeable character of most "loves" that men protest against the irrevocable binding together of the sexes. If Nature were man's only guide he would quickly revert to savagism.

What a singular combination of progressiveness and old fogysm do Mr. James's articles present. His arguments for vaccination and vivisection were so completely refuted by the clear headed B. C. Walker that little is left to be said. However, regarding the humbug of vaccination I can claim some experimental knowledge. Among my immediate relatives—myself included—have occurred eight cases of small pox. Three of them fatal. Every one of the victims had been vaccinated. While of the two members who escaped, and who nursed the afflicted ones all through the course of the disease, one had never been vaccinated, the other had but it did not "take."

There is very nearly as much superstition in medicine as in religion.

We may sacrifice everything for truth, but we must not sacrifice truth for anything.

We have a right to throw away our lives for a truth, but we have no right to throw away a truth to save our lives.

—Geo. D. Herron.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

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The Outlook—Politico-Economic.

The leading article in the July "Arena"—"Arena" REDIVIVUS, "Arena" rejuvenated—is by Frank S. Monnett, late Attorney General of Ohio, whose name will long be remembered as that of a man who could not or would not be used by the combination that now owns and controls the administration at Washington.

Mr. Monnett has had rare opportunities for observing the ways of the men who now pull the wires that make jumping-jacks of public officials, both executive and judicial, in this great Occidental Empire known as the United States of America.

In his article entitled "Transportation Franchises Always the Property of Sovereignty," Mr. Monnett, after going into a somewhat elaborate account of the present plutocratic regime, showing how its powers were acquired, asks the pertinent question,

Has not the present national Administration already abdicated the throne? Has it not given away its real powers of government to its Hannas and Morgans and Rockefellers, and retained but few franchises, to wit, the right to draw its salaries and underwrite the vouchers presented by the trusts that it lives to nourish?

From the standpoint of a loyal adherent of our system of government as advocated and expounded by such men as Patrick Henry and Thomas Jefferson, the article of Mr. Monnett is unanswerable, but he seems to overlook the fact, the fundamental fact, that the national government is *ITSELF* A TRUST; that those who administer this government enjoy many and very great privileges denied to the unelect citizen, and that were it not for the existence of this parent trust, the national government, the plutocratic trusts of whose wealth and greed he justly complains, would have but very little power for evil.

Looking for causes we see absolutely no cause for surprise at the artificial rise in the price of such commodities as "steel, iron, copper, coal, oil and salt"—as instanced by Mr. Monnett—nor at the enormous rise in freight rates on all the leading railways, nor at the general result that "a little knot of talk-gatherers"—one-half of one per cent. of

the entire population of the United States—should "grab more than forty-seven per cent. of the property" of the whole people, nor that "one per cent. of the people should pocket fifty-eight per cent. of all the wealth of the Republic."

All this is simply what we might expect. In this world's history "birds of a feather have always flocked together." The government of the The United States, like all other governments, state and national, republic or monarchy, is simply a gigantic trust, or combine, whose chief purpose and end is the securing of privileges—salaries, perquisites, emoluments, for the office-holding class; and the most natural thing in the world is that this office-holding trust should assist other and non-official combines in order to get help in return, to increase and make permanent their own privileges.

PATRIOTISM—TREASON.

The chief cause for surprise in reading the carefully prepared indictment against the plutocratic trusts and their official co-partners in the national administration, is the fact that a man who sees results so clearly should not be able to see all their underlying causes. An instance of this blindness is the quoting, with approval, by Mr. Monnett, of this utterance:

The way in which these new burdens are borne by the masses of the people is an expression of the highest patriotism, but the way in which they are imposed by these powerful interests is the most ignoble form of treason.

What, let us ask, is "patriotism," and what is "treason?"

Does not our valiant assailant of the monopolistic trusts know that these are the words of all others that are used by the privileged classes to hypnotize the stupid masses into obedience, into quiet submission to their exactions?

Stript of the halo that now envelopes these words, patriotism means obedience to the rule of the many by the few, and treason means rebellion against that rule.

It was patriotism to rebel against the collection of a few dollars by direct taxation for the benefit of the British aristocracy a little more than a century ago. Now, it is patriotism in the descendants of these revolutionary sires to bear patiently the collection of countless millions of their own hard earnings, by direct and indirect taxation, for the benefit of home-grown aristocrats who have not even the halo of hereditary titles of "royalty" to uphold their claim to special privileges—their claim to a monopoly of the earth and its opportunities.

Where do these home-grown aristocrats get their right thus to tax the industry of the country for their own benefit?

Where but in that same compromise between freedom and privilege that gave to the Southern slave-driver the right to buy and sell and work human beings like so many horses or oxen,

THE CONSTITUTION OF THE UNITED STATES!

"If this be treason, make the most of it!"

But there is a human institution still more basic than the constitution of the United States, an institution still more fundamentally responsible for the present enslavement of the many to the few, in this country, that cannot be properly treated of in this article. For the present I close by quoting one more paragraph from the Arena article of lawyer Monnett, and would recommend our readers to send for the July number of that excellent journal and read for themselves.

The real danger to our beloved Republic is not and cannot come from an Aguinaldo hiding in the swamps and bairushes of Pananay in the district of Isabella. Our future victories will not come from capturing a half barbarian with a silver bait by

a venal Administration. Our future glory will not consist in spending \$100,000,000 in buying high-priced armor plate from contributors to campaign funds for the sake of \$1,000,000 worth of enforced trade, or a small percentage to be given back to us in libraries amid the applause and huzzas of the victims, to keep them quiet. Our future prosperity will not consist in transferring our governmental powers, rights, and franchises to private corporations until 58 per cent. of the wealth of the Republic is concentrated in the hands of 1 per cent. of the people, and the Presidents and Congresses retaining but a moiety of the power originally vested in sovereignty. Our future patriotism and philanthropy will not consist in robbing the widow of her mite by filching one-half of her salt from her table, levying a trust tribute of 70 per cent. upon her oil can, and exacting toll in twofold measure for every mile she rides upon a street-car, and with these enforced tolls and by means of these monopolistic exactions pile up \$300,000,000 per year legally, and, to blind the outraged masses, send a check to a ladies' seminary or stand upon the college graduating platform and with a small per cent. of the booty so obtained buy the endorsement of a venal faculty with L.L. D.'s.

The times are ominous of great changes in our politico-economic systems, and if ever there was need of wisdom on the part of those who guide public opinion there is need of wisdom now.

M. H.

Notes and Comments.

The Chicago Society of Anthropology meets in hall 220 Athenaeum Building, 26 Van Buren St., July 28, at 3.30 P. M.—sharp. Mr. Jay Fox will address the Society on "Labor's Discontent and the Steel Workers' Strike."

Brother "Tak Kak" thinks "whatever is permitted is invited"—and thinks the editorial blue pencil should be used on "irrelevant remarks," referring to suggestions from correspondents regarding the "business interests" of the paper. This may apply to the management of some papers, but Lucifer's platform permits free expression of honest thought on all lines, not excluding suggestions as to business management.

"Fred Barry's Journal" for July comes out enlarged and otherwise improved. It is bright, sparkling with ideas, and those interested in Mental Science can do no better than to subscribe for it. The price is \$1 a year—with two volumes of Fred Barry's "Twelve Essays" given as premium. Address Fred Barry's Journal, 240 Lippincott St., Toronto, Canada.

Readers of Lucifer who have taken interest in the case of Sadie A. Magoon—a good article from whose pen appears in another column—and of William P. Magoon, will be glad to know that, with the aid of friends they are about to remove to Home, Washington. Lucifer takes this occasion to thank all who responded to the call for temporary help for this very worthy, but much afflicted couple.

HEREDITY AND ENVIRONMENT.

Mrs. Bettie M. Roberts cites the case of "Ecuador, where it is claimed, three-fourths of the births are illegitimate," and wonders whether it be heredity or environment that is responsible for the fact that the people are great in nothing "except blind obedience to priestcraft." Does not the good lady answer her own query? Is not the heritage of "blind obedience" sufficient explanation? Whatever be the environment freedom of motherhood is impossible under priestly rule, and without freedom of motherhood there can be neither freedom nor greatness for the people at large.

"More About Press-Writers No. VIII," closes for the present the admirable series contributed by Brother Livesey, one of the most active, most nearly ubiquitous, perhaps, of the Press-Writers' Club, an association of volunteer and unpaid agitators and educators that is doing more at the present moment to bring about better conditions in associative human life than any other single agency. Mr. Livesey is still willing to write for Lucifer but thinks a change of reporters of the doings of the

club would be beneficial, and so he yields the place to Brother Armstrong of Dorchester, Mass., who will write a series of "Press-Writers Notes" for our columns. While Bro. Livesey's letters are found in many papers he appears weekly in the "Pioneer Press" of Martinsburg, W. Va. His home address, as before, is Sykesville, Md.

IF NATURE WERE MAN'S ONLY GUIDE.

W. F. Peck thinks "man would quickly revert to savagism if Nature were his only guide." Will Brother Peck kindly tell us what other guide we now have, or can have? Is there anything superior to Nature? Anything outside of, above, below or beyond nature—whether spelled with a big n or a little one?

Nature, if I understand the word, includes reason. It includes also intuition, spirituality, "inspiration"—etc., if there be such endowments, attributes, powers or forces—includes, in fact, all that there is! I have heard Brother Peck deliver many and very able and scholarly discourses—since I first met him at the Freethought Campmeeting at Valley Falls, Kansas, eighteen years ago, and never did he advocate the theory or the philosophy of "supernaturalism," so far as I now recall. On the contrary, and in common with most Spiritualists, I have always understood him to teach Rationalism,—which means Naturalism, instead of super-naturalism.

CONVERSION OF SINNERS, ETC.

Brother Peck would have Lucifer's name changed; would have it "conducted less radically" so that it could reach the people who most need awakening and conversion. He thinks Lucifer's writers are hobbyists, "narrow and near-sighted," etc. These objections have all been discussed in our columns often, and are again given a hearing because, as a paying subscriber I recognize the right of the writer of "Criticism and Suggestion" to have his say in his own way.

Having replied at some length to the objection of narrowness and hobby-riding, in a recent issue—No. 871, I refer the reader to that number.

As to conversion of sinners—I, for one, desire to convert no one. All healthful growth, all beneficial changes of human beings, are from within, not from without. Much of the strife, the wars, the miseries of mankind is the direct result of the effort to "convert sinners." Lucifer seeks only to remove the chains of ignorance and superstition so that all may have room to grow, to develop, naturally.

As to change of name, increase of circulation etc. Under any other name the ideas of Lucifer will be accepted only by those whose minds are prepared for them. There are many and widely circulated papers that are doing this preliminary work—educating the public mind up to the point at which Lucifer and its radical teachings can be accepted. To all so educated the name itself will be a helper rather than a hindrance; a help to show how egregiously John Milton, Eusebius and other Christian theologues have humbugged the people by giving to their own "demon of pride the name of the pure, pale herald of daylight," as Yonge puts it, see Webster's Unabridged, page 1621, edition 1886.

SPIRITUALIST CAMPMEETING.

The "Mississippi Valley Spiritualist Association," of which organization Brother Peck has been for several years President holds its annual meeting at Mount Pleasant Park, near Clinton Iowa, beginning Sunday July 28, and including Sunday August 25. Many investigators in the line of the occult, the unseen, the hidden from the average human eye and ear, including many of the active friends and supporters of Lucifer, are in the habit of attending these annual gatherings on the bluffs overlooking the broad Mississippi, on the spot that was once a favorite camping ground of the American Indians. Having spent several short vacations at this noted camp of Spiritualists, and being personally acquainted with many of its managers, in the past, I can recommend it to those of our readers who can avail themselves of reduced fares on railroads, and who can spare the time as well as money to get away from home and the cares of business for a few days or weeks. For particulars as to reduced rates, also as to expenses while on the grounds, address the Secretary, Stella B. Fisk, Keokuk, Iowa, or at the campground near Clinton, Iowa, after July 28.

M. H.

A Sketch From Real Life.

BY MAUD ABBEY.

"You think then, that this agitation in favor of larger liberty for married woman is uncalled for?"

"I certainly do think the story of their wrongs is greatly exaggerated."

"You believe the noble men and women who are giving their lives to this cause are insincere?"

"Not insincere, perhaps, but carried away by their belief in the cause they advocate."

The speakers were seated on the broad cool piazza of a pleasant country house, on a lovely June day. A luxuriant climbing rose flung its wealth of fragrance and shade over them, while an occasional contented twitter from the neighboring tree tops, told that their feathered friends were as tranquil as themselves.

They were sisters who had been separated in early girlhood, and were now spending the summer together after years of separation.

"Your life has been peculiarly fortunate, and that is why you are slow to believe in the sorrows of others."

"I am not unsympathetic," was the smiling reply.

"No, your heart is warm and tender, sister mine," said the other gently, but your own life has been so guarded and sheltered that you have not thought that there might be others less fortunate. The fetters which bind you are wreathed with roses, and you have never realized they are chains of steel."

"In the years of our separation," she continued after a pause, "I have known many bitter trials, and death has drawn its curtain over the mistakes and miseries of my married life, and the story I shall tell is not of myself, but came under my own personal observation."

"I have a very dear friend who lives in a neighboring city. She is a refined and cultured lady and we were very intimate as girls. Her marriage made no difference in our friendship, but her removal to another city prevented our meeting frequently. In our occasional exchange of visits I noticed how pale and languid she was growing, and the pathetic hopelessness in her great dark eyes. Oh, Lottie, so many of us poor women know what that means, that I asked no questions and she made no sign. Children came and by their love helped her to make the best of a shipwrecked life. But even I knew nothing of the misery she bore in uncomplaining silence. I had no suspicion of the real state of things until this spring when business calling me to the city where she resided I determined to visit my friend. She received me cordially, and we spent a pleasant afternoon together."

"Her home is in a nice neighborhood and the house is commodious and well furnished for people in their position. Mr. Brown provides well for his family. She, however, does her own work and take care of the children, and the rooms bore many evidences of taste and refinement."

"She prepared the evening meal, and we waited awhile for the master's return, but he did not come. No thoughtful message came, that he would not be home for supper, so after waiting for a time, we had supper without him."

"During the evening which followed I could not fail to see that my friend was worried and uneasy, so, pleading weariness, I retired early. The house was small and our bedrooms were adjoining, so after the children were asleep, she came into my room to have a 'bedtime' chat as we used in our girlhood days. After awhile she withdrew and prepared for bed. I could hear her moving about for she had forgotten to close the door between the rooms."

"I had just fallen asleep when Mr. Brown came in. He walked about the room noisily, overturning chairs and flinging coat, hat, and shoes in various directions. After considerable noise and not a little profanity he blew out the light and retired."

"Oh, Lottie, tongue cannot tell of the horror of that night. I shall not attempt it. Only one or two of his most gentlemanly expressions, to give you an idea of it. It was the most

brutal outrage ever perpetrated. They burn negroes in the south for less."

"A slight resistance on her part and he said angrily: 'See here! I'll bust you in the eye directly'—coupled with a fierce oath."

"Mrs. Clark is in the other room and will hear you," she remonstrated.

"I don't care a—who hears. Hav'n't I a right to talk as I please to you? Don't you belong to me?—you, you'd better submit! Ain't that what I got you for?"

"The coarseness and utter brutality of his language, and actions are beyond description. I could not stand it, I arose quietly and dressing myself drew a chair to the farthest side of the room, sat down heart sick, to wait for morning."

"He had spent the evening with some friends and was slightly intoxicated. And this I learned later was a frequent occurrence."

"Was it any wonder that she looked old and faded before her time? Or that her eyes were dark with sorrow, or wild with fear?"

"And over the mantel in the little parlor hangs the marriage certificate, 'United in Holy Matrimony.' Oh the mockery of it!"

"What is there holy or sacred in such a union as that?"

"Her whole being, mental, spiritual and physical trampled beneath the feet of the man to whom she is bound."

"And there is no redress; she must go on living that life, or give up her children."

"They are his, she cannot keep them if he sees fit to take them from her, and knowing his power over her he will use it to the utmost."

"This is not an isolated case; there are thousands of them, and while there is one person completely in the power of another, we must battle for emancipation."

"George Eliot understood human nature when she wrote, 'Give any man unlimited power and he becomes a tyrant.'"

"Strike the shackles from the limbs of our sisters and in so doing give our brothers a mighty uplift that will bring the race to heights before unknown."

Books Received.

Modern Researches, Physiological, Psychological, In Four Parts—The Problem of Sex; Drug Effects; Vernix Caseosa; Difficult Parturition. Bayer, (United States,) author of "Maternal Impressions, a Study in Child Life;" "Study of Life and its Variations," and "Child Study." Scientific Publishing Company, 96-5th Avenue, Chicago. Bound in vellum de luxe, price \$3.00.

This seems to be a work of great value, both to the medical practitioner and to the unlearned layman.

Sex and Life: The Physiology and Hygiene of the Sexual Organization, by Eli F. Brown, M. S., M. D., author of the "Guide to Health," "The House I Live In," etc. Schultze and Co., publishers, 334 Dearborn St., Chicago, price \$1.

The Political Economy of Humanism, by Henry Wood, author of "Ideal Suggestion through Mental Photography," etc. Paper fifty cents, English cloth \$1.25, Boston, Lee and Blanchard publishers.

Lack of time has prevented a suitable review of these and of several other books in our columns. Selections have been marked for reproduction when space shall permit. These books will be sent from this office on receipt of price.

M. H.

In the Semitic theology—the theology of the Jews—there are said to be no female angels. The Jew prays: "Blessed art thou, O Lord our God! king of the universe, who hast not made me a heathen; Blessed art thou, O Lord our God! king of the universe, who hast not made me a slave; Blessed art thou, O Lord our God! king of the universe, who hast not made me a woman," showing that in his theology the woman stands on a level with the heathen and the slave, and that the Jew is better than his religion.—*Truth Seeker.*

Beliefs.

BY SADIE A. MAGOON.

We cannot help our beliefs, at least I cannot mine. I may change them, but whatever they are at the time I cannot help them. I can however avoid making real creeds of them, and trying to force those creeds on to others.

When I get to be so terribly conceited as to think I have the truth, and the whole truth, and every person who believes otherwise are such benighted creatures that they need a missionary like myself to "convert" them, it is time I stepped off this earthly sphere. I have seen religious and non-religious people also, actually abusive to those who believed differently from themselves. Reformers even quarrel and wrangle over some little abstract belief that had no bearing in their social life or business relations.

I heard one person say to another, one day with whom he had been conversing, and met for the first time: "I am so glad you believe as I do in regard to so many things, perhaps if I can talk with you a few more times I can convert you." If there is one word in the English language I despise more than another, it is "convert."

There are other creeds as well as religious creeds. Creeds in breathing, eating, drinking, bathing, sleeping, etc. My grandfather used to say: "Four hours sleep is enough for any one, I don't care who it is. Whoever sleeps more than that injures himself thereby, and in more ways than one, let me tell you. If you, and some others I know of had slept less in their lives they would be in better health today, and not one-half so dull in intellect." Another, a woman, reduced the time to one hour.

One man very emphatically affirmed that wheat kernels soaked in water, and eaten with apples would supply every need of the human system. His wife who felt she needed other articles of food felt herself forced to partake of this diet only.

Another person believes in sexual freedom, but in religion and diet it is: believe as I believe, eat as I eat, and you will be saved. I have the wisdom and the light, follow ye me.

I think that each of us has a natural right to freely express our views and beliefs on all subjects, but to force them on to others is not freedom, or doing by others as we would be done by.

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VARIOUS VOICES:

W. F., S. D.:—When you push the sex question, and it alone, you are on the right track. "Never mix drinks." There are plenty of Anarchistic and Socialistic publications. Let their job alone, and stick to the sex question, and you are doing the proper caper.

Mrs. M. Beckwith, Cazenovia, New York:—I have just finished reading your admirable booklet called Institutional Marriage. I must write and say to you that what you have published is all truth, and I only wish it could be read and appreciated by every daughter and son of earth. I intend to do my little mite to further its priceless revelations and teachings, and so enclose fifty cents in stamps, and ask you to send me ten copies.

S. A. W., Kansas City, Mo.:—I have read the booklet Institutional Marriage, and can find no fault with it. It enumerates the truth in your own clear, fearless fashion, and I only wish there were more who dared to do likewise. It is all true, especially that "no child should be born except as the result of an over-powering passion, an all-absorbing love. But O how few have such a rich heritage bestowed upon them by their parents! Even those who are well-mated are so ignorant of the laws which govern sex-life that they make dreadful blunders. I begin to believe that my husband is right when he says that we ought not to have children unless we make special preparation for it. For, as he avers there are enough common-place children now in the world.

Mrs. Bettie M. Roberts, Mo.:—I believe in the Christian (not orthodox) religion, you do not; but I call you Brother because I think you are true to your convictions. Since last fall I have been receiving Lucifer regularly. I cannot say I yet endorse free love, for I do not know that love has yet been truly defined. One thing is sure, there is something radically wrong with our present system of *bondage*, and I want to study your system thoroughly. I have seen some free love children who are as great puzzles to me as the old fashioned orthodoxy has produced. Again, I get puzzled as to which is the greater, and stronger influence over our lives, heredity or environment. I used to believe heredity far more influential over our destiny but many reformers claim statistics prove that environment influences us more. If free love were the remedy for so many deformed birthrights we should see a better proof of it than we now find. For instance, take Ecuador. It is claimed three-fourths of the births there are illegitimate. But are they a great people? No, they are not great in anything except blind obedience to priestcraft. Some would argue their environments have kept them chained. That being true, is not environment stronger than heredity?

Again, I have noticed children of love often excel the children of law; so all I have to say does not prove anything. I do not defend any system but try to *learn the truth*. I cannot conceive how any one interested in the welfare of humanity can condemn your work, although they might not endorse it. I enclose fifty cents on subscription. I do not feel the least particle soiled from reading Lucifer.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 28.

CHICAGO, ILLINOIS, AUG. 17, E. M. 301. [C. E. 1901.]

WHOLE No. 878

HERESY!

Pile high the burning fagots! Laugh at anguish! Curse his prayers!

Stir up the embers till the red light fiercer glows and glares!

He dared to dedicate his soul to independent thought,

And worshiped God by other rites than priestly bigots taught;

He strove to square his inner life to fit a higher rule

Than priests prescribe or law permits within their narrow school.

To doubt their words was heresy! And rack, and wheel, and stake

Preserved God's law against the rebel for religion's sake.

'Mid martial sounds and clang of arms the patriot laid his head
Upon the scaffold's blood-stained block—he had for Freedom plead;

With burning words of living fire he stirred the human soul;

With gallant deeds he carved the name of Man on history's scroll;

He raised the light of freedom's torch where power insatiate

Proclaimed the rule of man o'er man invested in the state—

To doubt kings' rights was heresy! And ax, and block, and chains

Preserved kings' law against the rebel who the state disdains.

The somber priest and despot king no longer mankind own—

Free thought and deed on many fields have overturned their throne—

But still lives on in trading souls their legacy of hate;

Their spectral forms still lurk behind the pillars of the state;

For they who dare to lowly hearts still breathe the words of hope

Are seized as culprits as of old; for them the hangman's rope,

For they are social heretics! And prison, scaffold, death

Preserve Old Mother Grundy's law—the nation's saving breath!

But still the torch of freedom's altar burns with radiant light,
And wider still its beams effulgent dissipate the night;

The blood of martyrs slain was sown beneath oppression's yoke,

But fields already white for harvest wait the reapers' stroke.

Raise the ensanguined labor banner, stained with martyrs' blood,

And let it fly in freedom's breeze where once our martyrs stood—

For heresy is progress! Man at last shall govern self,

And capital no longer be the instrument of self.

—Dyer D. Lum.

Man's Inhumanity to Woman.

BY RACHEL CAMPBELL.

When I say that overwork and low wages virtually force working girls to prostitution, I do not make the assertion without having evidence to sustain it. In this matter I "speak of what I do know, and testify of what I have seen." Born a Campbell, backed by a long line of hardy Scotch ancestry, I was endowed with more power of physical endurance than falls to the common lot of women; consequently I have been able to stand by my looms, year after year, while one relay after another of fresh help came into the room, worked a few years, grew sick and feeble from

overwork, and at last were obliged to give up and yield their places to fresh hands. I have seen young girls come into the mill, buxom and bonnie, right from their country homes, watch them as they faded year by year, and finally go back to their homes, broken in spirit, health gone—invalids for the rest of their lives. I have observed others, of different make and temperment, whose natures were such that it was utterly impossible for them to patiently bend their necks and take on the yoke of hard labor. The allotment of work to each worker is measured according to the capacity of skillful, capable women, and nature had not endowed them with "gumption" enough to entitle them to rank in this class. They were pretty girls, generous, amiable and good girls, but they lacked tact and skill requisite to perform their daily tasks, and failure fretted and discouraged them. They grew restive and reckless as the burdens of their lot pressed too heavily upon them, did their work badly and were often absent, were found fault with and fined, and at last discharged; and very soon after that I met them on the street wearing the "livery of shame."

But I did not allow my acquaintance with the girls to end thus. I had begun to have radical opinions, and to judge people by their merits rather than by what was said about them. These women were my friends, and I knew the evil that had befallen them was their misfortune, but not their fault. One in particular, a "wee, winsome lassie," who had worked close beside me, I was especially interested in. She was one of those sweet, gentle darlings, who blossom out in beauty and loveliness, beloved and petted by all who know them, happy themselves and making others so, when born into homes of comfort and plenty, but who, in the atmosphere of poverty and hardship, soon sink into infamy or the grave. I won her trust and confidence by giving her what little help I could about her work, her childish helplessness so appealed to my sympathy that I thought of her as my little sister. She did the very best she was able, but each loom was a "harp of a thousand strings," and the strings broke and tangled till she grew nervous and almost frantic. She could not weave, and she spoiled so much cloth, that, though my heart ached for the poor girl, I could not blame the overseer when he discharged her. Then followed a long and fruitless search for another place to work, till at length, hopeless and desperate, she sold herself to a "respectable" married man who for some time had been watching and waiting for just this opportunity. From this to the brothel the step was, in her case, a short one, and there I found her.

I had two motives in visiting these girls in their new homes. First, I liked them, and wanted them to know it.

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I wanted to help them to maintain their self-respect, and make them hope and watch for a chance to escape from their bad surroundings, and try the game of life over again in some other way. Divorce occasionally frees a woman from the bondage of legal prostitution, and I would say to every woman who has fallen a victim to the illegal sort: break loose from unlawful bondage, and go free at the first opportunity, without asking leave of Madame Grundy or anybody else. Then again, I wanted to learn definitely something about the prostitute's life. I had become conscious of a great wrong, a terrible injustice, somewhere in our civilization; something that degraded and made merchandise of the sexual nature of woman in every department of social life. I did not then comprehend where this evil originated, nor who was to blame for it; so I investigated in all directions. I had been a wife and viewed marriage from the inside, and here was my opportunity to interview its twin monster, prostitution.

Statistics tell us that the average length of the prostitute's life is five years, but, as to the cause that so soon destroys life, we are left in the dark. We cannot believe it is the sexual commerce, in and of itself, for we know that the same men who associate with the harlot also mingle freely in the home life of the pure, the virtuous, and the good. The patrons of one class of women are husbands of the other; so, unless a "fountain can at the same time send forth sweet and bitter waters," these men cannot carry disease and death to the brothel, without also bringing disease and death to their homes.

I wish I could present to you the picture, as it has been revealed to me, of the perils and persecutions that pursue the foot step of the prodigal daughter while traveling the downward road to ruin and death. Let me try, and perhaps I can show the causes that induce premature death. We will take the case of one, neither better nor worse than her sister women. She has fallen in the struggle for subsistence, and, turning her back on all she has hitherto valued in life,—her hope, her pride, her good name and her self-respect, she forsakes want and accepts shame; leaves a cold and cheerless room and goes to a home of splendor; changes her shabby garments for fine and costly raiment, and eats till she is satisfied, without a fear that tomorrow's bread will not be forthcoming. She now lives in a "high-toned," fancy establishment, one that is patronized by gentlemen who make up our first-class society; she is, for the time being, a favorite with the habitués of the place, and has plenty of leisure and plenty of cash; she is surrounded with pleasant associates, and is courted, flattered and caressed; she revels in luxurious indolence, and declares herself a fortunate and happy woman. Were it not for an unspoken feeling of sadness and shame, when she remembers that she is scorned and despised by virtuous people, she might, perhaps, be satisfied and content.

But a favorite in a brothel is such only till new faces appear; and, because the same forces that conspired to bring her to this place are still operating to bring in others, it is not long until she sees the fond attentions she has hitherto received transferred to new arrivals. She very soon comprehends the "true inwardness" of the situation, and begins to regard those about her with suspicion. Gradually the house gets too full, and she is made to feel herself one too many; so she prepares for a change, and sets about finding another boarding place. She is cordially welcomed in another house; but, when there, discovers that she has taken another step downward. She realizes that she has been crowded out of the choice place, and that she has crowded

some one below herself, who, in consequence of this constant pressure caused by the coming in of new recruits, has displaced another lower still. She soon learns that there are as many different grades in houses of ill-fame as there are different classes of men in the community, and that the woman who finds her way into a first-class house is, as soon as she ceases to be a "winning card" there, crowded out and obliged to seek shelter in one of the lower grade; being systematically forced down, down, ever downward, nor is she permitted to halt nor rest until she reaches the very last and lowest den of drunkenness and debauchery.

She is now in a second-class house, patronized by second-class men, and begins to taste the bitterness of prostitution. She comprehends the full horror of her position, and O, if she only could, how gladly would she go back to hard labor again! To escape the terrible fate she sees before her, she would welcome the hardest task, the plainest fare, and endure them, if she must, until death released her. But this cannot be; the door of honest industry is barred and bolted against the prostitute; and, besides, there is a demand for her lower down. The men who compose the lower classes are just as hungry for human flesh as their richer neighbors, and just as firm believers in the doctrine that "woman was made for man"; but, lacking the wealth wherewith to work the ruin of unfortunate girls, the brothels they frequent are kept full by receiving the discarded inmates from those of a higher grade. Every move is downward! The road to ruin grows darker and more dismal at every step, but she can neither stop nor turn back. The power that "regulates prostitution" is heard in the voice of the policeman, crying "Move on, move on! don't block up the way, make room for others, move on!" and if she does not move on, quickly too, she is arrested, dragged before a police court, fined, and perhaps given a few months in jail.

Nine out of every ten of the noisy quarrels and fights, among the inmates of brothels, are caused by the persistent refusal to "move on" of some poor, desperate creature who is crazed and maddened by the prospect before her. She began her career of prostitution in the society of men who were, perhaps, her superiors in education and social culture; has found her peers and passed them in her gradual descent, and now the men she is compelled to associate with are so coarse and brutal that she shrinks from them and dreads the consequences of a brawl rather than step to a lower level. Wild, reckless and defiant, careless of herself, she takes to whisky or morphine, rushing madly on, bating and hated, fighting her way with "tooth and nail" against fearful odds. At every turn she is met by an officer of the law, who hurries and jostles her along, arresting her often and clubbing her sometimes, forcing her on and down until the "last ditch" receives her.—*The Prodigal Daughter.*

The Wanderings of a Spirit.

BY R. B. KERR.

Some time ago I was invited by a friend to go to a Spiritualistic seance. I had always regarded Spiritualism with a very sceptical eye, but being quite open to conviction I accepted the invitation. I was well repaid for my trouble, for not only did I see one spirit, but I met with a number; and, as there were not many guests present, I was able to get a beautiful young spirit, with long golden curly hair, all to myself. She was full of interesting information, for she had just been on a holiday trip to the planet Jupiter. I seized so splendid an opportunity, and asked her to devote the whole of her time to an account of this great planet and its inhabitants, if any. She complied, and spoke as follows:

"Many people have doubted whether Jupiter could be inhabited, but as a matter of fact it is thickly populated by beings with spirits like our own, although differing very much from the people of Earth in the shape and composition of their bodies. But there is not time to tell you everything, so I shall confine myself to the most striking peculiarity of these beings. You will hardly believe me when I tell you that the whole tone of life and morals in the planet Jupiter is determined by one strange rule, that no person shall during the whole course of his life hear more than one tune.

"So strict are these people on this point that they place the virtue of having heard only one tune far above those virtues which make people happy. In fact, when you call a Jap 'moral,' you usually mean that he has heard only one tune. He may be a liar, a shrew, a hypocrite, a monster of spite and cruelty; yet, if he has heard only one tune, all will admit that he is at least virtuous. On the other hand, he may be full of love and tenderness for everything that lives; but, if he has ever heard more than one tune he is cast into the gutter as a thing too foul to be touched, or even mentioned by decent people.

"Each Jap is supposed to have the choosing of the tune he is to stick to for life, and this cannot well be done before the age of discretion is reached. Accordingly it is necessary to prevent the young from ever hearing any music at all, or even guessing at the existence of such a thing, in case it should disturb their minds and arouse a precocious curiosity. The result is that the young of Jupiter are brought up in great ignorance. They are closely watched, cannot go out after certain hours, and are only allowed to read selected books which do not allude to music.

"At last when old enough, each Jap is taken into a large and gaily decorated hall. In the center is a table covered with musical boxes done up in frills of many colors, and each containing one piece of music. From these the young Jap may choose one. Of course he cannot hear the different tunes played over before choosing, but must judge by the frills and the colors.

"His choice is made more difficult by the inquisitive curiosity of all present. Music being a wicked and forbidden thing, whatever concerns it arouses the most breathless excitement in the breast of everybody. Every eye, and every available eyeglass or opera glass, is fixed upon the young Jap as he makes his choice. If he hesitates, and looks first at one box and then another, the onlookers wink and nudge their neighbors, and it is whispered that the youth would like to hear more than one tune if he dared, and who knows if he has not already heard some music! For in Jupiter everyone is virtuous, and would blush at the mere idea of hearing more than one tune; yet everyone thinks that all the others are dying for a chance of hearing illicit music.

"When the young Jap has at last chosen his tune, he and it are at once registered, so that it may be easy to watch him in future, and see that he never hears any tune but his own. A great feast is next held, and then the Jap and his musical box are escorted home. The crowd withdraws, and he is left for the first time to hear and enjoy his tune. In well-ordered houses the box stands on a side table, and pours forth its melody, the walls of the room being well padded. Whenever the tune is finished it commences again, and so on for the rest of its owner's life.

"Many of the Japs get tired of the one tune. Those who have no ear for music, or little sensibility, do not mind; but persons of delicate ear and fine sensibility become distracted by the eternal repetition of the one tune, however beautiful it may be at first.

"It would be a great mistake to suppose that the Japs are as virtuous as they look. On the contrary the young, who are supposed to have heard no tune at all, secretly frequent haunts of illicit music kept by disreputable characters. Those who are too timid or ignorant to seek such haunts excite their minds by reading forbidden books and papers about music, or listening to wicked stories about the Beethovens and Wagners of Jupiter.

"In one division of the planet people have become so tired of

always hearing one tune that a law has been passed by which anyone can get a license to change his tune as often as he pleases. But it is compulsory to stick to one tune at a time. In that section a person will have one tune the whole of one year, then another the whole of next year, and so on. But this law has done little good. It was thought that the only reason why people got tired of their tune was that they had got the wrong one, and that if they could only change until they got the right one, they would then stick to it for life. But the result is different. Every time a new tune is chosen it gives great pleasure for a while, but sooner or later it gets as tiresome as the old one, and another change is wanted.

"This deplorable state of things is causing the people of Jupiter the gravest concern. They are passing severe laws to make each one stick to his legal tune, and many societies of earnest people have been formed to grapple with the terrible evil of discontent with one tune. I had the privilege of attending one of these gatherings. Nearly all the speakers agreed that the only thing to do was to make public opinion and the law stricter. The young must be entirely prevented from hearing of music, and to bring this about it was recommended that a bell should be rung every evening to bring the children in before dark, and that all persons who circulated musical literature should be severely punished. As for the grown-up persons, it was thought that they should be compelled to stay at home, instead of going to clubs and other wicked places where there might be devices for hearing illicit music. All were exhorted to pray without ceasing, and to wrestle with the dreadful sin which was undermining the life of the planet.

"After many of these speeches had been made, I was introduced as a visitor from another planet, and asked to give my views. I made a few remarks as follows:

"Instead of trying to advise you how to make people contented with one tune, I wish to say that perhaps the prevailing discontent is not such a serious evil after all. In our planet Earth we can all hear as many tunes as we like, and we find that a variety of beautiful tunes softens the heart and broadens the mind. Are you sure that it is ever an evil thing to love the beautiful? Is it not strange that the greatest sin in your planet is a sin of love? You kill each other in bloody wars, and cheat and lie, and hate and oppress one another; but all these things can be forgiven. The one unpardonable sin is to love a beautiful thing unlawfully. Would it not be well to get rid of some of the hatred in your planet before you abolish any of the love?

"As for your theory that people should love only one tune, I cannot square it with the great law of nature that variety is necessary to health of body and mind. Every doctor recommends a varied diet, and frequent change of air. We love to change the scene from mountain to prairie, from inland to the sea, from town to country. There is no place like home, but we all like to leave it for a while, and we enjoy it more when we return. Change of study refreshes the mind; indeed, one of our great men of Earth called Gladstone said that the best rest was to turn to a new subject. In all matters except music every sane being will admit that there is no tonic like change. Is it likely that nature has given us one law for music, and another law for everything else?

"It is not because you have got a bad tune that you tire of it. Nearly all tunes are good, but all become bad if played over and over again without change. In fact we know that the sweetest things are the first to cloy. If you only vary your tunes enough, you will never tire of any; but each will be a joy forever.

"In a word, there cannot be too much love of the beautiful. I beseech you to hear and love every beautiful tune.

"At this point a howl of rage burst from all present, and they rushed at me with one accord. But I vanished from their sight, and returned to this planet."

Miss Alma: "When did you become acquainted with your wife, doctor?" Doctor: "After the wedding."—*Heitere Welt*.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

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Anniversary Number.

As stated in last week's paper we expect to issue a double number, an anniversary number of **Lucifer**, the leading feature of which will be a brief history of its journalistic career during the years of its minority, having now completed its twenty-first year. August 24 was named as the date of appearance of this Anniversary double number, but owing to the fact that the editor has for nearly a week been laid off for repairs—a temporary indisposition, we all hope—it is thought best to postpone the date of this issue one week, or till Aug. 31.

This delay will enable us to get several articles representative of **Lucifer's** central work, from old-time contributors living in distant parts of the country, which articles will add greatly to the value of the proposed double number as a campaign document, or evangel of agitation and education along radical lines of thought.

Meantime the request is renewed that our friends and co-workers, far and near, will send orders for this Anniversary number, to distribute to such of their friends and acquaintances as may be interested in the agitation for Freedom of Womanhood and Motherhood as the necessary basis of all rational and permanent improvement of human society.

Another "Markland Letter" Case.

In 1885 **Lucifer** published a letter from W. G. Markland, telling of a worse than brutal outrage on a sick and helpless wife by her husband—an outrage which, when occurring outside of marriage, is usually punished by lynching.

The prosecution, for nine years, of **Lucifer** for the publicity given the terrible affair is a matter of history, and need not be re-told here. It is mentioned because vividly brought to mind by the report of a similar case, clipped from the Sioux City "Tribune" and sent us by a correspondent.

In the preliminary hearing of the case of William McKnight, accused of wife-murder, the evidence, as given by

neighbors and the physician who attended Mrs. McKnight showed she was so bruised that she could scarcely speak, and could move but one arm and leg, and these only slightly. After detailing the appearance of the woman, one of the witnesses—a police matron—was asked to give Mrs. McKnight's statement in her own words. Here it is:

"She said her husband came home and wanted her to go into the bed-room with him and when she refused he knocked her down and dragged her into the room. She got away, and then he threw her down and stamped on her chest. That's what made her lungs sore."

Mrs. McKnight made the same statement to other witnesses. The physician added in his statement that when the husband stamped on Mrs. McKnight she said, "Oh, you're killing me!" and he replied: "I don't give a — just so I have my fun." The outline of one of the bruises, the physician testified, was that of the heel of a boot or shoe.

Our correspondent adds details that the paper dared not print, and which, if we should print, might bring another "Markland Letter" prosecution. One of the least dangerous (to the publisher) of these statements is that the husband "frequently outraged the wife before the eyes of the younger children."

"This was his third wife," adds our correspondent. "The others died of too much husband."

The information placed against McKnight by the Prosecuting Attorney accused him of murder in the first degree. The Judge held, however, that, as the testimony showed no premeditated malice, he should change the charge to the milder offence of murder in the second degree, or manslaughter.

So the woman died from the excessive love of her husband, and not from his malice! Fortunate creature! Let it never be forgotten that marriage laws were enacted and are maintained for the protection of women.

When a negro was burned in Leavenworth, for an outrage on a girl, did the lynching committee stop to inquire if the act was perpetrated as a result of "premeditated malice"? Is such a question ever asked when a woman is mangled and killed by a man who is not her "lord and master"? The courts of inquiry in such cases do not usually take time to inquire whether the man was actuated by malice toward, or love for, his victim. The sight of the destruction wrought is sufficient.

I do not mean to advocate lynch law. Nor do I wish to be understood as maintaining that McKnight should be legally sentenced to be hanged. It is evident that he is a sex-maniac, and as such he should be placed where he could not have the power to outrage women. I do not even mean to preach a sermon from the text so apparent in this case. But I do wish to call attention to the difference between the public feeling manifested when the outraged woman is a wife and when she not.

Why should it be less a crime for a man to maim and kill his wife, the mother of his children, than to kill a woman who is not his wife?
 I. H.

Notes From the Circulation Department.

If you receive **Lucifer** regularly without having ordered it some one else has paid for your subscription. If you do not want to read it, please drop us a line to that effect, or return the paper to letter carrier. **Lucifer** is of too much value to be wasted by sending it where it is not appreciated.

The advertisement referred to by R. C. C., (see "Various Voices") is that of "The Prodigal Daughter," with **Lucifer**

thirteen weeks, for twenty-five cents. If any of our readers are in a position to act on R. C. C.'s suggestion, that advertisement will be found quite effective. Notices calling attention to the Anniversary number would be very timely just now.

Two weeks ago, just before going to press, we received a copy of new regulations by the Postmaster General which we construed to prohibit premium-giving. Since that time we have consulted the Superintendent of second-class matter at the Chicago post-office. He tells us that our premium offers are not of a nature to be affected by the new ruling; hence they continue open.

We hope to be able to announce, in our next issue, some of the special features of our Anniversary number. We hope to make it one of the most valuable numbers of Lucifer ever issued. Please let us have your orders as early as possible, that we may know how large an edition it will be necessary to publish. One hundred copies for one dollar; twenty cents a dozen.

One of the most active workers in the extension of Lucifer's circulation is George B. Wheeler, 144 East George Street, Chicago. He is indefatigable in sending in new trial subscriptions, and has addressed many hundreds, if not thousands, of wrappers for sample copies. With a few more such workers as he and "R. C. C." Lucifer's subscription list would be doubled in three months.

The offer of Lucifer ten weeks for ten cents is withdrawn. It made too much work in the mailing department. In its stead we give Lucifer five weeks for ten cents, and as premium "The Coming Woman," "A Tale of the Strassburg Geese," or "Institutional Marriage." Either of these premiums will be useful to present to those who are just getting "out of the woods."

Trial subscriptions are discontinued promptly on expiration of time paid for. If you want the paper, please renew a week or so in advance and save us the time and expense of taking your name from the mailing galleys and re-entering it thereon.

L. H.

Crackerets.

BY TAK KAK.

They tell us that the creature has no rights against the creator. That is from the creator's point of view, and that is where the creator fools himself if he thinks so.

It is too simple, to prove the value of alcohol by weighing a man. Bulk is not necessarily health.

Marriage is a trap invented by man to catch woman, but he puts his foot in it.

When a woman is only half slave and half free, there is apt to be many family jars in the household.

A vote for a South Carolina no-divorce law is in fact a vote for poisoning as the thing that has happened and will happen.

In the Koch tuberculosis controversy, it should be borne in mind that even if Koch is right about milk as it comes from the cow, milk may easily be contaminated by dust containing human spittle.

Another View of It.

"There were a great many difficulties in the courtship," said the romantic girl to the married woman, "but their trouble is all over now."

"Dead, are they?" asked the married woman.

"No, of course not. They are married."

"Then their trouble has only just begun."—Pittsburg Chronicle Telegraph.

C. L. James to His Critics.

P. P. C.: Since April 20th Lucifer has published no less than five papers addressed to me personally, and together occupying eight columns against my three—not to mention squibs. It must, therefore be on some other ground than wanting space if this very brief reply to all which need any be "declined with thanks" —or without.

To W. F. Peck, I will say I can prove in just his fashion that Friday is an unlucky day. Comparing a few thousand examples, like a "progressive" doctor, instead of half a dozen, like a "superstitious" old grandmother, leads to slightly different results.

To Reinhold Starcke, I observe that the Old and New Testaments, the Lives of the Saints, the Catholic and Mormon journals—in short all fanatical religious publications—are full of mental curer which knock the spots off his. That's the right place for them. Leave them there.

To C. E. W. I say, "George Wilson, M. D., M. A., L. L. D." must be a very big man. Did you get him all in? Was not there a D. D. left ashore, perhaps? Anyway, I defy him to answer the same questions I put to Elmer Lee; and if you will give me his address, I will see he gets my challenge. To the laity, whom such "physicians" have misinformed, I have no more to say than that they are imposed on. I challenge the imposters to meet me direct.

To "him who now occupies Lucifer's editorial tripod"—only his peremptory order to quit prevents my showing him, as I said I would, that doctors do not profess to make old rakes young again. That quacks do, he has shown himself. Every man, woman and child, knows it is quacks who write the "Lost Manhood" advertisements; and that it is to punish just such quacks the "monopoly" laws on this subject are made.

REPLY.

From a couch of pain I will attempt a brief reply to the above, confining my remarks mainly to the first and last paragraphs.

1. Friend James' arithmetic is at fault, else my eyes deceive me. Since the discussion of the medical doctor question was begun in Lucifer March 16, C. L. James has had seven and a quarter columns of space, mainly devoted to replies to his critics, while his critics have had ten and three quarter columns. A large part, however, of these articles opposing the views of Mr. James have been directed to the subject as such, rather than to him personally. His name was mentioned incidentally often, rather than conspicuously, as the only person addressed. But is it not right and proper that five or six writers should have more space than one writer? The above count of columns was somewhat hastily made and may be only approximately correct, but am sure it does Mr. James no injustice.

2. I have issued no "peremptory order" that Mr. James must "quit" the discussion of the medical doctor question. What I said was that, such articles as his last, occupying three and a quarter columns of our wide measure, would be "declined with thanks,—except for reasons quite out of the ordinary." This was said in reference to all contributors, not directed to Mr. James alone. Three-column articles are much better adapted to a monthly or quarterly magazine than to a small weekly.

3. If by "quacks" he means a large portion of college-bred doctors I can agree that "it is quacks who write 'lost manhood' advertisements." My recollection is that some of the most famous of these advertisers tell the public that "hung up in my office is a diploma from a 'regular' medical college." I have known personally more than one medical graduate whose practice is largely in the lost-manhood-restoring line.

4. As to Medical Monopoly Laws: I am glad to know that there are many learned and skillful physicians who do not ask for such monopoly, and am quite sure that these laws are secured, not so much by people who employ doctors as by that portion of the medical profession whose greed and love of power

prompt them to seek exclusive ownership and control of the business of physicking, bleeding and blistering people, and who therefore oppose all doctors who teach and practice methods of healing that do not require drugs, blisters, the lancet, etc., and who very rarely find it necessary to resort to surgery.

In securing these medical laws the doctors are greatly assisted by the lawyers whose interests are thereby promoted, since the more laws the more work and the more power for the lawyers.

This is all I care to say at this time. Will try to give later some of my own personal experiences and observations among the medical fraternity and also as a "quack doctor" in a small way.

M. H.

Press-Writers' Notes, No. 4.

BY A. C. ARMSTRONG.

July 21, "The Times" Richmond, Va., prints a fine letter from Kent C. Peery, Longwood, Va., on "Religious Liberty."

July 22, "Traveler" (Boston) William E. Bonney, "Mr. Armstrong and the Preachers;" D. Webster Groh, "Single Tax and Religion;" Edward Stern "Single Tax." "World-Herald" (Omaha, Neb.), prints the writer on the "Reasons why Lightning Destroys Churches in preference to Saloons."

July 23, "Traveler" prints Lucy Waters Phelps, "Bible and Divorce;" W. J. Hutcheson on "Infidels" and William Duffney (Paine Hall) congratulates Mr. Groh on his victory over Prof. Moore; "Bulletin" (Phil.), Edward Stern gives a "Plan to Elevate Humanity;" "State Journal" (Lincoln, Neb.), William E. Bonney on "The Rain Problem, Shall the People Depend on Prayers or Reservoirs?"

July 24, "Traveler," Francis B. Livesey, "Educators Help Socialists;" J. T. Small "College Men." "World-Herald" (Omaha, Neb.), Walter Breen; "The Prayer Gauge;" "Bulletin" (Phil.), Albert P. Lewis "Wealth and Happiness."

July 25, "Traveler," George B. Wheeler and Francis B. Livesey appear in Doctor Pangloss column in criticism of the "Doctor's Praise of the Preachers."

July 26, "Traveler," J. B. Beattie has a round with E. H. J. about the Boers and John B. Barnes attacks the righteousness of the missionary cause under the heading "China's Payment." "Bulletin" (Phil.), Edward Stern "Philadelphia Plans;" J. A. Powers "Faith and Doubt."

July 27, "Banner of Light" (Boston) prints two fine letters from D. Webster Groh and Francis B. Livesey in re the important work of the Press Writers. "Traveler," W. C. Knowlton, "Sunday Laws;" "Pioneer Press," Martinsburg, (W. Va.), James B. Elliott, "The Age of Reason;" D. Webster Groh "A Misunderstanding;" W. C. Knowlton "Father Abraham says come to Jesus;" Francis B. Livesey, "Cook and Comstock;" "Home Education the Thing;" "Thomas and Tice hard at it;" J. A. Powers, "Only as a Back Ground;" and one from the writer entitled "An Ideal Paper" which applies to the "Pioneer Press." "Old Side Methodist" seems to be satisfied that Francis B. Livesey is the name of a live man but still queries "What's in a Name?" "Bulletin" (Phil.) prints a fine letter from Mrs. Inez C. Pratt, Lawrenceburg, Ind., in answer to the writers question as to why Col. Fingersoll's name should be omitted from the "Vision of War" framed and hung in the offices of our national cemeteries. Printer and Press Writer F. Wm. E. Cullingford thought so well of it that he immediately printed 1000 circulars bearing the writer's question and Mrs. Pratt's splendid answer and sent them to the leading Press Writers for distribution.

"Truth Seeker," (New York) prints notes of the Press Writers work from D. Webster Groh, and the writer.

CORRECTIONS.

a. Closs, Mrs. Harriet M. 537 Bank St., Webster City Iowa.

f. Herron, Mrs. Carrie Rand, Metuchen, New Jersey.

d. Quaintance, B. T., North Creek, Ohio.

b. Byron, S. S., 393 Cumberland St., Brooklyn, New York.
b. Ballou, A. L., Wellesley Hills, Mass.
b. Vartey, Gerrard 235 W. 69th St., New York, New York.

NEW MEMBERS.

c. Addis, Henry, Portland, Oregon.
a. Clyde, Ralph C., Box 390, Portland, Oregon.
b. Craddock, Mrs. Ida C., Room 5 134 West 23rd St., New York, New York.
a. Cullingford, F. Wm. E., 21 S. 7th St., Philadelphia, Pa.
c. Doering, Chas., Mt. Tabor, Oregon.
b. Ferris, P. F., 125 W. 133 St., New York, New York.
c. Morrow, M. Lena, Gen. Del., Portland, Oregon.
c. Osborn, J. A., Gen. Del., Portland, Oregon.
a. Park, W. M., 720 Ave. D. Bayonne, New Jersey.
c. Wight, Alex. E., Wellesley Hills, Mass.
c. White, George Allen, South Framingham, Mass.
c. Swartz, C. L., Wellesley, Mass.

VARIOUS VOICES.

M. L. Lake, New York:—Being one of the multitude, an average woman, having little erudition and therefore possessed of common sense—according to C. L. James I would like to say to him, in regard to a phrase in his article, "The Right Use of a Pithy Phrase," where he says, "The depths of human meanness are fathomed by those who employ vivisection, when likely to need a death-certificate, and slander vivisectioners when in health."

My common sense teaches me that the only possible use I could have for a vivisectioner would be to write a death certificate for me. And as the laws of our land render it absolutely necessary that I should have such a certificate written by such an one, what am I to do? Must I (because the law compels me against my wish and common sense to have this certificate) remain silent while my friends and neighbors are being killed, maimed and rendered imbecile by these same vivisectioners senseless upon them of drugs, toxins, vaccine virus &c?

R. C. C., Portland, Oregon:—Enclosed please find four more trial subscriptions to Lucifer. As Lucifer has many friends who desire to increase its circulation I will inform them of a good method: Advertising. That's it. By placing a small advertisement in their local paper the circulation of Lucifer and its noble work can be materially increased. Am at present running a small advertisement for Lucifer in five weekly papers and people who never heard of Lucifer or its teachings are beginning to arouse themselves by sending in their subscriptions and letting the "Light Bearer" shed beams of truth on the cobwebs of superstition that Grundy has fastened onto their brains. That is what advertising in local papers will do. There are many readers of Lucifer, who for good reasons cannot make a personal canvas for subs who will find this an excellent alternative—and a better one. Because, while, they are explaining the merits of Lucifer to one person the newspaper containing Lucifer's advertisement will tell it to hundreds. As we know, Lucifer has no sustaining fund or organized bands of supporters as other papers have, and this method of advertising in home papers will give it financial assistance and at the same time help its work along. Every friend of Lucifer should do his or her share—it won't cost you much—and it will be a great benefit to the paper. We cannot afford to have Lucifer go under and a little advertising in local papers will cause more people to subscribe for Lucifer and thereby enlighten people who are now in the dark.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.

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This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Pease painting, known as the Romney portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Pease painting. Large half-tone of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Va., scenes; also eight half-tone views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound, Postpaid, \$5.

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MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 50c.

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THE RIGHTS OF CHILDREN. H. R. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 5c.

PHIESTLY CELEBRITY. Prof. A. L. Hawson. Together with The Incoherence of Transition (K. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin on Allegory (H. R. Kerr), and Jealousy, the Five of Freedom (Oscar Reut). 2c.

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Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shift-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

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Christianity no Finality. William Denton, 5c.

The Socialism of "Merrie England." William Gilmore, 3c.

The Sabbath. M. Farrington, 5c.

The Ballad of Reading Gaol. C. S. S. (Oscar Wilde), 5c.

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Truth Seeker Annual, 1895. Among the Contents: The Old and the New Ingersoll; What the Church has not done for Woman. Matilda Joelyn Gager; What are Women Here for? Helen H. Gardener, and much other interesting matter. 10c.

Twelve Essays. Frederick W. Barry, 10c.

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Truth Seeker Annual 1895. Among the contents is a symposium on Liberalism by Ingersoll, Helen Gardener, Putnam, Parker Pillsbury, E. B. Foote, R. C. Walker, Dr. Juliet H. Severance, and seventeen other representative freethinkers. Illustrated, 10c.

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THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 29

CHICAGO, ILLINOIS, AUG. 24, E. M. 301. [C. E. 1901.]

WHOLE No. 879

LIBERTY.

Let Liberty run onward with the years,
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Let her voice thunder at the doors of kings,
And lighten in black dungeons. Let her breath
Stir the dry bones of peoples till there springs
Life's fruitful vigor out of barren death,
And, roused, vast millions clap triumphant wings
O'er the mean devils which have hindered faith;
And men's tall growths of excellence express
Invincible, puissant nobleness.

And ye, O sovran people of the land,
Crowned with her benedictions, lifted up
From chaos and low tracts of shifting sand,
And owlish places wherein ye did grope,
To the delectable mountains which command
Far visions of your sanctuaries of hope—
Be ye to Mercy and to Love as true
As Love and Mercy have been unto you.

Behold! the things as possible to these
Which are not possible to wrath; they bear
The secret of the laden mysteries
Piled like packed doom in the thick-boding air;
At their fair girdles hang the mystic keys
Which unlock inmost meanings; their brows wear
The sole serenities that consecrate
The masters of the subtle sphinx of Fate.

Clean natures coin pure statutes. Let us cleanse
The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense,
Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
Plow up our hideous thistles which do grow
Faster than maize in May-time, and strike dead
The base infections our low greeds have bred.

—Richard Realf.

The Social Question and Individualism.

BY A. F. TINDALL.

To pass from the religious to the social sphere, we find that here Governmental interferences are rampant. One of the great events of the present time is the progress of woman. In the savage state, where force alone ruled, she was a mere slave, but as savagism receded before the civilizations of Egypt, Greece, and Rome, she began to take a much higher position. This was, however, checked by early Christianity. The Fathers and the monkish spirit of the dark ages caused woman to be looked upon in a most degraded light; her beauty but as a means to lure to ever-

lasting ruin, and her nature as decidedly inferior to man. This ascetic spirit still lingers in modern puritanism, though since freethought broke the power of the priests, woman has risen to a position such as she never attained before. Let us look at social questions squarely in the face, and they all cluster round the great woman question. We will discuss them as freely as we dare, for, to our shame be it spoken, in free England we dare not discuss such questions fully. This restriction alone bears more weight than a hundred articles or speeches on this question. We see a hypocritical assent to established social customs, an assent which all must give or be ostracised. Also a servile press which ever, parrot-like, repeats the old stale moral axioms, however effete, and has a set of sermons ready to blast the fame of anyone who gets outside the pale. This false morality and apparent virtue exists on the one hand, mixed with a fearful amount of sorrow and female degradation on the other. Our puritans are ever preaching against this latter side of life. They call for fresh state enactments; they form their spy societies; they stir up the smug followers of Mrs. Grundy to goad on magistrates and police to ever fresh tyranny; they are full of devices to make vice difficult. So they drive the disease inwards, and make it more loathsome. They preach from their pulpits sermons to young men, though they neither understand human nature, nor if they do, dare speak the truth about it. And what is the result? Espionage, disease, misery, and people of any means being the sport of blackmailers. For though society is rotten to its core, none dare be thought anything but immaculate, so deception becomes deeper, and the blackmailers and spies have a happy hunting ground. Without discussing for a moment the question of our rights, does the method succeed? No! And men of the world can only sum up the failure of our puritans by saying, this has always been and it always will be, and there is an end of the matter.

Shall then a large number of the fairest of creation always be thus degraded? Is there no remedy? Why does the social evil appear hopeless? Because the efforts to remove it are wrong. They are based upon the false notion of human nature, taught by religious asceticism, and on the idea that Governmental law can regulate the most powerful of human passions. The first step is to allow free discussion, both in speech and writing, on this question. The next is to lay it clearly down that the State has no right to intermeddle with the relations of the sexes, except to see that money contracts entered into of their own free will are carried out, and that the children of their unions are provided for till they attain maturity. Just as we have arrived

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at a stage in which it is admitted that the State has no right to dictate to a man his religious or political opinions, so it has no right to prescribe for him the form of his sexual relations. In Greece and other ancient countries, though marriage was honorable, the hetairai were not considered the social outcasts which puritans consider them to be. In this they do not follow their Master. How beautiful is the story when the erring woman is brought to Jesus that He may pronounce her doom. He said, "Let him without sin among you cast the first stone;" and legend further has it that he wrote upon the ground the particular sin of each one of the self-righteous standing round. Would that this could be re-enacted in our law courts or churches now.

As a partisan of individual liberty I am not offering an opinion whether marriage as at present enforced is right or not, whether it should be more free, whether divorce should be easier or not; but, as an individualist, what I am striving for is that those who do not believe in marriage should have the same liberty as those who do. The State and its police have no right to treat them as social pariahs, to hamper and watch them, to spy into their actions and trip them up if possible. It has no more right to do this than the State in Turkey to keep women prisoners in harems. Let us remember that many may sincerely dissent from the received views. They may have studied physiological science; they may even have read the forbidden literature of Malthusianism; they may have seen that heaven does not always follow marriage; that to separate many of these life-long partners would be to the advantage of both; that two young people are not always right in their choice of each other, and that to give them no opportunity of reversing their mistake is a cruel tyranny. It may be just possible that people there are who have such opinions as these. These people may be filled with the purest motives if they write or speak these opinions, and if they translate them into acts are they to be held up to social ostracism by the double-faced press, and treated as suspects by the police? Social freedom has yet to be conquered. How many scapegoats do you want, oh, society? How many must you imprison, oh, socialistic state, before it will be won? As the force age departs woman will rise to be equal with man, having her vote, her property, and earning her own livelihood. The unions she will contract with man must then be on an equal basis; as she advances we can dimly see her salvation from her present state of bondage in marriage or infamy in vice. Her unions will then be the result of affection, not for money or to be kept. Such is the true marriage, but to obtain this salvation we must renounce the methods of puritans, and struggle for social and sexual freedom.—From "Liberty: Political, Religious, Social, and Sexual."

"Why Should Love Die?"

BY CARRIE A.

It may be late in the day to offer further comment on the question, "Why Should Love Die?" but I only just opened June 8 *Lucifer* and finding therein an article by J. Wm. Lloyd that in no sense pleases me I feel inclined to state the case as it appeals to me.

There would seem to be many minor reasons why love, or the thing so named, might die, but I think the one primary reason is that Nature never intended our lesser attractions to be permanent. Evolution cannot allow permanence or completeness to a love (so-called) that falls short of meeting its highest demand, which demand is for a soul love. Man being trine in his nature attracts from three planes of being the physical, the mental, and the spiritual. If the coming together of a man and

woman has a physical basis their union falls short of the ideal. If it is a mental attraction it still falls short, but if it is a spiritual attraction the demand of the ideal is satisfied and the union is permanent. These latter are the marriages made in heaven; they are the God-joined which no man can put asunder. A marriage ceremony cannot make them more permanent or the lack of a ceremony result in their dissolution. These are the unions that bring joy to the heart, illumination to the mind, and health to the body.

However, I think such marriages are greatly in the minority and that the great majority of unions result from an inferior cause, such cause existing from one reason only, namely, a lack of unfoldment of the higher nature of individuals. One cannot attract from the spiritual plane—that department in man's nature where all ennobling and uplifting ideals are born—unless this part of his nature is awakened and active, and that this nature is dormant in the average individual seems amply proved by the present condition of the race. Man is not highly evolved, he lives mostly from the physical, selfish, animal plane of life, and consequently his sexual attractions are mostly of a physical nature. The masculine sex are especially subject to physical attraction because more than woman they live in the physical nature. Woman, unless her nature is perverted through abnormal hereditary influences, naturally touches the ideal. She is Love objectified. Physical passion predominating in her is only a sign that she has stolen the outer garment of man, which theft robs her of her redeeming power. For woman is man's redeemer.

The physical predominating in man is natural up to a certain point in his unfoldment, when evolution calls him to something higher, bids him become acquainted with his true and higher selfhood and invites him to a seat in the kingdom of spiritual love. And not until he takes this seat will he be capable of a permanent attachment—that is, an unforced permanency.

If man could find permanency and satisfaction while occupying the first floor or even the second floor of his three story mansion he would never ask entrance to the third apartment—the highest, and consequently he would fail to reach his highest attainment, and evolution would fail in making a man. Nature is wise, she withholds her best gifts until her children have earned them. When man has earned a true, complete love he will find permanency as natural a condition as impermanency is natural to the less developed man. And when he has earned the wisdom that comes through a higher unfoldment he will know that Nature never evolved a man (one-half) without evolving a woman (the other half) to complement him, and this wisdom will also teach him that it only takes two halves to make a whole and not three, four, or six halves.

If J. W. L. gets there and his own peculiar individualities are molded to complement a rose he will find a rose ready to complement him, if it is designed to complement a lily he will find the lily, but if he tries to harmonize his rose or, mayhap, his lily individuality with that of a carnation or a tulip he will find they do not dove-tail one with the other. Or, should he attempt to fit his rose (we will call him a rose) individuality to that of a variety of lovely flowers, should he pluck a petal of this, that, and the other species thinking thereby to complete his rose self he would meet with as dire a failure. He would still be a half-rose waiting for the severed other half to come along and cuddle lovingly down in the niche from which Nature in some primitive day and for its own wise reason removed her. He would still be awaiting his own. And she will come to him when he is ready for her.

The prevalent attempt to make whole cloth out of crazy patch work I presume is excusable in the present man, but the more enlightened man will have put away childish things.

Declared.

"Papa thinks," she said shyly, "that it is about time you were declaring your intentions."

"Tell the old gentleman," he replied, "that I love you too much to marry you."

The Gardener and His Flowers.

BY STELLA STARRBRIGHT.

Mr. Lloyd has given some excellent advice in No. 868, but it seems to me he is mixing up the idea of promiscuity and variety in a manner somewhat misleading. What he says of varietists is doubtless true of that extreme class which the more conservative and select varietist might call "promiscuitists" if he might be permitted to coin a noun not known to Webster. And this select varietist advocates the same plan of "gardening" with some modifications, as that suggested by Mr. Lloyd. In fact, it must be admitted that any deviation from monogamy is variety, therefore Mr. Lloyd's definition of the varietist is too sweeping, and applies only to those who practice promiscuity.

Another point. The "central love" idea is good no doubt in many cases. But there may be cases where the gardener cannot choose between the rose and the lily! The sweetness and fragrance, the dewy freshness of the rose appeal to one part of his nature, while the stately grace and purity of the lily appeals as strongly to another part. And perhaps the wise little faces of the modest pansies have equal charms for him! And why not? When we outgrow selfishness, jealousy, there will be no question in such cases, as to which is loved best, any more than there now is among brothers and sisters.

We pity the paltry jealousy that causes one in a family to feel hurt at the display of love for another member, and we censure the parent who "shows partiality" toward one to the neglect of another. And I ask Mr. Lloyd why it is not possible and desirable in this select circle of lovers to feel no favoritism? Why may not the affections so broaden out as to include the rose, the lily and the pansy in an equal love?

No Going Backward.

BY MRS. H. C. GARNER.

The questions "Freedom of the Affections," "Marriage," "Why Does Love Die?" show us the trend of human thought and the evolution toward a broader creed and more liberty. I have read with interest various articles which have appeared in Lucifer on these subjects, and the only solution and cure from my view point was given by C. S. Wood, M. D., "Co-operative homes."

For the past forty years I have advocated the same. The false state of society demands it. Our best interest calls for this as the only solution of true freedom of the sexes; and the growth of the affections. It is time women awoke to the importance of helping on this work of making co-operative homes.

The isolated home is a great breeder of selfishness, and how can it be otherwise? The mine and thine theory finds rich soil therein. Free unions, legal unions, in the isolated home are treading in the same rut. The feeling of ownership in each other thrives on such conditions.

The struggle to keep this home, to gather around them the things that make for comfort and wealth, become a binding force that often holds people together after love has ceased and in many cases a life of deceit and misery is lived for years, all because of property and before they realize what they are doing the dictatorial and governing spirit creeps into their every-day lives.

Why are men and women so prone to dictate to each other? Free, as well as legal unions find themselves floundering in the bonds of slavery. Men and women think they are brave, they sing of liberty for human beings, but to love outside the rule of the two tyrannical powers, ecclesiastic and civil, stirs the soul to a pitch of frenzy. They little knew how closely they were enmeshed in the old civil and religious codes, until like a clap of thunder they find their air castles tumbling all about them. "Oh I am undone, my home and life is blighted!" "My loved one loves another, I am no longer the only beloved."

Perhaps all the time they were professing to a broad and liberty-loving principle, and did not perceive they were subject

to the binding forces of custom, and tyrannical laws made by priests and bigots. "He that would save his love shall lose it."

The isolated home, the mine and thine theory which it fosters are dead weights, rivets, chains with which men in their blindness and ignorance crush out and lose the love they so much desire to save. Alas for a man's liberty-loving theory; he is adrift on the boundless ocean of life without rudder, compass or ballast. He did not reckon with the invisible host of love, and in his sorrow is ready to cry, "O let me cling to the old way, the feeling that I own my wife, my house, my children my everything. My house is made desolate. I thought we were safe. See what free love does!"

"O vain man, thy fond pursuit forbear." Is there no breaking of homes or hearts otherwise than this? Learn to build homes that are enduring. As homes are today they are more likely to end in tragedy—death, desertion, widows, orphans. With true industrial communal homes, disasters such as occur in isolated homes would be unknown.

There is a great law in the moral universe that shall explode all fancies and override all erroneous dogmas, however cherished in theology or old-time customs; a law primeval with the nature of man; the law of association, of assimilation to the objects beloved. Under this law there will be a commingling of kindred spirits, liberty-loving men and women. No marriage ties then, but of the heart; no mere conventional arrangements; no husband or wife bound by statutes; no child linked to parental hearts simply by the law of consanguinity or blood.

There will be a brotherhood of kindred hearts, a commonwealth and a spiritual, true democracy not in outward lying profession but founded in justice and mutual sympathy and good will. How beautiful, how sublime the vision!

We would rescue the honor of manhood and womanhood—and plant faith in the brotherhood of man on the rock of everlasting principle. And many men and women cherish these principles and objects, as their heart's free love, and the soul's chief good.

Why Does Love Die?

BY LUCETTA J. CURTIS.

First, we must look to see why love lives. Love is the spirit communion of the whole of two bodies. The love fluid when kept in the body and allowed to circulate through the flesh gives the thrills which we call love and the one who calls up the highest action of this love fluid is the one we love best. When marriage steps in and says we need not keep the love fluid confined but are hereby given sanction to waste it, as the negative nature may suggest, you believe and act in accordance with what the marriage ceremony tells you and love begins to die. To use the love fluid with no thought of creating, is the death knell to love, either in marriage or out, but outside of marriage there is not the same likelihood of the waste going on in such haste. The love fluid kept confined as we confine steam that it may pull loads, and used only with thought and understanding, would prevent the death of love, and give everlasting peace and happiness to those who vibrate together. Love dies because we open the valve by which the fluid, which is the love producer, is let flow to waste. If a man had an engine to run he would hold the steam in the steam chest and not open an escape whereby it would only be wasted but instead would turn it where it would do the desired work. If we want love to live we must be as wise in taking care of the love builder as the engineer is in holding and using the steam which runs his engine. The love fluid held with knowledge will permeate the body and flow from every pore in a refined essence which will, when it comes in contact with the opposite essence, give hope, gladness, joy and peace. This is the spiritual sex communion. When this love fluid has been wasted, the essence which should flow from the whole body is made weak and joy cannot abide there. Then love is dead.

"Think you if Laura had been Petrarch's wife
He would have written sonnets all his life?"—Byron.

Lucifer, the Lightbearer

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LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCINE—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

After a bilious attack, and a ten days' fast, the editor is physically decidedly weak, but gaining strength, and will probably soon be as well as usual.

The questions, "Why Does Love Die?" and the failure of so-called free unions are still receiving the attention of our correspondents. We have quite a number of contributions on these subjects on hand, and some are in type. They will be published as soon as we can find room for them. Important as these questions are, there are others which also require attention.

Our Anniversary Number.

The leading feature of the "coming-of-age" number of Lucifer will be a sketch of its twenty-one years of life. This will be written by Moses Harman if he is sufficiently recovered from his present illness. Otherwise it will be written by his daughter Lillian.

B. C. Walker, who has been an active worker for Lucifer for eighteen years, and who for five years was co-editor, will contribute one of his stirring articles.

Lucy N. Colman, that grand old woman, pioneer in the anti-slavery, woman suffrage, and many other reforms, will contribute a reminiscence of one of her experiences in Boston. She will tell how the congregation of the Old South Church greeted the spectacle of an Abolitionist woman walking beside a man "whose color would not wash off." Lucy Colman is one of the few who have mastered the secret of growing old gracefully and beautifully. Her active interest in life and in the welfare of the race has not been lessened by the crown of her eighty-three years.

W. G. Markland will give a "bird's-eye-view" of the stirring events in the struggle for freedom for the past thirty years, and his conclusions for the future. Mr. Markland is the author of the "Markland Letter," which was the technical basis of the eight years' prosecution and persecution of Lucifer.

"A Mud-Colored Conception" is the title of a brief contribution by C. L. James. This refers to a common misconception of the probable conduct of the father in freedom. In a recent essay Ada Bertoni said that were it not for the marriage tie, "while the females were pregnant, and with a brood of little ones around them, the males would be elsewhere, following the Bible advice, 'Increase and multiply.'" Mr. James dissents from Mrs. Bertoni's conclusion, and gives his reasons why.

C. L. Swartz translates from the French history by Myriam Harry. Even those who disapprove the publication of stories in Lucifer will, I think, find this worth the space it occupies.

Recently a streamer load of teachers was sent to the Philippines, by our government. A Nebraska woman applied for a position and was accepted. Her husband tried to prevent the escape of his wife. The story is told by Robert Moorholm in the Anniversary number.

Contributions are promised by Jonathan Mayo Crane and the Key. Sidney Holmes, but we are unable to announce the subjects at present.

Other contributions will appear, and altogether we expect this number of Lucifer to be one which its friends will be proud to circulate.

Notes on New Publications.

From the "Scientific Publishing Co.," 96 5th Ave., Chicago, we have received a copy of "Modern Researches," by Bayer, U. S., author of "Maternal Impressions," "Studies of Life," and "Hints for Child Study." From the publisher's announcement we quote:

"This superb work represents years of mature thought and exhaustive research upon some of the most vital phases of human life and character."

"It is not to be classed with the ordinary theoretical book, for its statements, in almost every instance, are substantiated not alone by logic and reason, but by the experience and testimony of reputable physicians, whose names are given. Neither is it a technical work, but is easily comprehended by the person unacquainted with medical terms."

"Some of the views expressed are new and startling and yet generally they will be found in harmony with the latest and best medical authority, being taken at the points where scientific laboratory deductions coincide with the everyday experience of the physician."

The author points out the evils which he believes will result to the child from attempts of the mother to adopt the theories of Dr. Schenck and others in the effort to control the sex of her child.

The cause and prevention of hereditary defects, perversions, etc.; the deleterious effects of certain drugs upon the embryo, when taken by the mother, are dealt with at length.

Many of the author's statements are surprising; notably his explanation of "the mystery of the cause of vernix caseosa," and I will add, I think in this instance his conclusions are mistaken. I have found time for but a hasty reading of the book, but I think it would repay careful reading and consideration.

Like many physiologists, the author believes that with a modification of the marriage laws requiring applicants to "answer satisfactorily" questions concerning effects of mental states, drugs, the environment, and abnormal sexual relations, of the mother, a great improvement in the race would be brought about. 284 pp., bound in vellum de luxe, \$3.

The address of B. C. Walker at the Congress of the American Secular Union held in Boston, 1899, has been printed in tract form by the "Truth Seeker Co."

The title is "The Future of Secularism. When will the cause of Justice Triumph?" It is in Mr. Walker's well-known forceful, succinct style.

A fairly clear idea may be formed from the subject-titles: "The enemy's forces underestimated; A serious tactical error; Secularism defined; Causes of progress; Causes of stagnation and decay; The battle yet to be fought; Some gains and losses called to mind; An ill-founded hope; Is equal liberty secured by the Constitution? Jefferson's prophecy; Source of the liberty we enjoy; The work ever before us."

This will be found a useful aid by the worker in the Secular cause. Price, five cents.

"Why do you use the date, 301?" "Why should you date from the burning of Bruno?" are questions of frequent recur-

rence. All those to whom the story of Bruno is not familiar should read "Giordano Bruno, His Life, Teachings, and Martyrdom," a tract recently issued by the "Truth Seeker Co." The principal incidents of Bruno's life are herein given, and the story of his work and martyrdom told in fascinating style. Price, five cents.

"Sexual Love: What It Is and What It Isn't," by Allan Laidlaw, comes to us from "The Truth Seeker Co., Bradford, England.

The chapter titles are: "Fallacies; Somatic Dreams; Perversions; Sensual Necessaries; The Idealisation of Love; Female Emancipation; Real Altruism; Equality of the Sexes in Love; Purities." Price, twenty-five cents.

A new edition of "Karezza," by Dr. Alice R. Stockham, is just from the press. There are about fifteen pages of matter added, consisting principally of letters corroborating the teachings of "Karezza."

"Speaking of 'Karezza,' reminds me of a little incident in connection therewith.

A dear relative, a Methodist woman, who had been as a mother to me in my motherless childhood, was visiting us. Though she loves us from Father down to Virna, very dearly, our religious and social opinions are painful to her, as is quite natural they should be. As I do not believe in obtruding my views on any one, however, our differences were ignored and we had a very pleasant visit together.

One day she told me of her granddaughter, who was expecting her second child sixteen months after the birth of her first. My relative was sorry for this granddaughter, and asked me if I had anything that would advise her how to avoid such frequent pregnancies. I recommended "Karezza," and read several passages to her.

"Oh," she exclaimed, "that is all very well; but no husband would consent to live in that way."

"A husband might not," I answered; "but a lover would, and does. Mary's sweetheart was glad to visit her, and to be near her, and no doubt it made him happy to be permitted even to hold her hand. But when he changed from lover to husband, everything else changed, and no matter what the cost to Mary, in health and happiness, he had to have all the rights of the husband."

"And that," I concluded, "is just the ground of our opposition to legal marriage and the spirit of marriage. If Mary should decide that she would rather risk frequent child-bearing than to accept the teachings of 'Karezza,' she has the right to her choice and the consequences of that choice. But her husband cannot bear the consequences so he has no right to choose for her. Her lover would not dare to attempt it. If he should, the offense would be rape. There is no rape in marriage."

So "Karezza" was not sent to Mary. For the father of her children was her husband, and in that family "Karezza" was powerless.

But all husbands do not exercise their power, as Mary's did, and to some of them "Karezza" has been a blessing.

Any of the foregoing books sent from this office on receipt of price.

L. H.

Evolution.

Evolution with its dynamics left out would be an empty echo in a dead bulk. The rebel is evolution's dynamic. What may a man do in the presence of affairs? Do nothing. Evolution is to do it all. But if you say evolution "does" you say rebellion. The instant you predict activities you have your rebels born full armed. Let evolution do everything. So I shall. But I do not see how that evolution can get along without me. I cannot see it in fruit save from my roots. I play my part both as clamor and devotee. But I am to be quiet. I am to do nothing. Did Jesus step aside for evolution before he wandered into the temple? Did Savonarola impeach evolution when

he consented to die for its faith? Was evolution sent to the scaffold with John Brown? Why should I not let evolution pay my grocery? Why should I not let evolution keep my promises? Why should I make any promises?

If evolution acts through me it acts through the turbulence as well as through the inertia of my temperament. But if you tell me that I should not talk out my mind when I have a little plot with the universe to have it shift its cards you in effect advise me to surrender the one function I am appointed by evolution to subserve.

Why should not evolution make my living for me? Why should not evolution sail our ships? Is the sailingmaster a superfluous officer? Why should we sail ships at all? Why not stay flat on our backs breathing and gestating life out of nothing?

Every bird of the air is an agitator. Every fish in the sea swims against the current of evolution. Else why should they too not be asked to be still? You see how evolution becomes ridiculous the instant you separate it from its elements. You see how much evolution fires up with the reformer. What evolutionary energies culminated in magna chartas, declarations like those of the French convention, our own pronouncements for independence and emancipation? The helpless evolution of my critics would make martyrdoms impotent. Jesus would burst into a laugh, shake the nails out of his hands and feet, and step down from the cross. All magnificence becomes melodrama. Galileo would swear ten times four to anything you asked. For evolution would do its work with Galileo left out.

Why should some fool sail into the northern seas for the Pole? Why should Livingstone brave equatorial perils? Why should we have laboratories for men of science? Who should be curious about the heavens? If my outcry is heresy then is evolution disproved. Evolution must either acknowledge or resign. The evolution which does not arch the social ideal invests poorly for its own estate. Evolution is bankrupt if the heart can find in it no recourse for justice.

Evolution is readjustment. The rebel is the readjuster. To skin him would make a farce of the whole process.—Horace L. Traubel, in "Conservator."

The Sins of The Fathers.

Midas lived in a palace, but his daughter caught a disease that grew up in one of the slums, out of which Midas "got his living."

The doctor said that it was the scarlet fever, and when it looked like measles he said "measles had intervened."

So he gave her medicine till the digestion got hopelessly out of order; then he told the nurse to rouse the patient three times a night to give her sleeping draughts. He was a very wise doctor and knew that he must do something for his patient—and for his fee.

Later he "found" that Midas' daughter had developed pneumonia; and Midas believed it all, so the doctor administered stimulants and called another doctor in consultation, who said that her death was due to heart failure. So it was.

The board of health disinfected Midas' house—the slums took care of themselves.

The clergyman said that the girl had "faded like a leaf" and that "it was the will of God."

So it was; for "Whatsoever a man soweth, that shall he also reap."—Bolton Hall, in "Life."

Annabel's Mistress.

"And what did thy mistress say after she had caught me kissing thee behind the door?"

"She said: 'Annabel, thou must be mighty fond of me to remain in my service at the risk of being kissed by such an old wretch as thy master.'—Pick Me Up."

Do you want extra copies of the Anniversary number? Sent to twelve of your friends for twenty cents.

VARIOUS VOICES.

Geo. B. Wheeler, 1443 E. George St., Chicago, Ill.:—Your last number of *Lucifer* was excellent. I hope you may be spared to continue the *Mag.* many years. Here is a great field for its usefulness. I shall do what I can to help spread its sentiments and truths.

Dr. B. L. Hjermstad, Cincinnati, Ohio:—I see the time of my subscription is up. So I hasten to send you the dollar. Do not want to miss a number of the dear old *Lucifer*. It has become a spiritual necessity with me. Would like to have Ibsen's "Nora." I am proud of Ibsen. He is a Norwegian, (like myself) and a grand man, but little understood in his own country.

Eliza B. Burns, Walters Park, Pa.:—Please send me two copies of *Lucifer*, which contains an article entitled "A Common Disease—Routine." It is, I think, an admirable statement of the cause of ill health and the death of many women. Will you not put it in your leaf tract? I will subscribe a dollar towards the expense of publishing it. My copy of *Lucifer* containing the article, I have sent to an orthodox clergyman whose wife is completely prostrated by continued child bearing. With a babe three months old she is craving death, fearing that she may yet have another. Oh, it is pitiful, to see the ignorance and selfishness of men who, except in the matter of sexual indulgence, are intelligent and moral. A tract, in which their meanness is set forth as plainly as in "A Common Disease," may shame some of these sinners into a decent regard for the health and wishes of their wives.

[We will publish this tract, as suggested, but it will not be ready until after the Anniversary number is off our hands. In the meantime we shall be glad to receive orders for the tract Price, ten cents a dozen. L. H.]

Mrs. M. Beckwith, New York:—I am greatly interested in the subject of Institutional Marriage, and think it the most important one of the time, as it has such powerful bearing upon every other subject pertaining to the welfare and happiness of individuals, separately and collectively. From deep study upon this matter I have become convinced that no great increase of peace, health or happiness, or diminution of crime, will exist until marriage as an institution is totally abolished, or at least until it has released its hold upon the majority. It is unnatural, unscientific, illogical and unreasonable, not to say unjust. I believe fully in total freedom between the sexes. I think I am the most radical of all radicals because I don't believe in people living together as a rule, even for six months. I think it the death of love and of romance, the end of courtship, the destruction of illusions and of the spice and mystery that lends so great a charm to life.

If one marries and takes certain vows, one should keep to them; therefore I don't believe in any such vows and promises being taken. An institution which compels slavery and obedience to customs which many have outgrown, is self-doomed in the future. I think one of the chief causes, if not the chief cause, of the misery on earth today is Institutional Marriage. Let every one do as they please in sex matters, as in eating and drinking, and if they go to excess they reap the consequences and no one but themselves to blame. Half the world suffers from sexual starvation, while the other half suffers from excess. Extremes are bad, and nothing but experience, or the superior wisdom that can foresee results, will profit anything.

At any rate no legislation has any right to control and direct the sexual instinct more than the gustatory. All the legislators have a right to enforce is the protection of the weak and innocent. Rape should be restrained by law, but it is my belief that if sexual liberty were allowed, rape would be a rarity, as well as murder, drunkenness and suicide.

If children are born, what of it? There should be a premium on fine offspring! And no disgrace attached, and what if the child doesn't know its own father or the world doesn't; the mother does, I fancy, and if the child gets a prize you may depend the father would make himself known and be proud of it! And what could be the wrong in taking pride and delight in being the mother and the father of a splendid specimen of humanity.

I say let it be considered an honor for a girl or woman to bear a child whenever and by whom she chooses, and the state would be the gainer every time.

How I wish I could hasten the time when public opinion will no longer frown upon the loves between the sexes, putting no barrier in the way, and when to bear a child will be considered pure and virtuous under any and all circumstances.

Joie Witte, Freedom Colony, Fulton, Kansas:—Now you have indeed roused my curiosity. Please send me a copy of "The Strike of the Strassburg Geese." If those supposedly well-fed geese can be induced to strike, maybe there's some hope of arousing some of their kindred to whom nature has denied feathers of any kind, but upon whom Dame Fashion not only bestows some of the finest, but also silks, laces, diamonds, houses, lands, etc., as a reward for their docility in obeying her decrees. *Lucifer* is always welcome. I was especially interested in "Sexual Starvation" by Dr. Foote, in No. 869. His quotation from the "New York Tribune" of years ago applies to present conditions as well. As one who has traveled and observed much from the Atlantic to the Pacific, I can testify to the truth of his statements. Everywhere we are hedged in by an invisible barrier of conventionality. Those exuberant spirits who will heed no restraint, often have cause to grieve, for, once outside, they too often become the prey of the vicious, while those who remain within, having implicit faith in the editor of "The Ladies Home Journal" and similar wise (?) men and women, whether they realize it or not, are robbed of much of the joys of life and have no opportunity for proper growth in any direction.

Growth requires freedom. The question has been asked whether there is freedom here. We have the name, certainly. "Freedom" being the name of the township in which we located. So far the augury seems correct. We have representatives of various nationalities, coming from many different states of the union; coming together as strangers, but full of courage and brotherly love, all animated by the hope that here, at last, we shall have freedom indeed,—freedom from the oppressive yoke of the money lords; freedom from all that dwarfs and distorts and blights the lives of men, women and children in the great world about us, freedom even to follow the dictates of our own consciences, to worship God or not to worship, to work on Sunday or not to work, (Sunday or any other day), to marry and be in fashion or not to marry, etc.

The Labor Exchange has as its sole object the betterment of material conditions, but by producing a more desirable physical environment the way is paved for mental and spiritual development.

While we are now leading a rather "strenuous life" *a la* Teddy, the lion-tamer, this life has its compensations. We are proving the practicability of our principles: viz., "Voluntary Industrial Co-operation," "Mind your own business," "Don't do to others what you would not have them do to you" and "Equal rights and principles for all." See Colony Circular No. 4.

We enjoy pure air, out-door exercise, have plenty of good food, and more clothing than we need these warm summer days; have cool nights to rest in and good prospects in general.

Our social gatherings are characterized by a delightful absence of formality. No chokers, literally or figuratively.

We have the nucleus of a good liberal library; contributions always welcome. We were interested in a series of lectures on Spiritualism, by Mr. W. E. Bonney, of Lincoln, Neb., and would like to hear Emma Goldman or yourself, as well as others. We want to learn and grow.

SPECIAL PREMIUM OFFER.

Old, Yet Ever New,

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a large stock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to Lucifer.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

We will send a copy of this book post-paid, to any address as premium with a paid in advance yearly subscription to Lucifer. If any subscriber who is in arrears wishes to take advantage of this offer he may do so by paying his arrearage, and sending us \$1 for the ensuing year.

This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

- AGE OF REASON (The).** Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographic portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Palmer as a member of the French Assembly; and a half-tone of the Peale painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa. scene. Also eight half-tone views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Boston. Postpaid, \$2.
- DIVORCE.** A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 26c.
- DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.**—Wedlock; Scientific Marriage; Heredity; A. B. C. of Temperaments; Food and its Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- TOOLOGY FOR MOTHERS.** A medical guide to the care of their health and the management of their children. Albert Westland, M. D. American edition edited by E. B. Foote, Jr., M. D. 228 pages; illustrated. In cloth, \$1.
- THE FOUNTAIN OF LIFE; or, The Throated Power of Sex.** Lela Walsbrook. 50c.
- A CHAMBERLAIN'S DIARY.** By Octave Mirbeau. Translated from the French by René B. Tucker and pages. Handsomely bound in cloth. \$1.50.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spensie, the Troublesome Monkey.** For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. \$1. Five volumes, plain binding, \$1.50. All in one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 22 pages; cloth bound. Illustrated. 50c.
- BORNING BETTER BABIES.** Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 26c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Willchord (Lucinda H. Chamberlain), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.
- MEN, WOMEN AND CHANCE.** William Fleet. Containing two tales: The Ascent to the Heights, and Blind Men and Bees. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 50c.
- THE UNWOMANLY WOMAN.** Lissie M. Holmes. Together with That Great Fraud, Yeast Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Conrad Wilson). 25c.
- THE RIGHTS OF CHILDREN.** E. B. Foote. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (William H. H. H.), and The Will from the French of Guy de Maupassant. 50c.
- FRIESTLY CELIBACY.** Prof. A. L. Hawton. Together with The Incubation of Transgression (C. Walker), Motherhood in Freedom (Moses Harnish), The Greatest Sin (an allegory, B. R. Kerr), and Jealousy, the Flow of Freedom (Oscar Reutter). 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Robert's Intuition (Oscar Reutter), Reminiscences of Martin Titcher (A. Warren), and The Bees and Love in Freedom (Oscar Reutter). 25c.
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Address M. HARMAN, 500 Fulton street, Chicago, Ill.

Don't fail to order our 16-page Anniversary number early. Sent to any address; 20 cents a dozen.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

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CHICAGO, ILLINOIS, AUG. 31, E. M. 301. [C. E. 1901.]

WHOLE No. 880

SPEAK THY THOUGHT!

Speak thy thought out bold and bravely,
 Fear not old opinion's saws;
 What thy soul in clearer vision
 Sees revealed in higher laws
 Speak out loudly, now and ever,
 Though all men should hate thy cause.

Speak thy thought out loud and clearly,
 If they're words of honest worth,
 Though all hell excite men's passions,
 They will footing find on earth;
 If they are but words of folly,
 'Tis as if they had not birth.

What we are has root in thinking,
 Thought e'er flies in freedom's van,
 Shackle, bind, restrain from action,
 Despots cry since time began,
 While from martyrs' scaffolds gory
 Thought's fruition comes to man.

Stake and fagot, rack and dungeon,
 Have no terror for the brave;
 Though the scaffold glooms before thee,
 Words of truth are what we crave,
 For the truth lives on forever,
 Aye! when power is in its grave.

Heed no strumpet clothed in ermine,
 Speaking for the state its word
 As against mankind's progression;
 Tell the boastful, purse-proud lord
 That a vital thought once spoken
 Hath a life beyond its sword.

If the church puts gyves on thinking,
 Damn the church and break its spell;
 If the state contracts thy being,
 Damn the state and ring its knell;
 Speak thy thought out bold and bravely
 Spite of both these twins of hell.

—Dyer D. Lum.

Two Decades and a Year.

BY E. C. WALKER.

Lucifer has survived the struggles and persecutions of twenty-one years. An instant only in the life of the earth, a moment in the life of the race, one-sixth of the life of the United States, one half of the life of a generation of men, many times the average life of reform papers. It has not been a large life, measured by the extent of its circulation, the attention it has received from the thinkers of the world, the direct influence it has had on the masses of the people, the evil customs and laws it has overthrown. It has been a strong and effective life, measured by sincerity of conviction, by intensity and persistence of purpose, by the assaults it has received and sustained, by the affection and

loyalty it has drawn to itself, by the steady if slow progress it has made toward financial independence, by the seeds of its sowing which have germinated and are growing in the brains of thousands of men and women.

Federal censorship of the mails was seven years old when Lucifer, then the Valley Falls Liberal, came into being. The fight for liberty of investigation on the part of the paper and for the suppression of unpopular facts on the part of the censorship has been a long and bitter one. Lucifer's editor and fellow workers have seen dark days, when it was uncertain what the immediate outcome was to be. Other publishers and editors and dealers have also been attacked, and some have gone down at the first onset; some have maintained a vigorous defense and made good their right to live, so far. Most of the victories won for light and candor have been won on technical points of the law, and it is probable that the coming quarter of a century will not see any change in this regard. The censorship, beaten back at times and in places, nevertheless has steadily pushed forward its columns. It now includes inter-state express business in the purview of its supervision, and is reaching out for the telegraph and freight business of the country. At first it did not assail, directly, the sentiments of a reformer; it was content to prosecute him on the ground of obscenity of expression, waging war on words rather than on ideas. But that day of comparative immunity passed long ago, as clear-thinking radicals saw from the first that it would in due time. Now the censorship openly assails the arguments of an author, and wins hands down on the issue, if he deals honestly with the tabooed sex problem. Indications are not wanting to show that the next step is to be legal inquiry into the probable or possible tendency of a publication, outside of its specific arguments for radical changes, and that the next step after is to be the attempted suppression of distinctively Freethought publications. This was the goal of the censorship from the beginning, as some of its adherents incautiously admitted and as the logic of their position made inevitable.

The position of the church and the position of the censors of morals are analogous. Both forces are constantly gaining strength in the statutes and the courts and losing strength in the thoughts and aspirations of inquiring men and women. We live in the years of preparation for a mighty struggle between the powers of reaction and of progress. Everywhere the new thought, in one form or another, is finding its way into the camps and courts and conferences of orthodoxy. You will discover it in newspapers, magazines, reviews; in sermons, reports, and special publications; in poetry, fiction, ethical essays, and history.

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Only yesterday, I read Mrs. E. L. Voynich's "Jack Raymond"; neither in this book, nor elsewhere, so far as I know, does the authoress make any claim that she is writing to advance any special idea, and yet this work is a charge of moral dynamite under the temple of popular religion and sex ethics. And it is only one of many of like nature; three, including "Jack Raymond," were fiercely denounced in one letter by William L. Alden, the London correspondent of the New York "Times." On the one hand the thoughts of men and women are broadening, deepening, and strengthening; on the other, the backward-gazing beneficiaries of outworn institutions are whispering into the ears of legislators and judges, threatening them with the vengeance of the voters they claim to control and demanding as the price of continued office the enactment and enforcement of more and more repressive statutes. They get many of the statutes for which they ask, but when it comes to enforcement of these statutes the results are not always satisfactory to them, for it is not so very easy to hold inoperative the law of supply and demand.

Every free journal like *Lucifer* has much work to do; the pity is that it is not larger and does not have hundreds of thousands of readers. But such circulations are only for the trashy sheets that have no ambition except to fill the coffers of their owners by catering to the passions and prejudices of the unthinking multitudes. Every friend of liberty must realize that until we are free to investigate all the relations of men and women, until we are free to tell what we see and what we think and what we hope for, it is useless to expect any permanent change for the better in society. There must be freedom for men to work, for women to work, undisturbed by those who do not choose to work; there must be freedom for all men and for all women to seek their own temporal salvation unawed by unjust laws and unmenaced by mobs. Partisanship must not blind us to the fundamental truth that liberty and equity are to be sought and found only through liberty and equity.

Past and Future.

BY W. G. MARKLAND.

I have recently been looking backward over the thirty years of my acquaintance with the struggles for freedom, and it seems to me that final victory is not far distant.

First came Asmodeus-Woodhull, who compelled a nation's press to applaud her flight, though it groaned at the exposure. Next came in prominence the Miller-Strickland fight, in which I had the happy position of provider; the trial judge privately concealing their victory a year after. Then Walker-Harman, had a serious battle, gaining victory while in prison by compelling a supreme court to stultify itself. Heywood and Bennett fell sword in hand, leaving monuments of slain errors. Then came your eight years' battle, with alternate victory and defeat, but at no moment did the Light-Bearing flag cease to lighten the gloom, and it is still a beacon. The Hag made a clutch at Lois, and though thrown from her foundation for a moment, she yet lives in her "Home" clothed with the Sun, hurling javelins of light. A clutch was made at Elmina, but the venomous talons closed on air. When Ingersoll fell all stood aghast; even the Hag groaned.

This vile Church-Wife of King Capital had a season of rejoicing when her spouse erected the Chicago harp of four strings, but it was rather brief; for the twang of those cruel cords awoke Socialism, and today they both stand trembling at their approaching doom.

The recent Herron-Rand affair may be the last in which the consumptive madam will interfere, as her spouse does not offer his courtly arm so freely as of yore; his new concubines being more attractive.

Thus it seems that winter is breaking, for the New York probationary marriage law is a mighty rift in the ice, susceptible of indefinite extension.

Somebody is advancing; somebody is retreating. The day of bread and butter in abundance, and stalwart children to eat it, rapidly approaches. Threescore and ten may not see that day, but the certainty of it gilds oblivion with happy features to be embraced with a smile.

An Anti-Slavery Reminiscence.

DEAR LILLIAN:—So you would like something for your "Anniversary Number," from my pen?

I am not quite in my usual health, broken down with my home coming from New Hampshire, but I will give you a little reminiscence which comes to mind; now, perhaps, because we have just passed the "First of August," a day made memorable by the use we put it to—for many, many years—a special meeting for work in the Anti-Slavery cause.

I do not remember the year, but I remember I was given in charge the gifts of The Rochester Ladies' "Anti-Slavery Society" to the Boston fair; and having disposed of them to whom they were sent, I was making my way, in company with Mr. Charley Lenox Remond, to my temporary home. I was something of a reformer in those days, and wore what was known as "the short dress," a dress falling a little below the knee, and pantalets made of the same material. That dress was considered very immodest. My escort, Mr. Remond, was a man who had a color which he could not remove, however he might wish to do so, even at the command of the Boston mob. Our way was through Washington St., directly past the "Old South Church," and the worshippers were just coming from the church onto the street. The shouts these holy people gave at the sight of a "bloomer dress" and a colored gentleman were as though the "fabled pandemonium" had broken loose.

Now, my dear Lillian, I have never been to prison for conscience sake, but I have great love and sympathy for those who have, and though I have never felt for the cause you and your father advocate as I have felt for the slave, I love and respect you and him and am always willing to add my mite to help you when I can.

There is so much for the reformer to do, so many wrongs to be abolished, so much that is wrong in ourselves that we need to overcome or destroy, that I am often disheartened and think I may as well stop doing; but 'tis my nature to try to do, even though the result is so small.

With love to you both, and good hopes for the future, I am always yours,

LUCY N. COLMAN.

412 Gifford St., Syracuse, New York.

A Mud-Colored Conception.

BY C. L. JAMES.

It is a pity an article containing so much good sense as Ada Bertoni's "Pink Rose Conception" should comprise a paragraph so conspicuously in want thereof, as that which attempts to show that "the marriage tie" is "a good thing." If it were not for the marriage tie, she thinks, that "while the females were pregnant, with a brood of young ones around them, the males would be elsewhere, following the Bible advice 'increase and multiply.'"

Why does she think so? The reason, given by herself, is that she has seen "numerous household animals" act so. But did she ever see an animal, household or otherwise, act so unless such were the law of his species? I am quite sure she never did. "Natural selection," of which she appears to think lightly, has imposed on every race the necessity of conforming to those habits which best secure its perpetuation. If it be, for man, one of these that the male shall assist to take care of the brood, he will doubtless continue to do so as he generally has done, marriage or no marriage. Otherwise he needn't.

It is, indeed, true that species sometimes become extinct in

consequence of lacking instincts adapted to new conditions; and such may possibly, though it seems a bugaboo, be some day the destiny of ours. But there is grave reason to doubt if the practices made legal by ignorant barbarians whose wives were captives, are likely to avert whatever danger may exist. Surely Ada is not so innocent as to think "the marriage tie" has any practical effect in preventing married men from having amours? Its purpose was to prevent women from doing that. It was framed on the principle of making detection and punishment easy in the case of the woman, but impossible in that of the man. It degrades the woman into a breeder and domestic servant. It lowers her in the esteem of man so much, that for other purposes he commonly prefers even a mercenary prostitute to a wife. Between a wife and a free love woman there is simply no comparison. Relaxation of the obligation to be chaste, is, in all ages and countries, the measure of women's elevation. This was the moral I meant to point by examples, in those biographies of unchaste women of which I wrote so many for Lucifer a year or two ago. I did not write more, as I had intended, because the last one was not published.

A Fugitive Wife.

BY ROBERT MOORSIOLM.

"Washington, Aug. 13.—The division of insular affairs, War Department, has had considerable correspondence relating to the appointment of Mrs. Fannie Wadsworth of Melwood, Neb., as a teacher in the Philippines. She applied for the position as 'Miss' Wadsworth, and was selected. Then a dispatch was received saying she could not go because she had young children to look after. This was signed by George Wadsworth, her husband.

"Questioned by the Department about the matter, she replied by wire that the children were her husband's by a former wife, and she wished her appointment to stand. She went to a small town in Kansas, telegraphed for transportation, which was sent her, and she sailed with other teachers for Manila.

"Letters were received from George Wadsworth, asking that transportation be refused her, but upon investigation it was decided to send her transportation and let her decide the matter for herself."—*Press Dispatch*.

This is a notable occurrence and shows a terrible state of tyranny and slavery, not an isolated instance, but a regular thing in the marital relation. She had made up her mind to earn her living and be independent. He sought to cut her off from an opportunity to support herself. How generous, how chivalrous he was to write that she could not go because she had young children to look after! And yet they were not her own. And of course this he could not tell. She had to go to another town, and prudently did so, to get transportation. Still the generous husband pursued her, asking that transportation be refused her.

What was his state of mind? Did he want her only as an unpaid help to care for his orphans? Did he want to hold her to his bed and board by the logic of starvation? Is society interested or indifferent in having women starved into staying as wives to raise families against their will? Are such the sort of citizens for the future whom the citizens of the present desire?

One bird has got out of her cage and you may be sure that she will not return to her jailor. If he has a spark of his mother's wit in him he will see in the action of the Washington authority a fortunate result for himself, for if he had succeeded in his opposition to her going, he would have had a terrible problem on his hands. Only fools need to have it explained to them what that problem would be. It is assumed that a man wants his sons to be men and knows that they will be something less than men if their mothers are something less than women. It is assumed that a man wants children who are his. Unless he is insane he does not want to light the fires of devilry in a woman's heart by extreme oppression.

The knowledge that a man can use is the only real knowledge which has life and growth in it and converts itself into practical power. The rest hangs like dust about his brain, or dries off like rain drops in the sun.—*Froude*.

"Why Should Love Die?"

BY ANNA L. LARSON.

Love should not die, and I doubt that it ever does. Love flies. Why? Because in our small soulfulness we take such narrow views that whatever stands in the foreground covers the whole diminutive picture, the insignificant seems all important, the theoretic seems axiomatic, the narrower the views the more of them, and the more of the occasions for clashing with our beloved associate whom we soon find is everlastingly in our way. Disgust creeps in; Love flies out.

Alas for the present! But Socrates was a great philosopher who knew more than any body else. He knew that he knew nothing—other people did not know even that. When we have learned how little we really know, and what we once knew we no longer know, we may concede that others may be honest though they differ from us.

Yes, alas for the present! But progress is the law of the universe. Broad minds were once narrow, narrow minds will grow broad. We are all of us finite now and can take only finite, and therefore erroneous pictures of the universe, which is infinite. But our capacities are infinite, we have but to unfold; climb, and the higher we attain, the more cheerful the outlook, and the more readily will our compassion flow toward our fellow travelers who are gaining experience as we have gained it.

How far along are we? Not at the top, no. We are just learning what it is to be free. And some of us, but not all, have discovered that there is, and can be, no absolute freedom for social beings. If we are to have other free people with us, we must all conduct ourselves according to certain rules or there will be a very unhappy state of affairs indeed. For instance when it is proposed to get something new, we should never insist on getting it unless a majority are in favor of it; and when there is a tie vote, as often happens between two persons who are living on very intimate terms, the vote is always in favor of the one who votes "no," no matter what style of clothes he or she wears.

Then again, every person should be willing to carry his own burden. It is very magnanimous to bear another's burden, but it is rather impolite to insist that somebody else shall carry yours. And then it would be well if we could all of us always remember that every one should hold him or herself responsible for his or her own deeds and agreements.

It seems that we have not all of us gotten up to this height yet for it has almost become a proverb that it is a woman's prerogative to change her mind. And it is contended that a woman is not liable for a breach of promise to marry, but man is. Then it seems our editor wants a woman to have the right to repudiate her marriage contract whenever she feels unsatisfied with it.

We once heard a lady say that a woman had a right to break any contract she had made if it was for her interest to do so. Perhaps the lady was rather hard pressed for something to say just then. The idea seems to have got out some way that woman is an irresponsible being. This must be a gross slander on womankind. If it were said of men they would resent it as an insult. Woman is not so undeveloped as that.

No, the abolition of the marriage rite will not solve the problem. Only right conduct can do that. Of course most of us try to do right, but we can not hope to succeed while we have such narrow views of life. We need not follow the philosopher up the mountain side; we can select some of the necessary rules of procedure of civilized society and practice them. If these are constantly violated by us our dearest associates will soon be forced to resist, in self-defense, which we in our narrowness mistake for meanness, and then all our love flies.

Narrow minds will in time grow broad. "All things come to him who waits," not always in this life, but this life should occupy but a small space in our picture. If a loved one has forsaken thee, wait. "Love never dies."

Friday Harbor, Wash.

In Extremis.

(Myriam Harry, in "La Fronde." Translated from the French by C. L. Swartz.)

For several days Lucienne had lain unconscious in a fever. Edmond, her husband, stricken at the height of his happiness, in the fullness of his love, followed the phases of her illness with an overwhelming consternation.

Incapable of collecting his thoughts apart from her, he wandered idly about the apartment, now rendered immense by the silence and the anxiety, but always returning to the room where Lucienne, pale and emaciated, her head wreathed in her tangled blonde hair, almost angelic in her sweetness and purity, lay unconscious among the pillows. He pressed his lips piously upon the little hand with the bluish veins; then he stole away on tiptoes, intimidated by the nurse, uneasy and awkward, his large body tossing like an abandoned ship; and his vigorous arms, with nothing to be held in them, dangled in distress.

That night Edmond insisted upon sitting up with his wife. Leaning back in an armchair, he gazed amorously at Lucienne's fine features, spiritualized by the indistinct glimmer of the lamp and so childish that he asked himself if that little girl, lost in that large bed, was really his wife.

And he recalled her as he saw her for the first time, frail, thin, pale, with the deep gaze of her large, candidly astonished eyes. Smitten with her moral beauty, which he divined behind her physical fragility, he married her, sure in advance of finding through her all attainable happiness.

During these six years of married life, he had never failed to realize his every hope. Believing her frank, loyal, loving, he had persuaded himself that she had given herself to him for life,—to him alone.

In his necessity for illusion, he had made of her the living dream of his life of dreams, without ever wondering if she really were she of whom he sang in his sonnets and in his passionate poems. Lucienne, proud of these poems, had never consented to profane them by publication; she jealously hid them away, calling them her "titles of nobility," read them from time to time to "invest herself with their powers," as she said.

And now Edmond, sitting opposite the sick one, thought melancholically of his verses. He conceived the idea of re-reading them. He took the keys of the little desk in which they were kept and went into the adjoining room. He opened the desk, and, unlocking Lucienne's secret drawer, he withdrew a package carefully bound round with a ribbon. He untied the knot. A bunch of letters fell, scattering themselves over the table.

Edmond looked twice. He was mistaken, for they were not his verses, and still he knew that Lucienne always put them there. He didn't recognize these letters addressed to his wife, and their writing inspired in him instinctively a bitter animosity.

Would Lucienne, so good, have received and hidden in her desk the correspondence of a guilty friend? No; for she would have spoken to him about it; and yet he could imagine nothing else. But what pained Edmond more than the mere hiding of the letters was the fact that she had reserved for these doubtless unimportant things the little sanctuary from which his verses were now banished. He meant to replace the package, promising himself to ask her about these later; but, pushed by that incertitude, which would prolong itself perhaps, and in order to acquit her (something in him but which was not him had already accused her), he unfolded with feverish haste the sheets which frequent reading had crumpled.

The letters were certainly intended for his wife.

A painful lassitude overcame him; an intense pain in his head almost prevented him from reading. It seemed to him that a part of his brain was torn out with each line and that a drop of blood fell from his heart on each word. Mechanically he wiped the paper with his handkerchief, when he saw that he was mistaken,—that merely his tears had run down his cheeks without his noticing them.

He sank into a chair, wishing to die; and unconsciously he sobbed: "Lucienne, Lucienne!"

Little by little his wife's image came back to him; her sweetly limpid glance responded to the appeal of his eyes; he saw her lips, slightly disdainful, blossom into a luminous smile, and her young form, gracious and chaste, shuddered for him. And he groaned:

"No; it's impossible! Every other one, yes; but she, no,—she could not deceive me!"

However, the letters irrefutably showed her guilt. Then the other presented himself to his mind. An atrocious jealousy burned into his very heart, for he knew now that she had given herself to the "other" as she had given herself to him, with the modesty of her amorous flesh and the infinite tenderness of her dreamy soul. And he thought that, while he confined himself in an absolute but ridiculous fidelity, she had opened the door of her heart to a stranger and the intruder had walked side by side with him in the love of this woman—his wife.

"The thief!"

With violent gesture he scattered the letters which covered the carpet, like petals fallen from a great flower. He laughed painfully.

"There's how my illusions fall to pieces—all at once."

A stiffness of all his muscles had followed his dejection. He was shaken with a furious anger, and he fumed with savage hatred because he could not kill the "other." He had never suspected his existence and did not even know his name.

But wasn't she the real guilty one? No penalty could adequately punish her crime.

He wanted to strangle her with his hands, call her the names that are applied to women of the street, contradict the seeming purity of her eyes, fix her forever in her lie. Edmond rushed toward Lucienne's room. But a look toward the bed—their bed—made him tremble like a reed; his legs shook; and, feeling that he was going to fall in a heap before the bed, he turned brusquely around to go out.

His anger had already abated somewhat. The desire to go away from her, to leave that house forever, became imperious. On the other hand, to leave her like that was to kill her. And he thought with a bitter satisfaction that she would awake presently and that, with the name of the "other" upon her lips, she would call her husband with the perfidious sweetness of her voice. The silence alone would respond to her supplications and she would know the frightfulness of being abandoned.

With his hand on the door knob Edmond murmured:

"And then let her call 'him' and she will see whether he will come to her aid!"

A long, imploring, suffering, frightened cry sounded through the night.

"Henri!"

Edmond started, awed. That name—he had read it at the bottom of the letters. It pierced his heart like an arrow and held him at the door.

Motionless, haggard, he listened to this name, escaping from his wife's lips and echoing among the walls, daily witness of her adoration. How well he recognized that persuasive, tender, caressing voice! Finally, exhausted, she struggled, stifled, cried:

"Henri! Henri! Henri!"

The last cry rattled in her throat.

Edmond still listened.

Silence again enveloped the house.

Edmond felt as if he had just submitted to a terrible operation, the shock of which he still could sense.

He placed his hand on his heart,—he looked at the clock. He heard the incessant tick-tock, but he was not certain that it did not come from the pulsations of his heart. Henri, Henri—was it his heart or really the clock that thus hammered out the seconds?

A plaintive moan recalled him to the reality. He threw down his hat and flew to Lucienne.

"You are suffering, my darling!"

She ceased moaning, and, lifting herself up feebly, she

stretched her arms toward him, while her eyes fixed on him a look of infinite sweetness, but also full of vague reproaches.

He sat down on the bed. She, trembling, pressed herself against him, seeking his heart in order to rest her burning head upon it. And seeing that poor little body, which seemed to shun itself and to take refuge near another strong and protecting one, Edmond felt a profound pity awakening in him; and, putting his arms around her, he rocked her gently on his bosom.

Lucienne, silent but instinctively happy, pressed her body more closely against him. Edmond, with sad irony but without rancor, asked himself:

"Is it I or he whom she embraces?"

Then seeking excuses for her weakness, he thought:

"She finds herself held by an inexorable fatality; she has been held in a spell by the mysterious laws of love, and her frail body has not known how to resist her heart, too strong and too fecund in tenderness. I ought, like a brother, to have kept temptations away from her; but I contented myself with being her lover and her clerk. I have preferred my illusion to her; in order to flatter my pride and shirk my responsibility I have dreamed her perfect. No, she is not guilty; my presumptuous confidence is alone at fault."

And following his work of exculpation he mused:

"I have accused her of lies and treachery. She has perhaps been frank and sincere in her two affections. Her soul belongs to a different world from mine and its conditions of love are different from mine. She has dreamed of the infinite; she has not wished to wall up her heart in a single and selfish happiness."

"No, she is not a thief; she has stolen nothing from me; she has given me the part of love which a man can secure in life, and I am still a chosen one. If she has not the 'honesty' of the 'virtuous' woman, she has the loyalty of the real lover,—the loyalty not to make those suffer whom she loves. Most negligently is the happiness of possessing a faithful wife who, under the pretext of belonging only to her husband, stifles a part of her nature."

"Ah! little Lucienne, how sweet you are!"

(Edmond felt her slender fingers passing through his hair.)

"Little Lucienne, how adorable you are with your tigress caresses, with your dreamy eyes, and with your enigmatic love!"

And he felt that in the nobility of her soul she had tried thus to cover up and blot out all the shame of treachery and all the terrors of lying, while she had saved him all the pains of suspicion and the humiliations of jealousy.

Lucienne was asleep. Her breathing was regular,—her fever had abated.

Edmond laid her back among the pillows, and, while thinking of all the suffering that was in store for that being of strange sensibility, he sighed sadly:

"She will live, perhaps."

Then, thinking also of the happiness which she would still bring to him, he said, almost with joy:

"She will surely live!"

He went out into the next room. Slowly, very slowly, he gathered up, one by one, the scattered letters and the dry flowers, which had fallen from the envelopes.

And, having tied them up with the pink ribbon, he put them back with resignation into the secret drawer.

"Is It Any Wonder" Yes!

BY FRANK REED.

It is a wonder, and a most mystifying one too, how such men and such ideas have managed to live during the past hundred years of light. The Rev. A. R. Adams (see Lucifer No. 872) thinking he sees a happy state for himself and a few close friends in the endless future, would rather see the rest of mankind roasting in eternal torment, than to relinquish his supposed legal claim to eternal joy. It would be better that God and all His works, go to pieces, than that any being suffer everlasting torment.

But this idea is too high for the Rev. Adams; he is made of the same stuff as the one from whom I shall now quote. The celebrated Jonathan Edwards, when preaching upon the subject of torment years ago in New England, was asked if the sufferings of the lost would not mar the bliss of God's people in glory? Here is the substance of his answer—take particular notice of it!

"No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest."

The simple power to enforce obedience to commands, neither makes it right to obey nor proper to command. Let us be forever done with the thought, "the king can do no wrong." We may, with reason, believe that the God of nature will do no wrong, but if he should do what some of our religious brethren imagine him threatening to do, it would be a million times greater crime than any man could commit! It will be well for the Rev. Adams and those of his stamp of mind, to consider a few fundamental facts and truths.

The man who turns from an evil course, is forgiven that instant, for man stands condemned or approved before his own conscience. The idea that an outside judgment is to be passed on man's soul, that some one not himself, is to condemn him, regardless of what the man's own conscience has to say about the matter, is the idea of foolish children. Man must be led to see his crime as such, his own conscience must condemn the act before he can be sentenced, and the moment he casts from him the thought and desire to commit crime or do wrong, that moment he is forgiven. Man is like a piece of gold; no matter how much dirt and filth he has passed through, he is pure gold the moment he turns from his evil ways. This is why the Bible tells man that there is forgiveness and repentance up to the eleventh hour. So long as there is reason left to appeal to, there is a chance to repent, and when one repents, he has not to wait for some arbitrary power to forgive him. No man's acts are finally judged and decided by a higher judge than that of his own conscience and reason, and the Bible does not point to any.

Our over-zealous brothers and sisters, imagine they see great gulfs of fire and spike-tailed devils, eagerly waiting the coming of the wicked, who do not read carefully enough to find out that the fire they read of was nothing more nor less than fires that were kept burning in the garbage dumps of the city of Jerusalem. Some of these animal remains would hang in the rocks above, as they fell from the long shoot through which they were shot; on these carcasses the worms never died, while in the valley below, the fires were never quenched. Whether a man repents yesterday or today, makes no difference, so far as forgiveness goes; he will simply require more time to get free from his scars and wounds, the longer he remains at war with nature, that is all. The rewards are nature's price for obedience to all her laws, while the sins or evil acts, are punished with penalties of suffering and loss of joy. Who does not know that there is more joy in living strictly in obedience to one's conscience, than in trying to put it down or kill it in acts of pure selfishness?

The second death is the dissolution of the soul, and how a mind could exist, when the body through which it now expresses itself, is dissolved, none but idiots and foolish people can answer. Nature promises eternal conscious existence to the righteous, or to those who are fully developed, while she threatens to annihilate that which falls short of perfection. This is reasonable; only that which is perfect could possibly hold together for an eternity, and the imperfect must suffer dissolution. The God without can only appeal to the God or good within; if the Christ principle is not in man, there is no sense in appealing to him. It will be well to remember this fact—"The Shakespeare" without can only speak to the Shakespeare within.

A Complaint from Patchogue.

Mrs. B.—What do you think? My husband says I must wear a modest bathing suit or none at all this summer!

Mrs. G.—The horrid thing! What will you do about it.

Mrs. B.—Wear none at all.

Some Worse Than Useless Fruits of Scientific Torture.

Have our readers heard of the terrible serum disaster at Milan? Twenty diphtheria patients, treated with serum, developed tetanus and died, victims of the "latest scientific discovery."

A great pothole has been made over this occurrence. Another case of locking the stable door after the horse is stolen. The Milan institute has been closed, the use of the serum prohibited throughout Italy, all in the market called in, and all in the course of preparation destroyed. But these precautions will not call the dead to life.

The antitoxin manufacturers apparently did not know what they were furnishing the public. They say that the diphtheritic serum may have contained tetanus germs, or that they may have got mixed up and furnished anti-tetanus serum. These excuses do not excuse. The incident is characteristic of what may happen at any time when physicians use decaying filth as a remedial agent. In all probability, the serum had developed a poisonous ptomaine, which caused the attacks of tetanus. But Ephraim is so joined to his idols that doubtless some far-fetched excuse will be found upon which to saddle responsibility for these murders of a charlatan science, and its exponents will go on experimenting on the people.

It has never yet been demonstrated that horse serum is of the slightest utility in diphtheria. Unless the serum could be taken from the artificially infected horse and transferred direct into the waiting patient's system, without the addition of any drug whatsoever; unless this experiment be many times multiplied, with prompt and favorable results in all cases, the antitoxin has had no real trial. To add carbolic acid, a remedy of known therapeutic worth in diphtheria and throat troubles, then give the serum indiscriminately with a prepossession in its favor, is no test at all.

As for laboratory experiments on rabbits and mice, they are not worth the paper they are written on. The merit of any medicine must always be determined by its clinical record, and its effects must be watched by keen, critical, conscientious eyes. The laboratory juggling of men seeking to substantiate theories is not worth a rap to practitioners who must cure their patients to get reputation and make a living. Antitoxin is like a gun. It may or may not be loaded. The doctor who uses it takes deadly chances. A few disasters like that at Milan would make an American town too hot to hold the doctor who turned such a pestilence loose on a community. We have not the continental faculty for dressing up facts and deceiving ourselves. It savors of malpractice to employ a dangerous and deadly substance, of which we know nothing except a fanciful and elaborate hypothesis, in the treatment of sick people.

Let the deadly serum alone. You can get all the benefit from pure solutions of carbolic acids (one-eighth of one per cent.), and you will not run the risk of killing somebody, as you must do every time you inject antitoxin.—*Dr. Lawrence, editor "Medical Brief."*

Perhaps Mr. James has at hand "scientific" statistics showing just how many thousands or hundreds of thousands of harmless animals have been tortured to death in order to give publicity to "a fanciful and elaborate hypothesis" of a "charlatan science."

A Baltimore Belle.

Kitty—Charley Jones proposed to me last night, and when I accepted him he wanted to kiss me.

Janet—Well, did you kiss him?

Kitty—Why, no, indeed, I can't go around kissing every man I meet.—*Baltimore World.*

Changed Circumstances.

She—Oh, Jack! You didn't shoot that poor little bird, did you?

He—Why, yes, dear; I thought you'd like it to trim a hat.

She—Oh, how good of you! It's perfectly lovely!—*Philadelphia Record.*

A Word About "Free Unions."

BY CHARLES J. LEWIS, M. D.

Love is a tender regard for another of the opposite sex, according to poets, and it is expected to exist between couples while either shall live. "Free" as well as "bonded" unions hold to this love-endurance. Each member of free unions, however, pretends to allow to the other partner full privilege to choose companionship, while the bonded union refuses such liberty. Emma Goldman said that "free unions fall short of their ideals and fail."

In fact, unions are formed for the promotion and maintenance of happiness. When the basis of happiness is too idealistic for the lovers to practice, there will be discontent, cooling of the affections, murmurings, bickerings and the climax of separation. Disappointment and failure is sure to come to one united to a "faultless" partner.

All unions formed in love in consonance with the views of physiology, having for their aim the consummation of acts which, though accompanied with the acme, yet momentary, thrills, tend to perpetuate the species, and are entered into for these purposes only. Such unions are true unions. True, in that they do not depend upon the poet's definition of love, nor his characterization of lovers. 'Tis the poet's love that tires by time; the physiologic, never. For, during the functioning age, it is ever aglow. It does not fret in sickness nor worry in distress; nor does either become surly upon seeing the other without a smile on the face.

Upon paying close attention to the momentous question of sex unions, we will doubtless arrive at the conclusion that a life of misery, forebodings of evil, and "broils" will be the lot of more than half of the unions formed in accordance with views and expectations so false and theories so absurd as are reflected in the poet's description of love. For the poet's definition of the word love which is too hazy for comprehension, and too self-sacrificing for human pairs to realize in their daily grind of bait and "bouts," let us substitute one that will overlook such a temptation, for instance, as the chance meeting of a person who at once captivates, entices, and mayhap, gets the tender feelings inextricably entangled.

When each person to the "union" is free to express physiologic love without restraint, then, and then only, will it be rare foretanglement of the affections—on the side—to become serious, affection withdrawn, and kind acts withheld. Such unions will be real, physiologic, natural; will not be failures.

SPECIAL PREMIUM OFFER.

Old, Yet Ever New.

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a largestock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to Lucifer.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

We will send a copy of this book post-paid, to any address as premium with a paid in advance yearly subscription to Lucifer. If any subscriber who is in arrears wishes to take advantage of this offer he may do so by paying his arrearage, and sending us \$1 for the ensuing year.

This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

Speak what you think now, in hard words, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser today than he was yesterday.—*Emerson.*

Sayings—No. 3.

BY FRANCIS BARRY.

Our main business in this world is, not to love, but to work. All the love we deserve is just enough to keep us in good working order.

The reason so many have found so-called love, in so-called freedom, unsatisfying, is because they have sought happiness when they should have been seeking their tasks, leaving happiness to come in its own time and way.

All things should make us happy—the rustling leaf, the robin's twitter, that sweetest of all earthly things, the touch of a lover's hand, all things Walt Whitman could name; but the highest, largest, deepest, noblest happiness is that which comes from delight in work, for self growth, and the upliftment of the race.

The honorable and manly man, worthy the society of women, will never use language to which a sensible woman may not listen. But the worker for human elevation, (and there is no other honorable or manly man) will not get up on stilts to do his work; but when he would help his brothers in the mire, while he does not the least bit of wallowing with them, will not essay to preach, or seem to be a saint, but will adroitly direct attention to what is clean, and interesting, and of practical use.

Promiscuity, of every sort, is detestable, and among the meanest of the sorts, is promiscuous jealousy. A clean and manly man cannot love a woman whose sphere does not keep at a distance all such as harbor in their souls or bodies any selfishness or uncleanness, but the genuine lover, he whose love is not a pretense, he who is not fooling himself, and trying to fool others, that he knows what love is, will be made happy by everything that is to his lover a happiness and a blessing.

If I really love a woman I will recognize her as the regulator of her own conduct, and if she loves, in any degree, another man, confessedly as clean, and sweet, and generous, and reliable, and lovable as I, it will add to my happiness as well as hers.

This is not saying one word in favor of non-exclusive love, but it is saying a very strong word, and a very truthful word, in favor of woman being the arbiter of her own destiny. If she is really blest (and she is to judge) and made happy by any course in life, and I am not made happy by her course, it only proves that we do not belong together to any great extent, and if we have made large investments in each other, a terrible mistake has been made, and we must suffer and grow wiser, as other sinners and fools have to do.

From "The Rubaiyat of Omar Khayyam."

As under cover of departing Day
Slunk hunger-stricken Ramanzan away,

Once more within the Potter's house alone
I stood, surrounded by the Shapes of Clay,

Shapes of all Sorts and Sizes, great and small,
That stood upon the floor and by the wall;

And some locustian Vessels were; and some
Listen'd perhaps, but never talk'd at all.

Said one among them—"Surely not in vain
My substance of the common Earth was ta'en

"And to this Figure molded, to be broke,
"Or trampled back to shapeless Earth again."

"Then said a Second—"Ne'er a peevish Boy
Would break the Bowl from which he drank in joy;

"And He that with his hand the Vessel made
Will surely not in after Wrath destroy."

After a momentary silence spake
Some Vessel of a more ungainly Make;

"They sneer at me for leaning all awry:
"What! did the Hand then of the Potter shake?"

Whereat some one of the loquacious Lot—
I think a Sun pipkin—waxing hot—

"All this of Pot and Potter—Tell me then,
"Who is the Potter, pray, and who the Pot?"

"Why," said another, "Some there are who tell
"Of one who threatens he will toss to Hell

"The luckless Pots he marr'd in making—Pish!
"He's a Good Fellow, and 'twill all be well."

Notes From the Book Department.

"If you see it in the Sun it's so," was not written of the series of pamphlets under the name of "The Sun," published by C. T. Fowler, in Kansas City, in '85-'86. Yet this assertion is more nearly true of Mr. Fowler's publications than of the New York "Sun" at whose head it stands. These pamphlets have been out of print for several years; but recently in re-arranging the contents of a store-room I found a few copies. The titles are:

"Co-operation, It's Laws and Principles." With portrait of Herbert Spencer. "Co-operation is as much in advance of civilization as civilization is in advance of barbarism." Price twenty cents.

"Prohibition; or the relation of Government to Temperance." Price, ten cents.

"The Reorganization of Business." With portrait of R. W. Emerson. As keynotes these sentences of Emerson are given: "Of all debts, men are least willing to pay their taxes. . . . Everywhere they think they get their money's worth except for these. . . . Every actual State is corrupt. Good men must not obey the laws too well. . . . Want of liberty, by strengthening law and decorum, stupefies conscience. . . . From neither party while in power has the world any benefit to expect. . . . The appearance of character makes the State unnecessary. . . . Roads can be built, letters carried, and the fruits of labor secured when the government of force is at an end." Price, twenty cents.

"Co-operative Homes." With portrait of Louise Michel. Twenty cents.

"Corporations." With portrait of Wendell Phillips. This little work is of especial value just now, when questions relating to the trusts, great strikes, etc., are forcing themselves on the attention of every one. Price, twenty cents.

"Land Tenure." With portrait of Robert Owen. General delusion that land values benefit society; City values and rents; Futility of legislation; Colonization schemes; Authority for holding land; Administering this land tenure. Price, 20 cents.

Mr. Fowler's works are altogether too valuable to be lost to the world merely because the first editions are practically exhausted. His own life was cut short soon after the publication of his pamphlets; but his work should live. We hope to republish them, some day.

We still have in stock a few volumes of Lucifer, well bound in cloth, for the year '99. While they last we will send a copy to any address for \$1.50.

Dr. J. H. Greer has recently issued a new edition of his "Talks on Nature," advertised elsewhere in this paper. Until further notice we will send the new edition, cloth bound, for twenty-five cents to all who enclose six cents extra for postage.

The first five numbers of the Light-Bearer Library, with the exception of "Marriage and Morality" (of which the stock is low) are out of print. We can still fill orders for the remainder—"Motherhood in Freedom," "The Coming Woman," "Plain Words on the Woman Question," "The Evolution of Modesty," "Marriage," "A Tale of the Strassburg Geese," and "Institutional Marriage," at five cents a copy.

"Marriage, Maternity, Health and Hygiene" is the title of a work by Dr. J. H. Greer which has recently come to us. The chapter titles are: "Home and Family; Heredity; Pre-natal Influences; Marriage; Child Culture; Long Life; Respiration; Sleep and the Bath; Dress; Mental and Physical Culture; Don't's in Sickness; What to Do in Sickness; Care of the Eyes and Ears; Care of the Extremities; Don't Worry. The final chapter consists of eighty pages of "Simple Treatment for Common Diseases." 204 pages; bound in cloth \$1. A great deal of valuable information in compact form. L. H.

Variety's the source of joy below,
From which still fresh revolving pleasures flow;
In books and love, the mind we ever pursue,
And only change the expiring flames renew.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof, by postal should be sent us at once.

Lucifer's Coming of Age.

BY M. HARMAN.

About two thousand years ago Julius Caesar wrote his comments on the Gallic war, in which he himself was by far the chief figure. To avert ill-natured criticism, perhaps, he avoided the use of the first person singular, and spoke as a disinterested spectator or contemporary observer might do, instead of as an active participant in the events described by him.

Some years after the time of the first Caesar, another Roman author, Virgil, wrote one of the most famous of all epics, the *Æneid*, in which he makes his hero to begin the story with the words, "I am pious Æneas, known in fame even to the stars," and, speaking of the events of his narration he adds, "All of which I saw, and a great part of which I was."

Here we have conspicuous examples of the two opposite methods or styles of telling a story. Æneas was frankly egotistic, proud, if not vain of his achievements and fame, desirous of impressing his hearers, at the outset, with a sense of his own personal importance in the events he was about to narrate. Caesar, on the other hand, though probably no less personally conscious and vain of his own importance as chief actor in the drama he is to describe, no less desirous of name and fame, artfully seeks to conceal his own personality as historian, hoping doubtless to dull the shafts of contemporary criticism thereby.

Obviously each of these methods has its advantages; Caesar's is the more dispassionate, the more dignified, the more philosophic, while that of Æneas is the more dramatic, the more realistic, and impresses the hearer or reader, usually, with a greater assurance that he is getting the exact facts, and also the motives that lie behind the facts; and when the egotistic element is not made offensively prominent, as in the case of Æneas, personal narration possesses a charm for most readers that is not found in the non-personal, the purely historic variety.

It is this personal element that makes autobiography so universally popular; witness Franklin's memoirs, Selkirk's *Robinson Crusoe*, etc.

In reciting the story of Lucifer's birth and adolescence while I cannot say with Æneas, "All of which I saw" I can truly say, "a great part of which I was." The history of the little journal of which this is the Twenty-First Anniversary Number is so closely identified with my own, that it is quite impossible to separate the two. So completely has the editorial and business management of the publication absorbed and monopolized my time and energy all these years that to leave Lucifer out would seem to leave these years—the prime of my manhood—a comparative blank. For this if for no other reason I shall make free use of the pronoun "I" in this brief historical sketch, instead of the circumlocutions that would otherwise be necessary to clear statement.

But while postulating, or claiming, as I do, that the history of no other person is so completely identified with our "Morning Star" as is my own, I would by no means forget that I have had many helpers, many able and devoted assistants, both in the business department and in the editorial. In a recent issue of Lucifer it was mentioned that it had been published twenty-one years "under the same editorial management," or words to that effect. This statement is true only as regards general principles, policies, objects and methods of publication. As its first editor; as the writer of the series of articles in the local papers that paved the way for its birth; as senior editor always when not its sole editor, I have claimed and exercised chief control, editorially and in business management.

Having taken so much of my limited space in preliminaries I hasten and also condense:

In March 1880, Gregorian calendar, having then lately removed from Missouri to Kansas, I became involved in a newspaper controversy with the Christians of Valley Falls, a pretty little city, midway between Topeka and Atchison on the Santa Fe Railway. It had then two weekly papers, five or six churches, several flourishing manufacturing establishments, good schools, as schools go, and was and is a very good sample of cities of second or third class in the young commonwealth of Kansas, a name ever memorable for the bloody dramas enacted on its soil during the five or six years immediately preceding the great American Civil war of 1861.

Among the social and intellectual institutions of this little city I found a club calling itself the "Valley Falls Liberal League" holding a charter from the "National Liberal League," an organization whose chief motto was the "Complete Separation of Church and State." This local league or club was the successor of an older club that for many years had held weekly meetings at the office of S. R. Shepherd, now of Leavenworth, Kansas, which meetings were conducted on the plan of equal rights for all, regardless of race, color, party or creed. Mr. Shepherd had been the founder and chief promoter of this club, and to him, to this pioneer abolitionist, newspaper man, freethinker of the agnostic type, also social reformer on all lines, belongs the credit of starting and fostering the movement that made the birth of Lucifer possible at the time and place aforesaid. But I am running ahead of my story.

The newspaper discussion already referred to was called out in this way: A course of public lectures by O. A. Phelps—a Freethought lecturer of considerable celebrity, whose name is doubtless remembered by many of our readers, had been delivered at Valley Falls in February 1880, during which course frequent challenges were made by the speaker to the resident clergy, to jointly discuss the

issues dividing the current and popular theologies from the deductions of modern science as taught by leading Free-thinkers and Agnostics of England and America. To these challenges no response was heard till after the departure of Mr. Phelps when, over the signature of "Sylvester," some criticisms of the lectures appeared in the "Valley Falls New Era," to which I, as a member of the Liberal League, replied over the pseudonym "Rustic." This name was taken partly in reference to my lack of experience as a writer for the press. While the identity of "Sylvester" was not hard to find it is mere conjecture as to who wrote the series of letters over his signature that appeared in the "New Era" during the months that followed the Phelps lectures but the preponderance of evidence is that they were written, or at least mainly inspired, by the "Congregational" minister of the city, a man of very considerable learning and skill in debate, named Wilson, and who had often participated in the debates of the "Philomatic Society"—the name of the Freethought club founded by S. R. Shepherd.

As the discussion proceeded it became more and more voluminous until the editor said he could not spare so much of his space. Then our club proposed that the discussion be printed on a separate sheet, as a supplement to the "New Era," the expense to be paid by us. This offer was accepted and adopted, until having received many complaints from his Christian patrons the editor of the "New Era" declined, peremptorily, to have anything further to do with the controversy, in connection with his paper.

The next step in the evolution of Lucifer was natural and logical. Having reached the limit of the embryonic stage of growth a birth, or abortion, became inevitable. Our club decided to make it a birth—by giving to the heretofore "Supplement to the New Era" the name "Valley Falls Liberal," and changing its form to that of a four page sixteen column monthly, price fifty cents per year; the initial number of which, as already stated, was issued sometime in August 1880, under the management of M. Harman and A. J. Searl.

Mr. Searl was then secretary of the local League, and had been for many years one of the best known and most active, clear-headed and logical of the Valley Falls Free-thinkers, and as such had rendered efficient aid, with pen and purse, in preparing the way for the successful birth of a Free-thought journal. About this time, too, he held the position of Secretary and later of President of the Kansas State Liberal League. Although his official connection with the Liberal was of brief duration—one year—Brother Searl deserves honorable mention for timely services in labor and money, in putting the infant journal in shape to fight the battles that were in store for it. Having decided to take a course of study at the University of Kansas he removed his young family about this time to the historic city of Lawrence, and, devoting his energies to literary and scientific pursuits gradually dropped out of the public agitation of thought along radical lines.

Prominent among those whose names should receive honorable mention at this place for what they did in giving life and sustenance to the young journal is that of Susan Reichert, who, for the first year or two did more than any one else to obtain subscribers and donations for the new enterprise, also that of her husband John, who nobly seconded her efforts; also the name of Noah H. Harman, one of the most substantial farmers of Eastern Kansas, and who afterward became still better known as the editor and publisher of the "Farmer's Vindicator" at Valley Falls; also

that of John Ernst, of Arrington, Kansas, and, notably, that of Charles Robinson of Lawrence—first governor of Kansas, the "War Governor," as he is often called, and whose history of the war in Kansas and the events that preceded it, is doubtless the most reliable of all the accounts yet written of that memorable period, supplemented as it is by the previously published work of Mrs. S. T. D. Robinson, his faithful companion and helper through all those stormy and perilous times; also that of C. B. Hoffman of Enterprise, Kansas, who has since achieved national reputation by his record as a reformer in politics, also by his connection with the Kansas Agricultural College at Manhattan. All of these persons were constant and faithful friends of Lucifer during all its years of conflict with the enemies of Free Speech, Free Press and Free Mails. Many other names should receive at least a passing notice, but space limitations forbid.

KANSAS LIBERAL.

At the end of the first year the name was changed to Kansas Liberal, and instead of monthly it was now to be issued fortnightly. Having as yet no outfit of our own the work was done in the office of the "New Era," G. D. Ingersoll editor and publisher. The growth of the young journal, though slow, was steady from the first, until April 1882 when, accepting the offer of the Kansas Liberal Union, of which C. B. Hoffman was then president, and Annie L. Diggs secretary, the paper became the organ of the state organization. The office of publication was removed to Lawrence, and the change made from a fortnightly to a weekly issue; myself remaining editor in chief, with Annie L. Diggs as assistant. This change brought a very considerable increase to the subscription list together with some important donations from such generous Liberals as ex-governor Robinson, C. B. Hoffman and others. Everything seemed now propitious for the young journal, but soon clouds began to appear in the horizon. Kansas had lately become what is called a "prohibition" state, and Mrs. Diggs was very prominent as an advocate of constitutional and statutory prohibition of the liquor traffic. On the other hand, while I at first favored the "Amendment" as a compromise, I soon saw that as a political measure it must prove a failure and be disastrous rather than beneficial to the cause of true temperance, and began to express myself accordingly in the paper. This naturally brought on a conflict of opinion with my assistant editor which prevented effective work together. A temporary arrangement was made by which the paper would continue the organ of the Liberal Union until after the annual convention of that organization in August of that year, after which by amicable agreement, I resumed entire charge of the paper, and brought it back to my home at Valley Falls.

This was one of the most critical periods in the life of our little journal. My old helpers at Valley Falls had not been pleased with the removal to Lawrence, believing that the original founders could not work successfully with the then officers of the Kansas Liberal Union; hence some were disposed to say, "Didn't I tell you so!" and were not now so enthusiastic in its support as at first. On the other hand, many of the new subscribers who joined us because of the fact that the paper was to be the organ of the Liberal Union now gradually withdrew their support. A faithful few remained, however, who gave me assurance that the paper should not die.

E. C. WALKER.

About this time, too, we were fortunate enough to receive a proposition from Edwin C. Walker, then secretary

of the Iowa Liberal League, and by far its most active and efficient worker. Mr. Walker offered to come to Kansas and join forces with the Kansas Liberal, proposing an equal partnership therein. This offer was accepted; Mr. Walker entered the field as canvasser and editorial correspondent, while I did the office work, assisted by my son George, aged fifteen, and daughter Lillian, aged thirteen, who had already learned to set type. We lived on a little fruit farm one mile from the printery at which the type setting and press work were done. Editorial work was mainly done at home, in the early morning hours and late at night, while much of the day was spent by all three at work on the farm, raising fruits and vegetables, from the sale of which we supplied our own daily wants, besides helping to defray the expenses of publication; the folding and wrapping of the paper being done at night by the entire family, including wife Isabella, whom I had married since our removal to Kansas—my children having been left motherless by the hand of death, in Missouri, June 1877.

Mr. Walker proved himself a very efficient and successful canvasser for subscribers and for the sale of radical literature, and believing our prospects sufficiently encouraging to justify the venture, we bought type and other apparatus, including a Prouty power press, capable of printing one thousand impressions per hour. To enable us to do this we accepted the loan of several hundred dollars without interest from friends interested in our radical work.

In the summer of 1883 we held a decidedly successful campmeeting at Valley Falls, in the interest largely of our weekly and pamphlet publications, at which meeting Governor Robinson was chairman and one of our leading speakers; also, Mrs. H. S. Lake, Prof. W. F. Peek, O. A. Phelps, and other well known lecturers then in the Freethought field. About this time, too, the name of our weekly was changed to

LUCIFER THE LIGHT-BEARER.

The reasons for this change were mainly these:

1. The name "Liberal" had already been appropriated by five or six Freethought journals in various parts of the world, and by at least one political party—in England.

2. Lucifer, the ancient name of the Morning Star, now called Venus, seemed to us unsurpassed as a cognomen for a journal whose mission is to bring light to the dwellers in darkness—the darkness of superstition and ignorance, and as yet we knew of no journal called by that name.

CHANGE IN CHRONOLOGY.

The current and legal method of reckoning time in countries called Christian is based on two alleged supernatural events—the birth of Jesus, a Jewish socialistic reformer, and the formation of Adam, the supposed first man, out of the dust of the earth. Both of these alleged events are now wholly discredited by men of science and learning, whether churchmen or not, which is equivalent to saying that our present chronology has no scientific basis. Conspicuous among reformers who have yielded up their lives in defense of human freedom and progress is the name of Giordano Bruno, an Italian Freethinker and philosopher who was burned at the stake at Rome, as a "heretic" or rebel against the authority of the Roman church, 301 years ago the 17th of last February, according to authentic records now extant.

Believing that a scientific age requires a scientific chronology, instead of that which is based on the myths and fables of superstitious theology, we adopted as such scientific basis, the burning of the martyred Bruno, and for convenience we make it run parallel with the current and un-

scientific calendar by dating our years backward forty-eight days, making the year begin near the winter solstice instead of nearly two months later, as it would do if we should date from the anniversary of Bruno's death.

Individualized by these changes—with a new, distinctive and very characteristic name; with a new chronology—the Brunonian and scientific instead of the Galilean and mythologic—equipped with a new outfit of type, also a new and good "cylinder" press; with a subscription list steadily, if slowly, increasing by additions from all parts of the English speaking world; aided by the income of a little fruit farm worked by ourselves, our little journal seemed at length established on reasonably sure foundations. For the next three years Mr. Walker spent most of his time in the canvassing and lecture field, except the summer of '85 which was devoted by him to manual labor on a "claim" in Southern Kansas, preparing a home for his two children and wife Laura, from whom he was then separated by a mutually satisfactory arrangement. Everything was moving along hopefully and with but little of the friction that so often defeats enterprises of similar aim and purpose.

But now again dark clouds began to gather in the journalistic sky, threatening to obscure if not to extinguish entirely the light of our "Son of the Morning," "Herald of the Dawn," as Lucifer was called by ancient poets. In June 286 E. M. (Era of Man) was published in our columns a communication that created quite a commotion among the conventional moralists of Valley Falls—the historic

MARKLAND LETTER.

This letter gave, in plain English, a brief account of what may rightly be called a worse than brutal outrage committed by a husband upon the person of his sick and suffering wife who had lately been operated upon by a surgeon at the time of childbirth, the woman being a mere child herself with neither physical force nor mental courage to defend herself against marital assault. The words used by Mr. Markland, though plain and somewhat unconventional, were such as are used in medical books, and found in all dictionaries.

Immediate steps were taken by the local guardians of "morality" to secure the arrest of the editors and publishers and for the suppression of the offending journal. Complaints were sent to headquarters at Washington, D. C., but for some weeks without visible results.

THE AUTONOMISTIC MARRIAGE.

In September of '85, soon after the publication of the "Markland Letter," occurred another event important in the history of Lucifer. This was the "Autonomistic Marriage" of E. C. Walker and Lillian Harman. This marriage consisted of an agreement, in the presence of relatives and friends, concerning the provisions of a "love and labor union" into which they proposed to enter. There were no obstacles to a legal union, Mrs. Walker having obtained a divorce from Mr. Walker a year previous to this date, and Mr. Walker having settled on her, for their children, all the property he possessed. But a legal union was not desired by either Lillian or Mr. Walker. She, however, felt that for the sake of her friends she preferred something in the way of a public acknowledgement of her choice, and this, a compromise, so to speak, between civil marriage and perfect freedom, was the result.

As space can be found for only the outlines of the history of our work, a description of the agreement between Lillian and Mr. Walker will not be given; but it can be found in "Autonomistic Marriage," a small pamphlet sold by us.

This affair, coming as it did when the prejudices of the community were already aroused, had the effect of inflaming the mob spirit to fever heat. Summary vengeance was threatened, and we were told that a mob was actually formed; but was persuaded by a "law-abiding citizen" to disband on promise that he would bring legal proceedings. In accordance with this promise, a warrant was sworn out charging Mr. Walker and Lillian with "living together without being married," "against the peace and dignity of the state of Kansas." Bonds were fixed at \$1,000; but threats were openly made that any one going on the bond would find his houses, barns, etc., burnt in revenge by the mob.

The trial court found defendants guilty of living together without getting married, and sentenced Mr. Walker to seventy-five days and Lillian to forty-five days in jail, assessing costs against them. David Overmeyer and G. C. Clemens, both of Topeka and staunch friends of Lucifer, carried the case to the Supreme Court of Kansas, which eventually decided that defendants were married in common law, but were properly punished for not getting married. The Kansas statutes, by the way, while stating that a marriage license shall be taken out by those intending matrimony, provides no penalty for those who refuse to take out such license. Consequently, the defendants in this case were arrested for living together without being married and unlawfully "punished" for not "getting" married. That, however, while an important matter from the legal viewpoint was comparatively unimportant from ours; for neither Mr. Walker nor Lillian had any intention of recognizing the marriage as legal, though all the courts, civil and ecclesiastical, should pronounce it such. And though they have lived together for years in several states, Lillian has always retained her own name and neither has claimed any of the rights nor demanded any of the duties enforced by legal marriage.

Before the expiration of Lillian's forty-five days in jail she announced her intention of refusing to allow costs to be paid for her, and to this decision Mr. Walker also held at the expiration of his sentence. So instead of leaving the prison they remained for more than six months therein. By the way, it may be mentioned here, that the anniversary of Lillian's birth, Dec. 23, occurred after her sentence had expired, so that she presented the rather unusual spectacle of a young girl completing her seventeenth years voluntary prisoner.

It seemed now that the residence in jail was to be prolonged indefinitely. On hearing of the arrest of George Harman and myself, however, Mr. Walker and Lillian immediately decided to pay costs and leave the jail, she to return to work on Lucifer, he to whatever fate the United States Courts had in store for him; each with determination unshaken by the trials of the past or possibilities of the future.

While the persecution against Lillian Harman and E. C. Walker for alleged violations of the Kansas marriage laws were the real beginning of the attempts to suppress Lucifer by legal process—so-called, the orders for the arrest of the editors and publishers, as such, were not served till some months later. As night was closing down upon the workers in Lucifer's office, Feb. 16, 1897, and we were about to start for home, a mile away, in walked City Constable Boles who introduced Mr. Thompson of Topeka.

"Glad to see you, Mr. Thompson," said I, with the customary form of salutation.

"Perhaps when you know my business you will not say that"—was the reply.

"Well, what is your business?"

For answer he read his warrant for the arrest of M. Harman, E. C. Walker and George Harman, by order of U. S. Commissioner Wilson, of Topeka, Kansas.

"When do you want us?" I then asked.

"Now."

"You will let us go home for a change of clothing?"

"No; you can send for your clothes, but you will stay where you now are till the train starts for Topeka, at ten o'clock tonight."

Accompanied by our kinsman N. H. Harman, who came in from his farm, three miles away, to go as bondsman for us, Son George and myself went with the Marshall to Topeka and gave bond in the sum of five hundred dollars each for our appearance at the ensuing session of the U. S. Court to be held in April following.

After many vexatious and expensive delays, appearances and re-appearances with our bondsmen at court, at Topeka and at Leavenworth, our cases were finally brought to trial in April 1890, more than three years after the arrest. Mr. Walker and George were acquitted while I was sentenced to five years' imprisonment in penitentiary and to pay a fine of three hundred dollars.

Space failing I must bring my story to a close, by adding that from the time of the first arrest by Marshall Thompson till my final release from the Federal prison at Fort Leavenworth, April 4, 1896, a period of more than nine years, I was never for one moment free from the "shadow of the jail"—that is, I was either securely locked within prison walls or was under bonds outside of those walls, with the threat of imprisonment, like the sword of Damocles, constantly hanging over my head.

Meantime Lucifer, the real object of the prosecutors, did not die; Lucifer did not suspend; Lucifer did not retract; Lucifer, "Son of the Morning," did not cease to shine on friend and foe alike. On the contrary it republished, more than once the articles on which the prosecutions were originally based.

After ten years of publication at Valley Falls the plant was removed to Topeka, whence, in April 1896, it came to Chicago, where it is probable Lucifer will continue to shine till its mission of mental and moral enlightenment is ended.

Those of our readers who may care to read a more detailed account of the more than nine years' prosecution of Lucifer, its editors and publishers, under the United States Censorship laws, are respectfully referred to the Autobiography of Moses Harman, now in course of preparation.

Special Notice.

Through an error in the mailing department our subscribers will receive their papers this week in two sections. We set the type in our own office; but the press work and mailing are done in a large establishment down town. In the press room it was understood that this was to be a double number; but the mailing department got the papers and sent them out. It is very vexatious, and the only thing to be done now is to put the two parts together when received by our subscribers.

Orders for extra copies will be filled with papers bound together properly.

ERRATA: This week's Lucifer is whole number 880 not 879, as stated on editorial page.

In article "Past and Future," page 258, line eight, for "conceding," read *conceding*, and, two lines below, "stultify," read *stultify*.

Paragraphs.

BY THE REV. SIDNEY HOLMES.

Vice is pernicious, but advice frequently is infamous.

Gratitude is the cruel landlord that turns Love out of the home.

Liberty of thought is a mockery if liberty of speech and of action is denied.

Experience teaches a dear school and she never fails to collect the tuition fee.

What you do for a person's "own good" almost invariably fails of its purpose.

Friendship is Love's twin brother. It is not always easy to tell one from t'other.

He to whom Vice offers no allurements deserves no praise for his pretence of Virtue.

"Hopesprings eternal in the human breast," but the springs grow rusty as we grow older.

Love is an independent little fellow. Try to help him and you have your labor for your pains.

Even the most miserable derive a sort of grim happiness in the belief that no one else is as miserable as they.

As a man Jesus Christ is one of the most interesting characters in fiction. As a god he was a lamentable failure.

The womb of time is pregnant with the seed of higher criticism and must soon give birth to the science of the psychology of religion.

When we call woman an angel it is a confession that we have to draw on the imagination for something worthy of comparison with her.

The "wickedest" man personally is often the best man socially because infraction of moral laws, so-called, arouses thought as to the justice and the efficacy of those laws.

In almost every battle men on each side are sure theirs is the right side. This is not because men's ideas of justice and right are so radically different, but because their viewpoints are different.

The reason the churches are making so little progress is because the ideals of even the publicans and sinners nowadays are higher than those of the obsolete Yahveh of the Hebrew scriptures.

Occultism is the lethal anodyne that lulls the inquiring soul to sleep with phantasms and fairy tales. Give us rather the epiphany that holds the glass to earth and sky and makes clear the mysteries.

I have some very dear friends who are firm believers in what they call occultism. I have also some friends who are happier when they are asleep than when they are awake. For them the lullaby; for me the reveille.

A preacher in the east married the organist of his church a couple of weeks ago without letting the good old ladies in the congregation know beforehand of his intention. Gossip scarified the reputation of his wife and wounded his sensitive heart. He hanged himself in the church belfry. Now the young widow threatens to kill herself. Yet we talk of indicting railroad officials when a brakeman is killed.

Lucifer a Moral Antiseptic.

BY JONATHAN MAYO CRANE.

To young fellows, such as C. L. James and myself, twenty-one years is a long time. It seems almost incredible that I have been a reader of *Lucifer* during one-third of its lifetime. Pretty nearly that; I began nearly seven years ago.

I began because there was something in its defiance of custom, in its strenuous demand for better conditions, in its sturdy championship of personal liberty and the right of private judgment regarding what are commonly called ethical principles, that interested me.

No other paper had ever appealed so strongly to my innate sense of justice. The one that came the nearest to it, perhaps, was "The Twentieth Century" when Hugh O. Pentecost was at his best as its editor.

I felt that it was a terrible personal loss for me when Pentecost abandoned "The Twentieth Century," just as I and all the other readers of *Lucifer* would feel it a personal and almost irretrievable loss if *Lucifer* were to lose the wise and forceful pilot which has directed this little journalistic craft through fair and foul weather for more than a fifth of a century.

Such men are the salt of the earth, the moral antiseptic which arrests the decay of society and gives dear old Mother Nature a chance to make humanity purer, cleaner, sweeter, or, as Omar says, "remold it nearer to the heart's desire."

I have no wish in this Anniversary Number to enter into any controversy with either the editor or any of the contributors to *Lucifer*. I simply wish to give my testimony, as I used to do in Methodist class meeting; and to tell all of the Light Bearer's flock that I am glad to be one of them. Or, if a testimonial more in the nature of those given to efficacious medicine is preferable I would willingly write:

"Chicago, Ill., August 23, 1901. Editor of *Lucifer*: Dear Sir: Several years before reading your valuable paper I contracted a serious case of matrimony. I began to read your paper regularly and I have never married since. Please put me down for another year's subscription, for I have lately experienced some pronounced symptoms of a relapse."

The Autobiography.

In answer to many inquiries I wish to say, briefly, that the Autobiography promised and begun more than two years ago, is still unfinished, with much yet to do before it can go to press. Also that I think it unwise to make any more promises as to when it will appear, except perhaps to say, in a general way, that if my health should continue to improve, as I have good reason to hope it will do with the approach of cooler weather, and if no unforeseen accident should occur to prevent, the volume will be ready for delivery to subscribers on or before the first of January next. If this is not satisfactory to subscribers who have paid money for the book, this money will be returned, on application, or will be applied to subscription to *Lucifer*, or the amount in other literature advertised by us, will be sent instead.

M. HARMAN.

A Definition.

BY ROBERT C. ADAMS.

A free lover is one who believes in the right of private judgment in sex morals. He thinks that continence, marriage, variety or prostitution are matters that concern the individual and that any restriction or dictation on the part of church or state as to private conduct in the exercise of sexual functions is a trespass upon freedom.

It is not correct to refer to a free lover as a varietist any more than it is accurate to call a freethinker an atheist. A freethinker is one who claims the right of private judgment in religion. He rejects the claim that there is any revealed, authoritative standard of religious belief. He may be a theist, deist, agnostic or atheist but he demands liberty of thought and speech on religious

topics. To be consistent he should demand it on all topics, but there are some persons who should be styled free thinkers limited, for they restrict liberty of thought to the realm of religion and are intolerant to anarchy, socialism, free trade, free rum and free love.

Some free lovers are continent and many are faithful to the marriage bond. They only agree in asserting the right for each person to determine how he or she shall live their sexual lives. Some advocate one theory and some another and few will venture to declare that any one system of life is adapted to all people and places.

Before the present era of higher criticism and scientific research the enemies of rationalism always classed free thinkers with blasphemers and blackguards, just as now the enemies of sex freedom allude to free lovers as rakes and debauchees. But as free thought was stood up to by its adherents in spite of religious abuse so free love must be championed against the assaults of prudery.—*Reprinted by Request.*

"I like Lucifer; but I can't agree with everything I see in it," is a comment frequently heard. Neither do I agree with every opinion which appears in Lucifer—one would have to be a very lively mental acrobat to be able to do so. It has always been the policy of the editor to give all sides a hearing, so far as practicable. Each writer, alone, should be held responsible for opinions expressed under his name.

L. H.

Woman's Life in China.

Of the position of women in China, a correspondent of the New York "Sun" writes:

The two dreaded ordeals to which Chinese girls look forward with more or less apprehension, are foot binding and marriage. Foot binding is not so universal as is generally supposed; nor is it confined to the daughters of the higher classes. The Manchus, to which race the Empress Dowager and the Court officials and the military classes belong, have never observed the senseless custom.

Poets and novelists have praised the stunted feet, comparing them to "golden lilies," and the hobbling gait which follows the crippling to "the swaying of lilies upon their stems." It is extremely difficult for Chinese of the higher classes to find husbands for their daughters whose feet have attained the natural size. It is thought that women who desire unmaimed feet are actuated by no honorable motive; the crippling making it difficult for them to go about and keeping them more closely at home than would be the case if they had full use of the stunted members.

At the same time, bound-foot women may be seen toiling in the fields, carrying heavy burdens—poor oppressed drudges, who frequently end their lives by opium, or leaping into the wells.

Marriage is wholly problematical, being arranged by the omnipresent go-between. The husband and wife do not see each other until the veil is raised, when the bride alights from her closed sedan chair and is conducted to her chamber in the bride-groom's house. From childhood she is confronted with the possibility of life-long unhappiness as a wife, should she fail to have a son. The life is essentially patriarchal. Daughters are expected to leave their parents' house, to return only for rare and brief visits. They cease, after marriage, to belong to their parents' family, not even returning to take part in the funeral ceremonies.

Sons bring their wives home, but are assigned to separate apartments within the common court. Over the households of daughters-in-law the mother-in-law rules with a rod of iron, the daughters-in-law are practically her servants; they are not permitted to sit or talk in her presence and must perform whatever tasks she assigns them. Love between husband and wife as it exists among Christian people is unknown in China, and it is a subject that it is not considered decorous to discuss.

A Chinese lady once asked an American "why she married her husband." She replied simply: "Because I loved him."

and the explanation was followed by dead silence and profound embarrassment among the Chinese matrons present.

There are no grounds upon which a woman may divorce her husband, but there are many—too much talking, gadding, ill-temper, indolence and countless others—for which he may send her back to her parents.

Suicide is common among women of all classes, and aside from grief after bereavement, unhappiness in marriage is the most common cause of such tragedies. Hundreds of wives, it is estimated, end their lives every year in Pekin alone.

Press-Writers' Notes, No. 5.

BY A. C. ARMSTRONG.

Aug. 5. "Traveler" prints a good letter from A. Roscoe on "Man's Nature," contradicting Prof. Morris' assertion that it is religious. "Bulletin" (Phila.) J. M. Gilbert, "Spirits and Witches." Chas. A. Osborn "Individual Dominion."

Aug. 6. "Traveler," Aurin F. Hill gives an interesting account of some "Ye old time Witches" and W. C. Knowlton has a round with George William Gilbert in defense of Bro. Groh. The "Bulletin" prints Edward Stern on "A Disgusted People"—that is, with political spellbinders; and A. C. Armstrong on "Spirits or Demons, Which?"

Aug. 7. "Traveler"—Edward Stern "Socialism;" "Paine Hall" Wm. Duffey writes on "Intidel Associates" in answer to Christian objections to the mention of Lincoln and Washington in the same sentence with Paine and Ingersoll. "Bulletin"—Bernard W. Gidney, "Aims of Socialism."

Aug. 8. "Traveler" prints a fine letter from J. T. Small on "Scientific Anarchism." "Weekly Enquirer" (Cincinnati), J. F. Ferris contributes a good article to the Symposium on "Marriage and Divorce."

Aug. 9. "Traveler," A. C. Armstrong, "Are There Any Miracles?" "Bulletin," "Spirits or Demons Which?" by the writer "State Journal" (Columbus, Ohio) prints a splendid half column letter from J. M. Byler on the question of opening the State Fair on Sunday. The "Republican Watchman" (Monticello, N. Y.) George B. Wheeler, "Injustice to Col. Ingersoll." "The Sullivan Co. Republican" of the same place prints the same letter and devotes half a column to comment upon it.

Aug. 10. "Dorchester," (Mass.) Beacon prints a good letter from Chas. A. Osborn "Against Vaccination." "Traveler," (Boston) William E. Bonney on "Spiritualism;" "The Eastern (Mtd.) Star-Democrat" prints Francis B. Livesey on "Public Schools Bringing Ruin." "Pioneer Press," Martinsburg, W. Va., Francis B. Livesey replies to Editor Macdonald of the "Truth Seeker;" D. Webster Groh defends Livesey's sincerity; W. C. Knowlton reminds "Old Side Methodist" that Daniel Webster was never known for his piety in Massachusetts; James B. Elliott writes of the good work done by Stephen Girard, and J. A. Powers of the "Smart Set." "Banner of Light" (Boston) reprints the writer from (Phila.) "Bulletin" on "Spiritualism or Demonism." "World-Herald" (Omaha Neb.) William E. Bonney on the Bombardment of Cloud Land, and for Walter Breen "The Chinese Mothers' Song," from "Life," New York, "Bulletin" (Phila.) Chas. A. Osborn "Vaccination;" Bernard W. Gidney, "Freedom of Socialism."

NEW MEMBERS.

- b. Brigham, Dr. O. P., Springvale, Me.
- d. Walker, Henry, 1144 N. 6th St., Springfield, Ill.
- d. Williams, J. C. Box 362, Joplin, Mo.

CORRECTIONS.

- d. Frazier, W. F. 9 Church St., Place, Somerville, Mass.
- c. O'Brien, Edward P. 9 Appleton St., Boston, Mass.
- d. Underhill, E. H. 99 Moreland St., Somerville, Mass.
- Dorchester, Mass.

Love is a comedy in seven acts. You see her, you love her, you swear it, you prove it, you quarrel with her, you hate her and you leave her. Sometimes you marry her, then it is a tragedy.—*Max O'Rell.*

VARIOUS VOICES.

Arthur Wastall, Poste Restante, Lourdes, France.—I admire more and more your liberal views, and manner of conducting Lucifer. Hearty hand grasp to you both.

Albert Strout, Davenport, Wash.—Please send me Lucifer No. 877 as I did not receive it. Lucifer is too important a paper for me to miss an issue that I am entitled to.

L. A. Ueland, Edgeley, N. Dakota.—We are in need of a good lady teacher with some experience. Wages \$45 for first grade; \$35 for second. Term seven and a half months. A free thinker preferred. Her application must get here soon.

Virajanaanda, Editor "Pra-Buddha Bharata," Mayavata, via Almora, Kumaon, Himalayas, India.—With thanks I beg to acknowledge receipt of the issues of your valuable paper. But I am sorry to inform you that the issues of May 11 and 18 last have not reached us. May I ask you to order their early dispatch.

Mrs. M. C., Tenn.—Will you please send me a copy of Lucifer? I was a Lucifer subscriber a short time in 1897 and was pleased with it; but my parents and friends advised me to give it up. I bound the copies I had, however, and have read and reread them with interest. Since that time have had no access to literature on this line. I am deeply interested in this reform. If it is better than our marriage institution we want to know it. It is not agitated here and would be considered an outrage on society were a person to give voice to such sentiments.

M. Florence Johnson, New York City.—Congratulations on your twenty-first anniversary. Now that you have passed from the age of minority to that of manhood, the right to choose and vote, and have signed yourself Lucifer, we shall all be relieved the responsibility of deciding what name is best for you, and if it is ever changed you can quietly do it yourself. As a near relative and a close sympathetic friend this has been a great burden on me when asked to help solve it, and after it was decided, to have it discussed again was very, very tiresome. So, Lucifer, go on with your work. If what you shall accomplish as a man is as great comparatively as what you have done as an infant, child and youth there need be no regrets on the part of yourself or friends that you were born, and to thousands of persons one of the best names in the world will be Lucifer.

Ed. W. Chamberlain, 111 West 42 St., N. Y.—Just arriving home from an extended tour in the west I find your (L. H.'s) letter awaiting me with request that I write something for Anniversary Number of Lucifer. At this moment I do not think of anything to say appropriately and fitly, and I am under such a pressure of business accumulated during my absence that should I attempt to say anything it would not be with that deliberate care and forethought which is due from a writer to the readers of your noble paper. If I might venture a suggestion upon the subject it would be that in such a number as you plan to issue, nothing would be more fit and nothing more profitable than your father's reminiscences of the struggle he made for free press. I believe that today the value of freedom is better appreciated and the wickedness of suppression more generally understood than in the days when your father was attacked and it is largely to his heroic resistance that this gain in liberal thought has been made. Let us hear from him.

J. L. Hicks, Abilene, Texas.—Enclosed find one dollar to apply on my subscription to Lucifer. I have been reading your paper about seven years, and it has given me broader views, and greater charity, and a softer heart toward everybody and everything that is capable of experiencing happiness or suffering pain. I used to think that the Methodist way was the only

right way; that all other ways were wrong, and all other people in imminent peril. My vision was very much restricted, and I was very zealous, and had but little patience with those who held other views. I was honest, however, and you doubtless know just where I stood, and how I felt, and what I needed. Mr. Harman, while your logic is always invincible, and your position impregnable, yet it is your charity—your great, broad-gauged, warm-hearted charity—that has drawn me into line with your way of thinking. In all of your writing there is no vitriol, no bayonet stab, no wormwood and gall for anybody; but a real, earnest, sincere desire that everybody may be better and happier. That is the spirit—and the only spirit—that ever accomplishes real good in the long run.

W. W. Miller, New Haven, Conn.—Sometimes I see things in Lucifer that just exactly voice my sentiments, and I feel as though I wanted to say to you at once, "Them's my sentiments exactly." One of those instances is upon me now, while I read the letter of Mary M. Clark. I am cutting the letter out, and sending it back to you, pasted onto this letter and marked so as to show you at just what points I endorse Miss or Mrs. (it doesn't matter a bit which) Clark's letter. Lots of times I feel like writing you a word of encouragement, or rather a word of appreciation as I don't really believe you need any encouragement. I think you have courage enough and business and horse sense likewise; else you never could have kept the little paper going all these years with so many difficulties to surmount.

The paper is all right in size; in form; in name; in matter; I don't yearn for any change whatever. But if you want to make any change yourself, or the majority of those friends who have your welfare at heart desire any change, I will accept whatever change is made and be satisfied. I think it would be wholly superfluous for me to offer any advice and in its stead I offer only my best wishes for your welfare and my profoundest admiration for the great energy and pluck that you have so long displayed.

A. M. M., Datil, N. M.—I happened to discover a small piece of paper marked five, and I enclose same to you for subscription and literature. Had I listened to the voice of prudence I would not do this; but I am simply getting desperate on the subject of woman's liberation. By the way, why do you not issue Olive Schreiner's masterly essay on "The Woman Problem" first appearing in "Cosmopolitan" of Dec. '99, as a leaflet? It is very fine, and every woman ought to have it in her home. The more I think upon your work for woman's freedom the more I feel called to aid you as all women ought and would after one hour's earnest thought. Women must free themselves and aid those like yourself who are unselfishly doing a vast work to accomplish our emancipation on all lines.

What a glorious article in Aug. 3 issue by Dr. Suddick! It was that communication that decided me not to hesitate longer but to act as Helen Wilman always advises—on the fact that opulence is universal no matter whether you have a dollar income or not; so here goes my mite to you. I am anxious to get your autobiography. When will it appear?

Your labors are bearing fruit, good man, for hark the tone of the Social bell as Prof. Herron struck the hour of liberty by his late words and conduct. From the very first I was intensely drawn to his position by bonds of sympathy for the high plane he is calling all humanity to reach; and dumb, blind and ignorant as the race has been and is, there is light ahead and this century will witness the emancipation of human beings, both men and women, politically, economically and sexually. The new thought and sex reform papers everywhere are signs of the good times just a little ahead. There may be a cataclysm before peace, but peace awaits the race when woman comes to her own. I wish you the success that "immortality in the flesh" could bring you.

When writing for a missing copy of Lucifer, please give the date or number. "Last week's paper" is too indefinite, and involves too much guessing.

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

AGE OF REASON (The). Presentation edition. Part I reprinted from the *First English edition*. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Contains also portrait from the Jarvis painting; from the Peale painting, known as the Homeville portrait, representing Palmer as a member of the French Assembly, and a half-length of the Peale painting. Large half-tones of the houses presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Tackles, Pa., scenes; also eight half-tones views of buildings, etc.; associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wave paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Dated, Postpaid, \$1.

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TOCOLOGY FOR MOTHERS. A medical guide to the care of their health and the management of their children. Albert Westland, M. D. American edition edited by E. B. Foote, Jr., M. D. 228 pages; illustrated. In cloth, \$1. **THE FOUNTAIN OF LIFE**; or, The Threshhold Power of Sex. Lois Walbrook. 200.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Beatrice Tucker. 200 pages. Randomly bound in cloth. \$1.50. **SCIENCE IN STORY**; or, Sunny Tabbs, the Boy Doctor, and Rosalie, the Troublesome Monkey. For young folks. By E. B. Foote. Five volumes in "red line." Presentation edition. \$1. Five volumes, picture binding, \$1.50; all in one volume, \$1.

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THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Hermsen), and The Will, from the French of Guy de Maupassant. 50c.

FRIGHTFUL CECILIA. Prof. A. L. Hawken. Together with The Incoherence of Tradition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Conor Rottler). 50c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabella's Intention (Marlette), Reminiscences of Veritas Heights (A. Warren), and The Screen and Love in Freedom (Conor Rottler). 50c.

A TALE OF THE STRASBURG GERSER. R. B. Kerr. Together with The Burial of the Strasburg Gerser (C. W. Coudridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 50c.

THOMAS PALME. The Good and Evil of His Life and Writings. George Lipscomb. 20c.

A WEEK ON THE CONCORD AND MERRIMACK RIVERS. Henry D. Thoreau. 20c.

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The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money refunded in case we are out of the book ordered, or if you will take something else in its place.

Church and State. The Bible in the Public Schools, the New Party. 5c.

The Darwin. A domestic radical romance. Elmina D. Sienker, 25c.

Spiritual Songs. Mattie E. Hall, 5c.

Seven Financial Conspiracies, which have enslaved the American people. Mrs. S. E. V. Emery, 5c.

Ten Men of Money Island. S. F. Norton, 5c.

Did Jesus Christ Rise from the Dead? Saladin, 5c.

Sureks. How to prevent colds, hay fever, etc., without drugs 5c.

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The U.S. Proposed for Our National Constitution. William Denton 5c.

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The Shadow of the Sword. G. W. Foote, 5c.

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The Socialism of "Merrill England." William Gilmore, 5c.

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Twelve Essays. Frederick W. Barry, 10c.

Old Melodies Spiritualized. H. W. Bower, 10c.

Trade Secker Annual 1899. Among the contents is a symposium on Liberalism by Ingersoll, Helen Gardner, Putnam, Parker Pillsbury, E. B. Foote, E. C. Walker, Dr. Julius H. Sverdrup, and seventeen other representative Free thinkers. Illustrated, 10c.

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CHICAGO, ILLINOIS, SEPT. 7, E. M. 301. [C. E. 1901.]

WHOLE No. 881

FAIR PLAY.

I do not talk religion to you, ye men of the world.
I say nothing of love or pity or Christianity.
I speak your own language and conjure you in the name of fair play.

You who spurn the man that takes an unfair advantage of his competitors in sport or at the card-table, you are at the same time playing the game of life with loaded dice.

You are forever insisting on any handicap of wealth and rank, however excessive, that you may be able to command, and yet you hold up your heads as if you were honorable.

You force men to pit their broken-down nags against your thoroughbreds,—their leaky scows against your steam-yachts,—and are proud of the show you make!

By your own code you should be expelled from every respectable club, cut by every self-respecting man, and sent for good and all to Coventry.

You have yet to learn that life is a game no whit inferior in its demands on your honor to whist or tennis or the turf, and that you must extend your code to it or be justly ruled off the course.

—Ernest Crosby in "Socialist Review."

The Rights of Children.

BY E. B. KERR.

The rights of children are two. 1. The right to be born as well as possible. 2. The right to be brought up as well as possible.

These rights are simply inferences from the theory of morals now accepted by all persons competent to form an opinion. It is admitted that the end of life is happiness. When one individual takes upon himself to act upon the life of another, it must be his care to do so in such a way as to give that other person pleasure, and to save him from pain. It follows that a person who takes upon himself to commit the greatest of all interferences with the being of another, viz., to cause him to exist, is only justified in doing so if he is virtually certain that the result will be pleasure and absence of pain to the person so caused to exist. Whether there can ever be such certainty as to justify such an invasion is, of course, a question. Believers in the philosophy of Schopenhauer and Von Hartmann would without hesitation answer no. Most people, however, believe that in favorable circumstances of heredity and environment life has a reasonable chance of containing a preponderance of pleasure over pain. If such be the case, it is probably justifiable to cause a human being to exist, provided every conceivable precaution is taken to insure a balance of pleasure in his life.

The right to be born as well as possible involves the following propositions.

A. No woman has the right to cause human beings to exist, unless she is perfectly sound in mind, body and pedigree.

B. No woman has a right to cause human beings to exist, except with the aid of the best man perfectly sound in mind, body and pedigree, who can be found willing to undertake the office.

C. No persons have the right to bring others into the world, unless they can be sure that the children will have such advantages of environment that they will be reasonably certain of a balance of pleasure over pain.

The first of these propositions is now so generally admitted that it is needless to enlarge upon it to persons accustomed to advanced thought.

The second proposition, on the other hand, will be offensive to many, for, although it is a truism, yet many would rather repudiate reason as a guide in human affairs, than accept a doctrine so destructive to a cherished privilege. For there is scarcely any man, however deformed, syphilitic, pock-marked, drunken and imbecile, who doubts that he has a divine right to the exclusive ownership of one woman's person and to use her as a means of flooding the world with other deformed, syphilitic, pock-marked, drunken and imbecile persons. That he should have to forego this right for the welfare of the race is to such a person a very intolerable and incendiary doctrine.

Moreover, the doctrine that a woman should have her children only by the best man available involves the absolute sexual freedom of the woman, that is to say, the destruction of the last remaining form of chattel slavery. It means that the world shall no longer be filled with prisoners, chained together in pairs, but only by unlabelled and unfettered human beings.

Yet such absolute sexual freedom, hateful as it is to the servile mind, is not only the one means of doing justice to children, but the chief means of elevating the human race. All authorities are agreed that heredity is infinitely the most important factor in determining the career of the individual. It is also agreed that all progress worth mentioning in the past has been brought about by natural selection, resulting from age to age in the survival of the fittest. Moreover, it is now almost an accepted scientific truth that, without the constant survival of the fittest and elimination of the unfittest, the race would not only cease to advance, but would actually begin to decline, and move steadily backwards in a constant progress of degeneration. But the elimination of the unfit by natural selection is a cruel process, and the sympathetic spirit of our time is busy devis-

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ing means of helping the unfit to survive as long as possible, and to bring into life other unfit persons to take their places when they are gone.

To most observers it appears that the human race is in a dilemma. Either natural selection must go on unimpeded, cutting down the weak, and passing by the strong, or else we must look forward to the degeneration of the race as the price to be paid for humanity and civilization.

There is one loophole, however, which social philosophers fail to see. Instead of survival of the fittest, with all its horrors, we can have birth of the fittest. It is clear that the result will be the same. If, in each generation, only the fittest leave offspring while the unfit do not multiply, the standard of each generation will be higher than that of the one before. Indeed by the birth of the fittest, the improvement of the race can be hastened indefinitely, and made infinitely more rapid than any changes which can be wrought by Nature's deliberate methods.

It is clear, however, that the birth of the fittest can only be brought about by leaving both sexes absolute freedom to choose their mates for propagative purposes. Moreover, instead of being kept in the most debasing ignorance of all that pertains to the noblest of human functions, every boy and girl must, from childhood on, be taught all that science can teach about the fitting choice of sexual partners. While affection, similarity of tastes, and compatibility of temper, may determine sex partnerships in domestic and social life, and even in sexual acts which do not involve the next generation, soundness of person and of pedigree must be the only title to the privileges of fatherhood and motherhood.

The third proposition enunciated above is also one which must offend many. To say that people have no right to children unless they are sure that their means will enable them to feed and train these children well and give them a good start in life, sounds like an insult added to the injuries of the poor. But it is an insult which an honest thinker cannot refuse to administer and to stand by. No person, however unjustly miserable and undeservedly poor, has a right to hand that misery and poverty on to another being who is innocent of causing it.

After saying so much about the right to be born well, it is needless to add much about the right to be brought up well. While the former right is generally denied, the latter is generally admitted in principle, although not so generally conceded in practice. Let it suffice to say that, where a conflict arises between the interests of the parents and of the children, the first consideration ought usually to be given to those who are there only by virtue of the will of the parents, and not to the parents who willfully brought them there. Children have greater rights against their parents than against other persons, because the parents are responsible for their existence, and others are not responsible. On the other hand parents have fewer rights against their children than members of the public have; for those who rashly inflict a miserable life on another are under an unceasing obligation to repair the wrong, and may be invaded without limit to make good the injury which has been so wantonly inflicted.—From "The Rights of Children," in "Our New Humanity."

A Hint to Correspondents.

The old Romans had a maxim that is no less wise and timely today than it was two thousand years ago: *Suaviter in modo, fortiter in re*—mild in manner, strong in matter. To call those who differ from us "fools and idiots," as did a correspondent in last issue, weakens instead of strengthens one's argument.

The Runaway.

In hastily looking over a lot of old clippings before consigning them to the waste basket, I found the following sketch, which I believe will interest many of Lucifer's readers. The name of the paper is not given; neither is that of the author. To those who wish to read philosophical essays only the sketch may have no value; but to others a picture often contains the suggestion of a deeper lesson than many a weighty essay. And that this description of Ellen's disillusionment is a true picture of the experience of many another young girl who dreamed that in marriage she would find a new world of romance and beauty, only to awaken to the realization that she is "a cook"—and but a cook—thousands of hopeless, toil-worn women could testify.

As to whether Ellen improved her condition by her flight would probably be "another story." L. H.

She looked across a shimmering waste of barren sand and withered buffalo grass, from which the heat-waves radiated until the distance was hazy with them. A few distorted cactus plants reared their weird forms in the heat, and here and there a dried and parched mesquite bush helped break the monotony of the scenery.

About the door of the shanty there had been a few feeble morning glory vines—she planted them, but the heat had killed them, too. Always sand—nothing but sand and heat. Far off, to the southwest, the tops of the mountains in old Mexico could be seen faintly, miles and miles away. She liked to speculate on how pleasant it was to be beneath the trees on their slopes—where the cool waters flowed, the wild flowers blossomed and the birds sang.

The sizzling of water on the stove called her to her senses—the pot was boiling over. She turned from the contemplation of the heated desert without, to her duties within the inferno of a shanty, reeking with the fumes of boiling cabbage and meat. A red-hot stove, and the temperature outside at 103!

She was tired and utterly weary of the whole business. Four long years she had lived here—she married John Hawkins back in the States and came out to the El Dorado ranch, where he was going to make his fortune raising cattle. He was only foreman, and she was cook for the cowboys. The worst of it was, she was regarded by him as scarcely more than a cook. He would come home late at night, gulp down an enormous supper, tumble into bed and snore like a grampus until daylight, when he would bolt his breakfast and start out on the range again. Not a word of sympathy, of fellowship; not a bit of tenderness, no sentiment, only work, work—left to herself, her lonely thoughts, and the gloomy contemplation of the dreary waste without.

Sometimes he was away at night,—and she had heard him joking with some of the cowboys about "Rita,"—and then he would watch her covertly out of the corners of his eyes to see if she heard, or understood. But she did not betray herself and they began talking of fandangoes, where the music and pulque and women drove men mad. That was where Rita stayed. Rita was, perhaps, pretty and dainty. Well, maybe Rita did not have to cook—cook, all the time for a lot of men, and wash dishes and sweep up and prepare for another meal when one was finished. That would take the good looks away from anybody—and it was a notorious fact that she, Ellen, was known to be the prettiest girl in Greene county, away back at her home in the States. But that was before she had to cook all the time.

And when John had talked of coming west, she had dreamed of cool adobe houses and plashing fountains in the patio—of orange and lemon trees in blossom—of great scarlet geranium trees and vines and flowers—an indolent, easy "manana" sort of existence. But this, instead! She looked about the rough plank house in utter disgust and weariness.

What was the use of it all? What did it amount to? What was there to look forward to, except a continuation of the drudgery? And day by day her youth, her good looks, were slipping away from her, ground into nothingness by toil of an

unremitting sort. What was there left for her, now that she had found the base clay of her John—now that love was dead? She remembered a little verse she had read somewhere, in her more impressionable days, and there was a refrain running through it at the end of each stanza.

"And the light of the whole life dies,
When love is done."

It kept ringing in her ears, just that much of it. She could not recall the rest of the lines.

"Senora."

She turned about from the pile of dirty, greasy dishes, and wiped the perspiration from her red face and frowzy brow.

"Oh, it's you, Rafael? Sit down."

"Yes, Senora, it me. Senor Awkins, 'e tell me to tell yo' he goner Fronteras on er' business—he not come back for day or so."

"All right, Rafael. Make yourself comfortable as you can; Lord knows it's mighty hot in here." She liked the Mexican. He was always the quintessence of politeness to her—anticipating her every wish, and treating her with the deference of a princess. For three years he had kept her supplied with rare cactus flowers and curious bits of pottery, and flint and jade arrow-heads he had found, and odd Indian trinkets.

He was the only one of all the men who seemed to remember that she was a woman, and was hungry for sympathy and attention—that she was more than a cook. Something impelled her to turn her head and look at him. He was fanning himself with his sombrero and looking at her with a glance that was unmistakable. He sprang to his feet and took one of her hands, wet with the greasy dish-water.

"Senora Helen—I love yo—dam my soul, but I love yo', ah, so much. Yo' so good, en so kind, en sweet, en so hard worked, en yo Senor Awkins he doan' love yo' no mo'—he love dat fandango senorita down at Fronteras."

"Rafael—stop; you mustn't talk that way." Her head spun a little; it was the heat.

"Senora, I love yo, I love yo t'ree year. I not make yo cook, en cook—dam de cookin', come en go—vamos wi' me, I'll mek de peons do de cookin'. I got big 'dobe-house way down in Durango, cool, nice 'dobe-house wiz what yo call him—squirt water up in the patio on de feras. En de orange, en de feeg, en de rose trees all 'bout de house—it so cool, en shady. I got land, heap land, en cattle. I only stay 'round hyar cause I love yo. Yo come, en I get de padre to marry us—de padre 'way down in Durango—he know no deference if Senor Awkins be 'live. Ef yo say so, I go keel Senor Awkins?" He had his arm about her now, and with the other hand he smoothed the damp hair back from her forehead tenderly.

"No—no, Rafael, that would never do. But are you sure that you would love me always, and not make me cook—and not be mean to me, and not make me stay at home all the time and work—and you would not love any fandango girls?"

"No—no—I hope de good Gawd sen' me to bell w'en I do not love yo. I love yo always—always, an' I treat yo as bes' I kin. Come on—I catch a pony for yo' en we get 'way, 'way down in Durango to my home, en Awkins he never find us. We get dere in week. Come Helen—come lea' go now, now; down dere de mountains are so cool—en I love yo so!"

She listened to him. As he spoke, she thought of the purple mountains in the distance—of the shimmering blue Pacific waters—of a lifetime's dreams unattained. She was not old—and when she had a rest and some new clothes she would be better-looking. In Rafael she had found what her husband had always lacked—appreciation, delicacy of feeling and chivalrous love. She might not be able to hold Rafael's love always, but at any rate there would be a few years of happiness—then let chaos come. Insensibly she knew that her heart had already turned during the toil-marked months to this "Greaser"—this Mexican gentleman. At last she bowed her head. She thought of all she had lacked, and from the withered wastes of a heart

from which love had faded, there blossomed anew the flower of hope.

"I will go with you, Rafael," she said, simply.

As the sun went down that evening its ruddy rays gilded a man and a woman on horseback loping steadily, swiftly, toward the mountains in the purple distance. There was a light on each one's face brighter than that of the sun—the light of a great love.

And far across the waste of sand and grass and cactus, the same rays of the sun fell through an open door swinging idly on its hinges, and fell upon a great pile of greasy, unwashed dishes.

"Well, I reckon she's vamoed for the States. It was pretty tough on a gal ter keep her out here in this durned shack, cookin' all the time. Oh, well, she can have her fling, and some of these days I'll go back after her, and dress her up fine, and be nice to her to make up for it all. Then she'll forget all about her troubles."

"Come on, you fellers, we've got ter go ter Fronteras ter git some supper—besides, my little Greaser-gal is anxious ter see me. I'll set up the drinks first—I'm dry as this damned sand. Where's the old woman? Oh, damfino. Gone back to the States, I reckon. Come on."

Queen Victoria's Eldest Daughter.

BY W. H. BURN.

The mother of Emperor William of Germany is dead and all nations mourn. Was she the daughter of Queen Victoria? She had no facial features of the Queen. But another woman died just one month earlier in a New York hospital whose features bore a striking resemblance to those of Queen Victoria. Her name was Sophia Adelaide. She was born November 21, 1841, and died July 4, 1901. Victoria Adelaide, Empress Dowager of Germany, was born November 8, 1841, and died August 5, 1901.

Prince Albert, consort of England's Queen, had another wife in France, known as the Countess de Reuss, to whom was born a female child thirteen days after Queen Victoria's first child was born. The Prince's French wife exacted terms from him; she consented to a divorce, followed by a marriage to Count de Lundy, but compelled the Prince to substitute her babe for that of the Queen. Three months later the mother died, and three years later de Lundy was assassinated. Little Sophia Adelaide had no affection for her reputed father de Lundy, but ardently loved Prince Albert. He told her he would henceforth be her father, but she must call him uncle. He provided bountifully for her; the funds came at first directly from him, then through an English clergyman who had no means of his own, and lastly from John Brown, the Queen's faithful attendant. But after the death of John Brown the remittances ceased. In 1887 Sophia Adelaide published a book setting forth her claim. It was suppressed in England and Germany.

She was an accomplished woman and could converse in five languages. Bereft of her support, she came to America, traveling under the care of Lady Anna Campbell and George, the second Count of Lundy. He was seized by cholera at Dayton, Ohio, and on his death bed she was married to him, believing that thereby she would have more chance of recognition as the Countess de Lundy. But she died in utter poverty and her body would have been taken from the morgue and buried in the Potter's Field but for the kindness of her friend, Dr. J. H. Gunzer. The immediate cause of her death was want of food and heat. She was buried in Calvary Cemetery.

"Those Chinese still insist on calling us foreign devils," said one European soldier. "I am sorry for that," answered the other. "I'm afraid we'll have to burn another town and destroy some more libraries before we get them to realize how civilized we are."—*Washington Star*.

Few men think, but all have opinions.—*Berkley*.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—
Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

881.

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The Criminal

Speaking of new books Max O'Rell says:

Havelock Ellis' book, "The Criminal," has had a large sale. It was first published ten years ago. A fresh edition is now to be issued, which practically will be a new work. On account of the activity with which the study of the criminal has been pursued during recent years Ellis found it necessary to enlarge and in some cases rewrite nearly every chapter. The volume will contain fifty new illustrations.

Yes, it is doubtless very true that "during recent years the study of the criminal has been pursued" with a diligence scarce ever known before, and it is sincerely to be hoped that among the results of this unwonted "activity" in this department of human research, will be a more humane and rational treatment of the unfortunates who fall under the general designation, "the criminal class," or classes.

One of the ways in which this unusual activity has been shown is in the use of the "Bertillon" system of measurement, by which means a record is kept, not only of the cranial development but also of every noticeable physical characteristic, such as height, chest measurement, length of arm, size and shape of hand and foot, color of hair and eyes, etc., etc., of the man or woman whom arbitrary and very fallible human legislators and equally arbitrary and fallible administrators of their enactments designate as criminals.

I have more than once seen the Bertillon measurements applied to men whom I had good reason to believe were no wores than the officials who subjected them to this indignity, and have often wondered since, and am disposed now again to ask—on seeing the notice of the new edition of a famous work on the "criminal"—I am led by this to ask whether any scientific investigator into the physical characteristics of criminals has bethought him to apply the Bertillon measurements to the HIGH CLASS criminals, such for instance as "my lord Kitchener"—the wholesale murderer of many thousands of better men than himself, judged by average human standards of goodness and badness; or to Joseph Chamberlain, the man chiefly responsible for bringing on and keeping up the South African war, or to the lump of human obesity that requires its subjects to speak of it as

"His Majesty Edward the VII; King of England, Scotland and Ireland, and Emperor of India," upon whose shoulder as if it be really England's ruler, must rest at least part of the guilt of keeping up one of the most inexcusable of all wars of invasion known to human history, by a great and powerful nation upon a very small and weak one.

But why go to foreign lands for high class criminals to illustrate the merits of the Bertillon system as an aid in bringing criminology up to the standard of a reliable science? Why not apply these measurements to the men who are carrying on a war of conquest, of murder and plunder in the Philippines on the opposite side of the globe? Why not apply them to the men who enact laws by which the poor are robbed of their birthright to a share of the earth and its opportunities? Also to the men who take advantage of these laws to make enormous fortunes for themselves out of the unpaid labor, or the less than half paid labor of those who do all the hard work that produces the wealth thus monopolized by the cunning and avaricious few?

To be a little more specific: Why be so very careful to take the Bertillon measurements of men and women, boys and girls, for petty offenses, such as stealing a ham of bacon or a sack of flour, when hard pressed by hunger, or when caught in the act of taking a few bushels of coal from a rich corporation to keep the little ones at home from freezing, and at the same time take no cognizance of the shape of the heads and bodies of the men who, by combination, and by cornering the supply of the necessities of life, drive the poor to crime, or to death from lack of proper food, clothing or shelter?

* * *

When will our men of science, such as Havelock Ellis, Dr. Lombroso, and other specialists, learn to be impartially, that is really, scientific in their investigations concerning crime and criminals?

THE REMEDY.

In his "Table Talk" Wendell Holmes said: "I hate the sight of such people. Now, for mercy sake, don't think for a single moment that I hate THEM!"

So say I, when speaking as I do of Kitchener, Chamberlain and Edward Gueph, and also of the American rulers and of American robber barons, the manipulators of the "trusts," do not think, please, for a single moment that I hate the MEN; the persons, alluded to or named. I simply hate the "sight" of them—the mental images called up when their names are mentioned, for the men themselves I have only pity.

It is not a human being, a man of kindred flesh, that I see when Kitchener is named, but a red-handed, red-coated warrior drunk with the blood of men against whom he could have no possible grudge. Chamberlain is a tool, a cog in a soulless machine; Edward is a stupid, bloated vampire or parasite, consuming yearly the blood and sweat and tears of millions of workers in the human hive—fit image of a system made by his barbaric ancestors, and clung to with a death grip by its ignorant and superstitious victims.

The same remarks apply in a slightly modified sense to our own rulers and to the robber barons who rule our rulers—victims all of the barbaric institutions of our ignorant and brutish ancestry.

What is the remedy for evils such as these? I unhesitatingly answer:

First. A change of ideals.

Second. Abolition of the old barbaric systems or institutions. How that is to be done will be the subject of later articles in Lucifer's columns.

M. H.

Press Writers and Their Work.

There seems a wide divergence of opinion among *Lucifer's* readers in regard to the propriety of devoting a part of our limited space to "Press Writers' Notes." As some view the matter the Press Writers' Association is a mutual admiration society whose main purpose is to get their own names and deeds blazoned before the public eye.

As I see it, this opinion is without foundation in truth. The Press Writers' Association was formed for the purpose of enlarging the work now being done by the comparatively small and weak radical papers, by enlisting or utilizing the columns of such of the popular daily and weekly papers as will admit "letters from the people," on subjects that are usually barred from such papers.

For many years this kind of work has been done by a comparative few—without knowing or seeming to care as to what was being done by others in the same or similar lines—the good effects of which sporadic and independent work has doubtless been very great. But now it is thought by many of these widely scattered workers that a little concert of action would be a good thing, and hence the call for names of those who are cultivating this field; also for lists of papers whose editors are liberal and progressive enough to admit free discussions by radical thinkers.

Concert of action requires a medium of communication. This has been secured in part by means of "ring letters" and printed circulars. This method is good as far as it goes, but something else is needed. Either a paper of their own or a small department in papers already established seems called for, in order that members of the association may know each other, and know how and where each is getting in his or her work.

Several weekly Free Thought papers, besides *Lucifer* are now giving condensed reports of the doings of the Press Writers. Meager as these reports are they are interesting and encouraging to many, showing as they do the growing interest in subjects hitherto considered dangerous, or at least unfit for general discussion.

M. H.

From the Piney Woods.

DEAR MOSES HARMAN:—Your letter has come belated to me on my summer travels and here in piney woods, seated on balsam fir boughs, looking off on sea and mountain I wait for an inspiration to say an appropriate word of good wishes for *Lucifer's* twenty-first birthday. I had a good thought, but decided to take a nap, after a long bicycle ride, before recording it, thinking it would improve in quality when I was refreshed. But alas it has flown and I must ask you to believe that it was something very wise and brilliant.

What is there to say when "there has been so much said and so well said" in *Lucifer*. I can only record praises and good wishes. Long may it wave! May its shadow never be less. May it live a thousand years. May its name never change. Here I am reminded of the negro enthusiast, who, when the collection plate was passed after a missionary sermon, grandly waved his hand over the plate, closed his eyes and shouted, "Fly abroad, thou mighty gospel!" "That's all right," said the deacon, as he lingered with the plate, "but give something to help it fly!" So I add to my grandiloquent "Long may it wave!" a little gift to help it wave and say Linger, Longer *Luci*—for the need is great of the light you bear to shine upon the darkness of sex superstition.

On my travels I find progress among the women. Mother Grundy and the priest are losing their hold. Christian Science with its exaggeration of truth into a new superstition is emancipating the mind from the horror of orthodox religion, bringing also some revulsion against marriage, and the bicycle is teaching them to go it alone or even sometimes with a male comrade.

To Moses the Pioneer, and Lillian,—Her who stays up his hands,—I give my respectful and earnest salutations.

Mt. Desert, Me. Aug. 29.

ROBT. C. ADAMS.

If You Would Live Long, Keep These Commandments.

BY HARRY CLINTON GOODRICH.

Sleep eight hours, but never with another person in the same room. Sleep on your right side.

Keep the room windows open all night, summer and winter. Place several rugs on the floor about the bed.

Place the bedstead at least three feet from every wall. All walls are cold and cause a cold draft downwards. The center of a room is safe.

Before you sleep, lie on your back without a pillow and breathe deep fifteen or more times.

Through the day repeat deep breathing five minutes, five times or more.

Deep breathing saves Doctor's bills.

Avoid all intoxicants, and drink no tea or coffee, and little or no fluids when eating.

Drink an abundance of water two hours after eating and a glass of water one hour before.

Never use tobacco in any form whatever.

Pet animals carry disease germs.

Live in the country if possible, make it possible.

Take frequent short holidays.

Limit your ambition a little. Keep your temper. Never worry or borrow trouble.

Eat the flesh of no animal, such food is full of uric acid, the cause of rheumatism. Uric acid is also in coffee.

Live only on cereals, fruits and nuts, and a small share of vegetables.

Never wear woolen garments next to the skin.

Always wear linen mesh goods as linen absorbs and carries away moisture four times as fast as woolen.

In winter wear wool over the linen.

In summer change linen three times a week.

The next best fabric to wear next the skin is cotton, then silk, and lastly, wool.

Put hair insoles inside your shoes all the year round, and change them every day for a pair that has been dried out. Don't leave the insoles in the shoes over night. Change your light stockings every day for clean or dry ones.

In winter wear wool hose twenty-eight inches long in the leg, with linen or cotton next the skin. These may be short hose.

Bathe in the morning at the temperature of the body or a little less. Bathe at night in warm water. Wash your hair at least once a week. Comb it every night with a fine comb.

If you wear corsets, throw them away. You cannot breathe as nature intended under any lacing whatever.

As you can never get something for nothing, go out and battle for good health, making it catching instead of disease.

Don't allow any virus or vaccination put into your blood. Statistics the world over prove more deaths by it than where there is no vaccination.

The Woman at the Well.

BY MARCEL M'COY-BROWN.

In modern times when the question "to marry or not to marry" is being seriously asked by young and old alike, the thoughts sometimes turn to the story of the woman who had had five husbands, "and he whom thou now hast is not thy husband."

In the minds of people everywhere, I think that the woman at the well is regarded as being a dissolute or lewd character. Doubtless many have wondered how it was that Jesus carried on so long and profound a conversation with such a woman; for it is commonly recognized that the teaching of the master given at the well of Jacob is perhaps the profoundest recorded in the gospels. "God is spirit, and they that worship him must worship him in spirit and in truth" contains the essence of all

the "mystery of godliness" and to this day is but dimly understood. Yet this truth was told to the Samaritan woman, she who had had five husbands—made five attempts in matrimony—and had given it up and taken to herself a lover. That she caught somewhat the meaning of the words of Jesus, that she was enthusiastic and persuasive in speech, is borne witness to from the fact that it is recorded that "many of the Samaritans believed on him because of the words of the woman, who testified, 'He told me all things that I did.'"

Personally I am a profound believer in marriage—not only marriage of spirit, but marriage of letter, which is a showing forth of the spirit. I believe that some form or fitting ceremony will forever enhance the announcement to the world that the twain are to become one flesh. Not that the ceremony makes them one; not that the physical relationship alone makes or can make them one; but having discovered their oneness of mind and spirit they celebrate that discovery by consummating it in the flesh. That they should gladly and proudly and with thanksgiving make this known by some form or symbol, seems to me but natural, and the beautiful beginning of a miniature society, a new world.

But this woman at the well had tried this experiment many times, and as many times failed to find her real mate. She had had large and deep experience. It is possible she had grown discouraged with taking husbands after the fashion of her day; perhaps her soul writhed under the sense of ownership—under the shame of being her husband's chattel or toy, and she rebelled, feeling that only in freedom—freedom from the laws that so regarded her—could she find that which should satisfy her woman's soul. At any rate I find in my heart somewhat of humiliation that I should have so long regarded her as a person of very questionable life, and I hereby offer my humble apology to the "woman at the well."

Press-Writers' Notes, No. 6.

Aug. 11. "The Times" (Richmond Va.) prints a long letter from Kent E. Peery on the word "Christian" in Bill of Rights and a good one from F. B. Livesey entitled "Is this a Christian Country?" "Clothed with the Sun" for August prints F. B. Livesey on Christianity, Love, Liberty, with a lengthy reply by the editor in Omaha "Bee." Walter Breen commends an editorial on the employment of men teachers.

Aug. 12. "Traveler," D. Webster Groh takes issue with "Common Sense" again in regard to Thomas Paine. "State Register," (Springfield, Ill.) prints a short letter from the writer entitled "Does God Send the Rain?"

Aug. 13. "Chicago Post," George B. Wheeler gets a good shot at Christianity's boasted moralizing and refining influence. In Cleveland (O.) "World" J. C. Bell wants to know "Who is to Blame" for the death of a child neglected by Christian Science parents.

Aug. 14. "Traveler" prints Livesey's reply to a Socialist critic,—"Livesey, Bryan, Anarchy;" also Livesey on "Marriage and Divorce;" W. J. Hutcheson takes a shot at Prof. Moore on "Darwinism and Man." "News Item," (Winchester Va.) prints F. B. Livesey on "Marriage, Church and School."

Aug. 15. "Traveler" prints Edward Stern's "Nature's Laws;" "Fair Play" thinks Groh, Armstrong and Co. have worsened "Common Sense" and Prof. Moore in the Paine discussion. Chicago "Post,"—J. C. Bell, "Who's to Blame?"

Aug. 16. "Traveler" prints Edward Stern "The Basis of Anarchy." Chicago "Post" gives short letters from Groh, Livesey and the writer, commending an editorial on "New Developments on Bigotry." "Bulletin," Bernard W. Gidney "Single Tax and Socialism." "The Examiner" (San Francisco) prints Kate Austin's "Do Women Dress for Men?"

Aug. 17. "Traveler," D. W. Groh replies to E. H. J. on "Rationalism vs. Inspiration" and the writer replies to "Common Sense's Challenge." "Pioneer Press," Martinsburg W. Va. prints a splendid letter from J. M. Gilbert in reply to "Old Side Methodist," entitled "Who Inaugurated Reform?" Livesey's y

he has blazed the way and now leaves his friends to work out the details of the controversy with "Old Side" and others. J. A. Powers wants to know "Which Way is Best?" D. Webster Groh takes up Old Side's Slanders of Thomas Paine, and the writer his specific falsehood about the Paine Memorial Building in Boston being sold and used for other and better purposes.

Dorchester, Mass.

A. C. ARMSTRONG.

The Legal Value of Marital Contracts.

The following letter, written by Frank D. Blue to C. L. James, may be of interest to those who think that ante-nuptial contracts have any effect on the legal status of their marriage. Such contracts are all very well in their way, as showing the present intent of each party to the contract; but they have no standing in the courts.

COMRADE C. L. JAMES: In a recent issue of "Free Society" you say you think an Anarchist lawyer, if a good lawyer, might make a contract that will stand legally, without marriage. I do not recall the exact words, but think that is the substance.

This morning I find in the "Central Law Journal" of St. Louis a very lengthy opinion upon the relations of husband and wife, which has a direct bearing upon the question of agreements between men and women, and which will bear careful reading as showing the present legal status of marriage in the United States.

The Supreme Court of New Hampshire has just decided that "A contract between husband and wife, in which they agree to live separately, is void." An attempt was made at a separation by a contract mutually satisfactory to both parties, and the court held as above.

Now a review of the different decisions and statutes upon adultery and fornication will show it is the intent and purpose to prevent just such agreements, and to hold all up to "the relation fixed by law," "from which the persons cannot separate themselves by their own agreement." (Conn.) 46 Atl. Rep. 242; 49 LRA142.

After looking up the whole question, it is my opinion that it will be utterly impossible, with the present state of public opinion (lack of education, if you will), for any lawyer to make a contract that will be upheld from a legal standpoint.

Though the law, statutes and decisions just at present tend towards making ceremonial contracts the only binding ones legally, as against the old common law doctrines, yet should it become necessary by reason of a disregard of these statutes to again make a new common law rule, our rulers will not hesitate to do it and thus legitimize all children, as did the English Parliament when the Quakers ran afoul of its statutes.

The law is very flexible—when it must be—and you can always count on legal expedients keeping up to the necessities of the case.

The law bends,—when it must, consequently it is seldom broken and always so quickly recovers from any strain put upon it.

The law is expedient,—when it has to be,—and quickly realigns itself with new forces so as to guide the new forces as it has the old.

While we may be "fermat" the law all the time, it is just as well to recognize facts as we go along.

You can in all probability borrow a copy of the Cent. Law Jl. from almost any lawyer in your city. Vol. 53, No. 8, August 23, 1901, is the number.

I shall call the attention of Harman to this case, as it is a good one for Lucifer, giving as it does a very full review of all decisions upon the point involved.

Yours as ever,

FRANK D. BLUE.

The Chicago Anarchist Club holds regular Sunday evening meetings at the Atheneum Building, 26 Van Buren St., in the hall of the Chicago Law College, second floor. Herman Kuehn will speak on "State Socialism," Sunday evening, September 8. Admission free.

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When the world was formed and the morning stars
Upon their paths were sent,
The loftiest-browed of the angels was made
The Angel of Discontent.

And he dwelt with man in the caves of the hills,
Where the crested serpents sting,
And the tiger tears and the she-wolf howls,
And he told of better things.

And he led man forth to the towered town,
And forth to the fields of corn;
And told of the ampler work ahead
For which his race was born.

And he whispers to men of those hills he sees
In the blush of the misty west;
And they look to the heights of his lifted eye—
And they hate the name of rest.

In the light of that eye does the slave behold
A hope that is high and brave;
And the madness of war comes into his blood—
For he knows himself a slave.

The serfs of wrong by the light of that eye
March with victorious songs;
For the strength of the right comes into their hearts
When they behold their wrongs.

'Tis by the light of that lifted eye
That Error's mists are rent;
A guide to the table lands of Truth
Is the Angel of Discontent.

And still he looks with his lifted eye,
And his glance is far away,
On a light that shines on the glimmering hills
Of a diviner day.

—Sam W. Foss.

Marriage, Legal and "Free."

BY JOHN BADCOCK, JR.

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After all, priests and astrologers must live; but are we now more enlightened and self-reliant upon this subject

than our ancestors of two thousand years ago? If, as the Christian Church teaches, God sanctifies marriage, God has sanctified some very peculiar ones. The superstition still sticks to the ceremony, even though it be a ceremony before a registrar in his office. The time of the indissoluble marriage contract, of Roman Catholic dominion, has gone by; but we have not done much by replacing the Bull of the Pope by Act of Parliament. Albeit we have done something. No one dare say that all marriages are consummations of the union of the most fit. Mistakes do occur; marriages do not all turn out happy; some end in tragedy.

Having given up the absolute indissolubility and sacredness of marriage, as being too cruel, some dissolutions and re-arrangements have to be allowed. But once allow the tie to be put aside in cases of gross cruelty, and you have the difficulty of defining what amount of cruelty is gross enough. Soon sympathy will be expressed for marital miseries where the injury of husband to wife (or the other way) is of kinds not allowed for in the Acts; and, ultimately, the law has to be strained, literally, to let some captives go free. Then it becomes repugnant to our finer feelings to sanction any law that compels a man and a woman to live together when the lives of one or both are made wretched in consequence. Contemplate a case. Put yourself in the place of a wife who either dreads her husband, or looks upon him with disgust; and you see that the possibility of such a relationship being made permanent by law condemns the law.

The Clitheroe case is a sign in the right direction. Here the mere refusal of a woman to live with the man she had married, but found a dislike to, was considered by the courts sufficient ground for granting a separation. You see that, if you allow the happiness of the parties concerned to be the consideration of first importance, you relegate the legal marriage contract to a place of secondary importance. The growth of sympathy with suffering humanity abolishes the east-iron rigidity of the law, and the list of "adequate causes" for divorce is extended. But where are you to draw the line? Once allow exceptions to the absoluteness and sacredness of the marriage tie, and there is no stopping place until every individual idiosyncrasy is satisfied, and the marriage law is dead as a door nail. Or, what is the same thing, marriage becomes a ceremony which any couple may go through or not, as it pleases their sentimentalities; and those who elect to go through can have what ceremonials they like, from jumping over a broom-sock to the most gorgeous pageant and priestliness.

It must not be overlooked, however, that when a sense

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of right and wrong is implanted in the individual, on the basis of arbitrary priestly or legal authority, the conscience so formed will have great, if not insuperable, difficulty in reconciling the claims of nature to any kinds of happiness which have been condemned by theology or political creeds. Any giving way to natural impulse in contravention of such creeds is likely to be followed by a sense of shame and attempts at penance, unless the creeds themselves are thrown overboard from an enlightened conviction of their worthlessness.

I have heard the view expressed that all necessary legal requirements as to marriage can be met on a free contract basis; by which is presumably meant that the parties can put in their own terms (which can be as various as the terms of trade contracts or will clauses) in the marriage contract, and the State is to enforce the carrying out of such contracts in consideration of stamp duty being paid. My objection to the legal contract idea in marriage, whether free or compulsory, arises from a repulsion to the contemplation of any mercantile or mercenary motives being intruded into a relationship which offers such high possibilities of happiness when formed on a basis of pure affection—i. e., when formed by mutual attraction of intrinsic qualities in the individuals.

Of course, it would be folly to prevent a man and a woman from binding each other to anything, so long as the binding was mutual and there was no external pressure. And if the voluntary-bound can get any Association to undertake the infliction of penalties for breach of marriage contract, I see no reason for interfering with them. I dislike uniformity. I wish all wants to be satisfied, and that is only possible under the condition of equal freedom. What I claim is, that those who desire to manage their own love affairs without consulting the State shall be allowed to do so. As it would be manifestly unjust for freelovers of all kinds to be compelled to support, by taxation, courts for the enforcement of other people's marriage contracts (in the same way that it is unjust for Nonconformists in religion to be taxed to support a State Church), the only thing left for Parliament to do in this matter is to remove marriage agreements entirely from the jurisdiction of the Courts; allowing private enterprise to supply what demand might spring up for companies that will insure against breach of marriage promises, or breach of marriage continuance promises. Then, as far as legality went, all marriage promises would be on a par with betting debts; that is, they would be converted into debts of honor.—From "When Love is Liberty and Nature Law."

A Raffle for Souls.

The Rev. Francis S. Barton, a Protestant clergyman at Pueblo, Mexico, writing to the "Christian Endeavor World," claims to have seen the following described raffle in a Roman Catholic church in that city:

"Raffle for Souls.—At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured their loved ones are forever released from the flames of purgatory.

"Ticket 841—The soul of the lawyer James Vasquez is released from purgatory and ushered into heavenly joys.

"Ticket 41—The soul of Mme. Calderon is made happy forever.

"Ticket 762—The soul of the aged widow Francisca de Parais is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets \$1. To be had of the father in charge. Will you, for the poor sum of \$1, leave your loved ones to burn in purgatory for ages?"

The Difference.

Entering the room of her mistress without knocking, Penelope announced: "A lady's down stairs to see y', ma'am." Her black face wore a look of chronic weariness, to which her half-buttoned dress testified. But Penelope was aristocratic; she moved in high society, and prided herself on her knowledge of social etiquette.

"Oh my!" groaned Mrs. Hardy from the couch; "I suppose I'll have to see her. But my poor head! Didn't she send up a card?"

"No, 'm, she didn't jus' seem to have no card."

"Well, tell her I'll be down in a minute."

Penelope sighed and turned to drag her tired feet out of the room and down the stairs to the lower regions.

Slowly, painfully Mrs. Hardy rose and dressed, and then descended with her sweetest smile in readiness, to find that her "lady" visitor was a prospective waitress as black as Penelope herself.

"I thought you told me, Penelope, that a lady wished to see me?" said Mrs. Hardy sternly when the applicant had departed.

"Yes, 'm," replied Penelope, "I says a lady."

"Well, that's just the trouble; you don't know a lady when you see one. Now, hereafter find out what people want and who they are before you come upstairs. Do you understand?"

"Yes, 'm; is that all?" Penelope was too tired to enter into social arguments; she preferred to let the question go by default.

The next afternoon Penelope again toiled slowly up the steps to announce a visitor. "A woman's down stairs to see yo', ma'am."

"Well, what's her name?"

"Don't know; said never min' the name; jus' tell yo' she was here."

"But I told you always to inquire people's business."

"Yes 'm, but she wouldn't tell me that, either; said she'd tell yo' herself."

Mrs. Hardy hesitated. Should she see this mysterious visitor who refused to give her name? It was probably some one in search of work, or else a beggar. And her head still ached! "Oh, well, tell her I'll be down directly!" she said impatiently.

In view of the importance of the visitor she simply threw a shawl over her shoulders and descended in wrapper and slippers, not even waiting to smooth her hair. What was her consternation on entering the parlor to see a fashionably dressed lady arise and come toward her.

"Oh, my dear Mrs. Hardy, I am so sorry to have disturbed you! I am Mrs. Williams. And I see you've been lying down, too. Unfortunately I didn't have a card with me. I only called on the part of the managers of a charity to be given this Summer at the Lenox to ask you to be one of the patronesses. I do hope you will excuse me for troubling you so much!"

At last the awful visit came to a close, and Mrs. Hardy summoned Penelope.

"Did yo' sen' fo' me, ma'am?"

"Yes, I certainly did send for you," said the outraged mistress. "I want to have a thorough understanding with you once and for all. Yesterday you came up and told me a 'lady' wanted to see me, and when I went down stairs I found a colored woman, and today you announce a 'woman,' and I go down in my slippers and wrapper, and find one of the most fashionable ladies of the town in the parlor. Now, hereafter when my friends come to see me I want you to understand they are ladies, and that your country people are women. Do you understand?"

"Yes, 'm," she at last replied; "I makes no doubt yo're right. 'Woman,' I s'pose, is the more nobler term."—Selected.

"Your son in the Philippines, is he? What is he doing there?" "Doing? He's fighting for his country." "What! Has he turned Filipino?"—"Saturday Night," Stockton, Cal.

Was It Honest?

BY C. L. JAMES.

According to that statement made by the editor of Lucifer himself, in No. 878, he effectually shut me out from disproving his very grave charge against the medical profession—that they encourage vice by promising to make its consequences all right. I said that, when he gave a reason for this assertion, I would disprove it; and show, *per contra*, that all the quacks' "progressive hygiene" was nothing but a plagiarism from the regular physicians, *plus* as much utter rot as they thought their patients ignorant enough to stand; but of course I cannot, without citations from a good many doctors of real fame; which, equally of course, would require about half the space Lucifer gives every month to long articles, all declamation and repetition, in abuse of doctors—let alone the squibs. It is on account of things like this, I needs must say that the "editorial tripod" deals unfairly with this important question. Proverbially, anyone, however ignorant, can throw out more sneers, sarcasms, and what he thinks are embarrassing questions, in five minutes than can possibly be disposed of (as they should be), without a little deliberate investigation—especially if he have an unlimited license of saying the same thing twenty times over, while a reply, of far less length, and free from wordiness, must run such a gauntlet as mine to Walker did—and be mutilated at last. I wish to be moderate and courteous. I can understand that no one likes seeing his own idols broken; and that prejudice is misleading to the judgment, where the intentions are not insincere. But persistency in this course, after having its wrongfulness pointed out, will degrade Lucifer into an annex to Coward's Castle—exactly the place for legal, theological, Comstockian Movement in Favor of Ignorance; but, I submit, not the right place for Lucifer!

Now, just to show that I don't fear, but only scorn, the Bilescudian arrows weekly shot at me individually, from behind the "tripod" I will send back a few—well worthy the archers, though not of the cause for war.

The "Lost Manhood" advertisers who claim to be regular physicians, lie. Does the editor mean to say he did not know they were a pack of liars?

Mrs. Lake—takes the cake. She admits she would send for a vivisection if she were like to want a death certificate; but says the cruel law compels her to. She must find another reason—not at all difficult. Quacks sign lots of death certificates, and would sign lots more if people apt to need such documents did not usually revert to vivisection.

Are mice specimens of "harmless animals?" Without statistics, does not the editor know that a million of these interesting quadrupeds are poisoned with agonizing drugs for one which has been inoculated with a view to finding a remedy for diphtheria? Is it more cruel to inoculate even one mouse with diphtheria than to catch him alive oh! and give him to the cat? Which would you rather have—mice in the pantry or diphtheria in the nursery?

"Dr." Lawrence, "editor of Medical Brief" is a fraud. My reason for saying so is indicated by this sentence of his: "In all probability, the serum had developed a poisonous ptomaine, which caused the attacks of tetanus." If he dares defend that hypothesis, I'll prove it shows he knows less of medicine than I, who am only a layman.

Finally, I entreat the editor not to publish his experience as a quack doctor. Because, whatever makes him ridiculous is an injury to the cause of woman.

Greeting From Aunt Elmina.

DEAR FRIENDS, MOSES AND LILLIAN:—I am glad to congratulate you on the continued improvement and success of our Lucifer. I have been a close reader of its pages from its birth, and I don't know of a single paper that I have gained more valuable ideas from, than from it.

For many years I have had one-half a dozen copies a week, and have sent them far and wide, usually in letters, so as to

mark and comment on the contents, and thus ensure their perusal.

I wish some one would endow it with "a mint of money," and enable it to do still more and better work.

Now a word on one of my hobbies. I see Schenk has proved his theory of determination of sex. Proved the female the superior animal. He has not failed to produce a female in a single instance where his regimen was faithfully carried out. In forty-one cases thirty-nine succeeded—two failed where the patient did not follow his instructions. The conclusion is evident that the male is arrested development, and that under proper conditions females alone would result. He can usually ensure the male sex where desired, and a proper equilibrium of the sexes will be maintained.

ELMINA D. SLENER.

Press-Writers' Notes, No. 7.

Aug. 19. "Bulletin" (Phil.), Edward Stern, Good Will to Men.

Aug. 20. "Traveler," D. W. Groh gets in a good one to E. H. J. on Infidels. "Bulletin" (Phil.) prints a good one from Chas. A. Osborn on Belief in Christ; "Baltimore World" prints one from Albert P. Lewis on the Steel Strike; "Examiner" (San Francisco, Cal.), J. C. Bell under the caption Prayer and Work gets in a hot shot at the pulpit rain makers.

Aug. 21. "Traveler" prints letters from J. C. Bell on Solving Social Problems; J. M. Boler on Religious Liberty; B. T. Quaintance advises Common Sense to procure a copy of the Age of Reason and a school history and note the years that passed between the death of Franklin and Paine's writing of the first part of that work before he again claims that Franklin criticized it; "Bulletin" (Phil.) Chas. A. Osborn on Marriage and Divorce, and another entitled Thoughts About Thinking; A. P. Lewis writes of Labor and the Trusts.

Aug. 21. "Baltimore World," Francis B. Livesey replies to Rev. Father Coleman of Frederic, Md., on Marriage.

Aug. 22. "Traveler" prints two letters from Auria F. Hill entitled Power of Mind and Specifications for Heaven; "Weekly Enquirer," (Cincinnati, Ohio) prints a good letter from Miss Mabel Gifford on Inspiration What is It? and C. L. Swartz commends the letters of J. F. Ferris and the writer on the marriage question and pleads for the same liberty of divorce that Mr. Ferris asks for marriage; "Bulletin" (Phil.), Edward Stern Defence of Jefferson; "The Examiner" (San Francisco, Cal.), D. Webster Groh, the Crime of Credulity; A. Johnson, An Objection; Brocton, Illinois, "Review," Dr. J. C. Barnes contributes a good article on Money; the "Mattoon (Ill.) Commercial," Dr. J. C. Barnes discusses the labor question.

Aug. 23. "Traveler," Kate Austin presents the case of Berkman the Pittsburg Anarchist, who, in a moment of great public excitement attempted the life of Frick of Homestead Strike fame, as presented by the "Pittsburg Leader." This young man is being slowly tortured to death in the Western Penitentiary at Allegheny, Pa. "Bulletin" (Phil.) Chas. A. Osborn has a splendid letter on the location of Heaven Within You; "The Daily Advocate," (Bellville, Ill.).

Aug. 24. "Traveler," Edward Stern, A Question of Debate, and E. H. J. pays his respects to the Infidel Press Writers' Club; "Bulletin" (Phil.), G. L. Gullekson writes of Christianity; D. Webster Groh on Bible and Temperance; "Pioneer Press," Martinsburg, W. Va., D. Webster Groh puts Bro. Powers right on several points regarding Bro. Livesey, and the latter fills three columns with very interesting Topics of the Times; Frank Reed, Bareka, Cal., writes on Livesey and the public schools, Dorchester, Mass.

A. C. ARMSTRONG.

Read not books alone, but men, and amongst them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than in deceitfulness.—*Quarles*.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

882.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Another National Tragedy.

"Anger is a short madness," saith the ancient proverb. Madness means INSANITY, and we all know that it is useless to reason with the insane. If we would help the insane to sanity we must seem to agree with them to gain their confidence.

At this writing the American people—the great majority of them, are insane—insane with rage and thirst for revenge; hence I regard it as time wasted to attempt to reason with the average man or woman. I am glad to know, however, that there are a few, women as well as men, who do not lose their heads when the crowd goes mad. To these, the comparative few, I would say a word or two only, as the time of going to press is near.

Some of us have lived long enough to remember more than one national tragedy, similar to the one that occurred the other day at the Pan-American Exposition. One of these was the assassination of Abraham Lincoln by Wilkes Booth. This tragedy came as the climax to, or the legitimate result of, the far greater national tragedy which had begun four years before, at the firing on Fort Sumpter.

During all these four years the American nation had been INSANE, crazy drunk, so to speak—drunk with the blood of the slain in battle and with the tears of the widows and orphans of the slain in battle or of the prisoners starved to death in military stockades; and now the killing of the nation's president served to intensify the national madness many-fold. Goaded on by fear and hate, deeds were done that must forever cause a pang of regret to the heart, if not a blush of shame to the cheek, of every one calling himself an American.

Not satisfied with the killing of the assassin himself—under the savage code of "an eye for an eye, a tooth for a tooth a life for a life," four persons were hanged as aiders and abettors of the assassination, among these a woman—

after the real danger crisis had passed and after men's passion had ample time to cool.

Twenty years after the beginning of the great national tragedy the last act of which was the spectacular killing of the nation's chief executive, came the shooting of James A. Garfield by Chas. Guiteau. Differing in some respects from the first Presidential assassination there were many points of resemblance. It was politics mainly that caused the civil war and the consequent assassination of Lincoln, and it was politics mainly that caused the killing of Garfield. The feud between the two opposing factions of the Republican party was intensely bitter. Believing himself divinely commissioned to save the Republican party and through it to save the nation from ruin, the half-demented Guiteau "removed" the president as the surest way to save the party and the nation, and under the law of revenge, LEX TALIONIS, was in turn executed—hanged by the neck till he was dead; his flesh scraped from his bones and his skeleton kept for exhibition to morbid curiosity-hunters.

As in the case of Lincoln the shooting of Garfield caused the greatest consternation and alarm. Men looked into each other's faces only to see terror and rage pictured there. At first the cry was, "A plot, a plot! an atheistic, communistic plot to destroy our Christian Republic." But this theory was soon abandoned when it became clearly established that Guiteau was a Republican of the Republicans, a "stalwart of the stalwarts," a Christian of the Christians—an unusually devout believer in the Bible, the whole Bible, including the lesson of Abraham offering up his son Isaac. If he had inspirers and accomplices the less said about THEM the better for the Bible and for Republicanism. And hence this poor half-crazed victim of bad heredity and of superstitious training was left, or compelled, to be the scape-goat for his Christian and Republican inspirers.

And now again, just twenty years after the slaying of Garfield the nation is shocked, crazed, from center to circumference by another spectacular attempt to assassinate its chief ruler, by another apparently half-demented victim of bad heredity and perhaps still worse training or environment. As in the cases previously cited, the leaders of public opinion, civil and religious, are moving heaven and earth to establish the fact of COMPLICITY—a plot to kill all rulers and overthrow by violence the present social and political system or systems. The would-be assassin Czolgosz, is reported to have declared himself an "Anarchist," that he has quite lately become such, having been inspired or converted to that political (or unpolitical) belief by hearing a lecture in Cleveland, Ohio, by Emma Goldman, and that in consequence of such conversion he decided to kill President McKinley.

Having learned from long observation, the wholly unreliable character of reports by the popular press, when treating of Anarchism and Anarchists, I close for this week by saying that twelve persons, including the editor of "Free Society" and his family, were arrested in Chicago, the evening following the wounding of President McKinley, and that they are still held in close confinement, no bail being allowed, awaiting further developments as to possible complicity with Czolgosz—except the three women mentioned elsewhere as having been released. Emma Goldman was arrested yesterday (Sept. 10.) in Chicago and is being held on a like charge of conspiracy to commit murder, which charge she strenuously denies.

Of course we need not say that the shooting of President McKinley is wholly condemned by this office, as the suicidal act of a madman.

M. H.

"Free Society" and the Outlook.

As we go to press (Wednesday,) all the men connected with "Free Society" are still in jail, held without bail. An attempt is to be made this morning by their attorneys to have them admitted to bail. If this fails, no paper will be issued this week, but if even one is released "Free Society" will appear.

Mrs. Isaak, her daughter, and Miss Mechanic are at home at 515 Carroll Avenue, after their arrest and unwarranted imprisonment by the Chicago police. It has been an unpleasant experience; but it will set many people thinking who have never thought before. Much sympathy has already been aroused by the detention of these women in the horrible cells of a Chicago police station. But what of the thousands of women who are every year thrown into those cells—women who are victims of ignorance, of environment, and of the officers of the law; women of whom, individually, no one ever hears and for whom nobody cares? An investigation of the police blackmailing methods was under way, and every day fresh exposures were being made, when the cry of "Anarchist" was raised; that cry was a "god-send" to the police department.

I shall have more to say next week of events transpiring. Just now I will merely state that the published reports of statements I have made are positively unauthorized, with these exceptions: I have never seen the man who shot Mr. McKisley, nor had I ever heard of him before the reports of the shooting. I did not know Miss Goldman's whereabouts, though the detectives assured me they had "positive information from Buffalo" that I knew where she was. I have heard Miss Goldman's lecture on "Modern Phases of Anarchy," and in that lecture she spoke of the futility of violence, and at no time have I heard her advocate violence. I believe that all acts of violence recoil on the party which institutes them. If a society of Anarchists had caused the assassination of Mr. McKisley that act would do more harm to their cause than to the cause of governmentalism. On the other hand, the methods adopted by police and newspapers in manufacturing "evidence" and promulgating lies about their victims will in the end be an injury to their own cause.

L. H.

The Medical Doctor Question Again.

The importance, the necessity, of correct ideas in regard to hygiene, that is in regard to the care of the body in health and disease, will be readily admitted by all readers of *Lucifer*. It is because of this importance, this necessity, that this discussion of the medical doctor question has been allowed considerable space in our columns for some months past.

Whether any real or permanent good shall come of the discussion will depend upon the readers as well as upon the writers that take part therein. Only she or he who is willing and able to take a philosophic view of the matter in hand—only the person who can take a judicial rather than a partisan attitude towards the questions involved, will be in position to give or receive real benefit from the continuance of the controversy concerning methods of maintaining health and curing disease. The discovery of truth, not victory in argument, should be the object.

Endeavoring always to remember this basic fact or principle I have a few words to say in reply to C. L. James, whose "Was it Honest?" appears on another page of this issue. Taking his closing paragraph first, as being most important, I would say:

Yes, "whatever makes him [the editor and therefore the paper] ridiculous is an injury to the cause of woman." The editor who champions the cause of woman—which cause necessarily is the cause of man as well, since motherhood includes the race of humankind—should be very careful not to give offense to friends nor an occasion of triumph to foes, by putting himself and the cause he defends in a ridiculous light or attitude. But is it true, or probable, that giving my experience as a heretic in medicine will make me ridiculous in the eyes of reformers—such as C. L. James, for instance, is supposed to claim to be?

When I told an old friend of my youth, a physician of the

orthodox or regular type, that I had thoughts of devoting my time to the study and practice of the healing art, adding that I should probably discard most of his theories in regard to medicine, his reply was,

"Well, my friend, all I have to say is, *Don't disgrace yourself!*"

So, likewise when I began to cast off the shackles of orthodox theology an old and faithful ministerial friend, warned me, with tears in his voice, if not in his eyes, that I was about to ruin my prospects for this life, as well as for the life to come.

So, likewise, when I became a heretic in regard to civil government, human law, etc., my friends all warned me that the path to political honors and emolument would be forever closed against me, not to speak of the danger of getting my name mixed up with the secret plotters against "law and order," and against the lives of the nation's rulers.

But all the combined terrors associated in the popular mind with the words "quack," "infidel," "socialist," "anarchist," "atheist," etc., failed to deter me from following the lead of my highest and clearest convictions of right and of truth. With what result is partly shown in the fragmentary biographic sketch printed in our Twenty-First Anniversary Number of *Lucifer*.

As I see it: All men have their limitations. C. L. James with all his learning and capacity for growth is no exception to the rule. Early in life he evolved out of theologic orthodoxy, and the same way of logical reasoning that emancipated him from slavery to medieval ideas of God, the origin and destiny of man, etc., carried him also out of the ruts of authoritarianism in civil law and political government. But when that wave struck the walls of orthodox medicine it had spent its force, with the mentality of Friend James. Hence he has passed through more than the average span of human life without being able to see that orthodox theology, orthodox government and orthodox medicine are "three of a kind," all based upon man's ignorance of nature, upon his innate credulity and inherited desire to lean upon and look up to something higher, wiser and more powerful than he knows himself to be.

As I see it, the same mental limitation prevents our learned critic from seeing that the real progress made in the medical art has been mainly introduced from without the narrowness and bigotry of the regular profession—witness the abandonment of the lancet and boluses in fevers etc., by the regulars after being shown by Priessnitz, Trall, Shew and other hydropaths, that fever patients recover far more rapidly without blood-letting and without heavy doses of calomel than with them. Witness also the lessons taught these same regulars by the Thompsonians or "steam" doctors; also by the Hahnemannians; also by the electricians, the magnetic healers, the mental suggestion healers, etc., etc., from all of whom the really progressive of the self-styled regulars have profited, and whose methods they more or less quietly adopt, though they may not be willing to acknowledge their indebtedness.

As I see it, our over-zealous critic is blind to the fact that there is such a thing as *learned ignorance* among the professors of the healing art, also that there is such a thing as *intuitive perception* by a comparatively *unlearned* man or woman, of what is needed by the sick, and that this intuitive perception, this sympathetic *at-one-ment* between physician and patient, is a qualification that no medical college can bestow upon its pupils, and without which natural endowment no one ought ever to assume the role of physician.

Like the poet, the true physician is born, not made a fact wholly ignored by learned professors who annually send out thousands of medical graduates who in some other calling could and would make useful members of human society, but who as physicians can never be other than blind followers of the routine of books, else still more dangerous empirics—murderous experimenters, charlatans—rightly termed *quacks*.

As I see it, womanhood, motherhood, must be emancipated from the despotisms represented by the three priesthoods—theo-

logical, judicial and medical, before the human race can take any decided step onward and upward.

In regard to the insinuations, epithets, charges of unfairness etc., I have room only to say that our otherwise esteemed correspondent is his own worst accuser. It is an old and true saying that if you want to know what a man really is, just get him to talking of other people. In condemning others he simply condemns himself. Lucifer's correspondents are many—to all of them we have tried to be hospitable and kind as well as just, and of them all none has had less cause for complaint than has C. L. James; of them all none has made more frequent complaints and accusations than he has done; none have used more intolerant language. To say that these complaints and accusations are unfounded and unjust is to state what our readers already know, unless it be such statements as that his reply to Walker was mutilated. Of this I know nothing; I only know that we try very hard to follow copy, in type-setting and proof-reading. If copy was not followed in this case it is probably owing to the writer's fondness for words of "learned length and thundering sound," Latin quotations, etc., instance, "Blefuscadian," in his reply of this week.

Time and health permitting I expect in the near future to tell our readers, as already threatened, something of my experience and observations as a heretic in medicine and hygiene, and in so doing will try to answer, in a general way, the points raised by Mr. James that could not be attended to in this article; after which a fair and reasonable share of space will be given to Friend James, or to any one who cares to defend the claims made in behalf of the so-called regular medical doctors that to them is due all the credit for the progress made of late years—confessedly very great, in the art of preventing disease and of caring for the sick, the wounded—the *insane* in mind or body.

M. H.

VARIOUS VOICES.

C. M. Moe, Spokane, Wash.:—I hasten to send you my mite to keep the light burning. You can send me "Nora," by Ibsen, that grand countryman of mine. I am proud of Ibsen although he will be understood by this generation but little.

Mrs. A. Danzig, Kansas:—Enclosed find fifty cents for which send me "Prodigal Daughter," and Lucifer for thirteen weeks; "Institutional Marriage;" "Truth Seeker Annual 1889;" "Holy Smoke in the Holy Land." The remainder for postage. I hope next time to send for a year's subscription. I like Lucifer and can hardly get along without it.

Sarah Stone Rockhill, Alliance, Ohio:—I think Lucifer grows better all the time, and you, or the principles you uphold are gaining new friends. I am glad to note, especially, when the interest takes the form of "R. C. C.'s" helpfulness. I send twenty-five cents and the enclosed list of names for the Anniversary Number. Also one dollar on Lucifer another year. Send Ibsen's book, if you please.

Dr. E. W. Moorman, Iola, Iowa:—I enclose one dollar which please credit on my subscription. Is there a Liberal League in Iowa, and if so can you put me in communication with it?

[We know of no active Liberal League in Iowa. If there is, we hope some of its members will write to Dr. Moorman. If there is none, one should be organized, as there are many Liberals in that state. L. H.]

Mrs. L. J. N. Y.:—Please send me, the enclosed list of books, for which I send you \$2. I like "Hilda's Home" very much; and the stories recently published in Lucifer have been helpful. All cannot assimilate a philopopbic statement—a story is better for them. You two are so truly liberal, so kind to all, even to those who are not in harmony with you, that you seem near friends to me. I would like to answer articles I see in Lucifer,

sometimes, and shall when I get free enough to write my views over my own name; but I've reached the point of being ashamed to write anonymously so there is hope for me. But it isn't all for myself, when my friends have read Lucifer a while longer, their ideas will be more free.

R. C. C., Portland, Ore.:—Please send me for the enclosed twenty-five cents copies of your Anniversary Number. I have read of your trials and triumphs with considerable interest and I desire to distribute your Anniversary Number among my friends as I consider it a valuable number for propagandist purpose. Long may Lucifer and its noble editors survive.

[We are receiving many words of commendation of our Anniversary double number. We can still supply them at 25 cents a dozen, mailed to any address. L. H.]

Philip G. Peabody, R. 61, 15 Court Square, Boston, Mass.:—My friend Dr. (who first subscribed for Lucifer in consequence of my advice,) asks me to send to you one dollar, to be credited on his subscription. I also enclose one dollar for one year's subscription for myself. I wish you and Lucifer the greatest prosperity. I am reminded to subscribe, (having just returned from a visit to Europe,) by some words of abuse of my friend, E. C. Walker, for whom I have much respect, in a newspaper that fell casually into my hands.

Martin Nortvedt, Mich.:—For the enclosed twenty-five cents please send me a copy of "Sexual Love" by Allan Laidlaw. From the slip on my paper I see that I am again in arrears, but please do not stop sending it. I hope soon to be able to square my arrears and renew for another year. I should also like to get a copy of the premium book "A Doll's House" by Ibsen, when I renew. So if you can, please save me a copy. Ibsen is one of my countrymen, but as Dr. B. L. Hjermstad of Cincinnati said in No. 879, is very little understood in his own country.

E. F. R., New Dorchester, Mass.:—Much is being said and written regarding the sex rights of women and a greater part of it is at variance with the truth of the matter. I find in my work many women if they had a legitimate income they would not sell their personal rights in either married or single short-lived blessedness. Man cannot argue truthfully that education and income unfit woman for the home. Give her both and she will make a home, for she will have only love at her table.

When sex is properly understood and its meaning universally taught in home, school, pulpit and literature, we will have gods and goddesses on the earth.

Laura H. Earl, Germantown, Pa.:—I enclose \$1.25 to pay for a copy of Bebel's "Woman in Past, Present and Future," and my subscription to Lucifer for one year. Your paper contains news and thoughts that I cannot find elsewhere. One of the most interesting items you have given your readers was the set of questions of "Medicus" as to the Brooklyn girl who was assaulted by the young ruffians. Was there ever any answer to them made to you? I saw none, but have not had the recent numbers of the paper. Shortly after noting this query of "Medicus" I saw the record of a similar case in New York City, where the girl had killed the child she afterward bore, and the gentle reporter spoke with horror of her "awful crime." One knows that, unless he was a fool, the man cannot have thought as he wrote. Thus attempts to manufacture false public opinion are possibly the most serious form of crime that threatens the public safety. Yours with the strongest sympathy for your efforts toward freedom.

The Effect of Lynching.

The punishment of crime by the commission of crime has been and always will be a failure wherever it is tried, and the result of the frequent lynchings has been that the people have become brutalized till lynchings are encouraged by passion and the desire to shed blood rather than with any feeling that further crime might be discouraged by a sharp punishment—"Boston Herald."

RADICAL LITERATURE.

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THIRD SERIES, VOL. V., No. 36.

CHICAGO, ILLINOIS, SEPT. 21, E. M. 301. [C. E. 1901.]

WHOLE No. 883

WE REAP WHAT WE SOW.

There are loyal hearts and spirits brave,
With souls that are tried and true;
Then give to the world the best you have,
And the same will come back to you.

Give love, and back to your heart will flow
The love that your heart most needs;
Show faith and trust and hearts will show
The faith in your words and deeds.

For life is a mirror in which are shown
The deeds and lives we live;
Then give of our best to every one,
And the world will as freely give.

—A. H. Hinman.

Anarchism and the Trusts.

An important "Conference on Trusts," called by the Civic Federation, was held in Central Music Hall, Chicago, just two years ago. At this conference many representative men, including governors, senators, political economists, bankers, editors and others, spoke. The speakers were representatives of varying schools of thought, among them William J. Bryan, Bourke Cockran, J. Sterling Morton, Samuel Gompers, Thomas J. Morgan, and Benj. R. Tucker. Mr. Tucker, as most of our readers are aware, is the editor of "Liberty" and a man whose deep study of sociology entitles him to be regarded as one of the foremost exponents of philosophic Anarchism. Mr. Tucker's address on "Anarchism and the Trusts" was one of the most heartily applauded speeches of the conference. Now that on all sides is heard the question, "What is Anarchism?" we think it timely to give a short selection from this address. The complete address, together with Mr. Tucker's portrait, is to be found in the officially published report, "Chicago Conference on Trusts," a book of 626 pages, which may be obtained at this office.

L. H.

The first and great fact to be noted in the case, I have already hinted at. It is the fact that the trusts owe their power to vast accumulation and concentration of wealth, unmatched, and, under present conditions, unmatchable, by any equal accumulation of wealth, and that this accumulation has been effected by the combination of separate accumulations only less vast and in themselves already gigantic, each of which owed its existence to one or more of the only means by which large fortunes can be rolled up: interest, rent, and monopolistic profit. But for interest, rent, and monopolistic profit, therefore, trusts would be impossible. Now, what causes interest, rent, and monopolistic profit? For all three there is but one cause—the denial of liberty, the suppression or restriction of competition, the legal creation of monopolies.

This single cause, however, takes various shapes.

Monopolistic profit is due to that denial of liberty which takes the shape of patent, copyright, and tariff legislation, patent and copyright laws directly forbidding competition, and tariff laws placing competition at a fatal disadvantage.

Rent is due to that denial of liberty which takes the shape of land monopoly, vesting titles to land in individuals and associations which do not use it, and thereby compelling the non-owning users to pay tribute to the non-using owners as a condition of admission to the competitive market.

Interest is due to that denial of liberty which takes the shape of money monopoly, depriving all individuals and associations, save such as hold a certain kind of property, of the right to issue promissory notes of currency, and thereby compelling all holders of property, other than the kind thus privileged, as well as all non-proprietors, to pay tribute to the holders of the privileged property for the use of a circulating medium and instrument of credit, which, in the complex stage that industry and commerce have now reached, has become the chief essential of a competitive market.

Now, Anarchism, which, as I have said, is the doctrine that in all matters there should be the greatest amount of individual liberty compatible with equality of liberty, finds that none of these denials of liberty are necessary to the maintenance of equality of liberty, but that each and every one of them, on the contrary, is destructive of equality of liberty. Therefore it declares them unnecessary, arbitrary, oppressive, and unjust, and demands their immediate cessation.

Of these four monopolies—the banking monopoly, the land monopoly, the tariff monopoly, and the patent and copyright monopoly—the injustice of all but the last-named is manifest even to a child. The right of the individual to buy and sell without being held up by a highwayman whenever he crosses an imaginary line called a frontier; the right of the individual to take possession of unoccupied land as freely as he takes possession of unoccupied water or unoccupied air; the right of the individual to give his I. O. U., in any shape whatsoever, under any guarantee whatsoever, or under no guarantee at all, to anyone willing to accept it in exchange for something else—all these rights are too clear for argument, and anyone presuming to dispute them simply declares thereby his despotic and imperialistic instincts.

If, then, the four monopolies to which I have referred are unnecessary denials of liberty, and therefore unjust denials of liberty, and if they are the sustaining causes of interest, rent, and monopolistic profit, and if, in turn, this

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insidious trinity is the cause of all vast accumulations of wealth—for further proof of which propositions I must, because of the limitation of my time, refer you to the economic writings of the Anarchistic school—it clearly follows that the adequate solution of the problem with which the trusts confront us is to be found only in abolition of these monopolies and the consequent guarantee of perfectly free competition.

The most serious of these four monopolies is unquestionably the money monopoly, and I believe that perfect freedom in finance alone would wipe out nearly all the trusts, or at least render them harmless, and perhaps helpful. Mr. Bryan told a very important truth when he declared that the destruction of the money trust would at the same time kill all the other trusts. Unhappily, Mr. Bryan does not propose to destroy the money trust. He wishes simply to transform it from a gold trust into a gold and silver trust. The money trust cannot be destroyed by the remonetization of silver. That would be only a mitigation of the monopoly, not the abolishment of it. It can be abolished only by monetizing all wealth that has a market value—that is, by giving to all wealth the right of representation by currency, and to all currency the right to circulate wherever it can on its own merits. And this is not only a solution of the trust question, but the first step that should be taken, and the greatest single step that can be taken, in economic and social reform.

I have tried, in the few minutes allotted to me, to state concisely the attitude of Anarchism toward industrial combinations. It discountenances all direct attacks on them, all interference with them, all anti-trust legislation whatsoever. In fact, it regards industrial combinations as very useful whenever they spring into existence in response to demand created in a healthy social body. If at present they are baneful, it is because they are symptoms of a social disease originally caused and persistently aggravated by a regimen of tyranny and quackery. Anarchism wants to call off the quacks, and give liberty, nature's great cure-all, a chance to do its perfect work.

Free access to the world of matter, abolishing land monopoly; free access to the world of mind, abolishing idea monopoly; free access to an untaxed and unprivileged market, abolishing tariff monopoly and money monopoly—secure these, and all the rest shall be added unto you. For liberty is the remedy of every social evil, and to Anarchy the world must look at last for any enduring guarantee of social reform.—Benjamin R. Tucker, before the Chicago Conference on Trusts, September, 1899.

The Death of Love.

BY VOLTAIRINE DE CLEYER.

A very miscellaneous set of reasons, those which Lucifer has received as to why love dies. May I add one more to the assortment? And may I preface that it seems to me all the answers I have read are open to the same criticism, viz: that of hunting with a telescope for reasons of all sorts of doubtful probability, while the simple thing to do is to look with a naked eye at immediate facts. Love dies just as every manifestation of life dies, and dies the quicker in proportion to its intensity.

True, there can be no universal "standard of measurement," by which it can be determined that love, if expended in such a degree of intensity, will last so and so long. We are all mixed in different proportions, and one may love long and fiercely and another but indifferently and for a brief season also. But in general the love season of life is youth, and like the other feelings of youth it lives out its time and has done. The shifting

environment of life presses upon the ego, and moulds it in this shape today, tomorrow in that. And as this or that element of the physical mixture comes uppermost, the desires of it, the direction of its activities change.

Truly the change is not wrought out without war in the soul. Love, as well as the mere animal playfulness of youth, is not relegated to the background without protest. And as it is always hard, nay really impossible, to see one's own true reflection in a looking-glass since the mere intent to see stiffens the play of the features, so it is impossible for the individual soul to look impartially upon itself and realize the changes wrought within it. In general I find, however, that it is your hard-headed Philistine, your soul that never felt aught but the outmost ripples of a strong sensation, your creature of the earth earthy, who is able to recognize the passing of love, much more tranquilly than our idealists, to whom, on account of the vortices of feeling within themselves, the death of love comes in "storm and stress" and bitter surrender, and who, long after the thing is dead, try to galvanize the corpse.

Useless to reason with such a one; he will go on painting conditions under which it might have been otherwise; he will rake the skies of imagination for fancies to reanimate his corpse, until the energy of his soul has exhausted itself. Fortunate if then those other energies for which the flowering time has come, and for whose sake love must die, are called into active play by outer circumstance. If not; if in their half-unfolded state they suffer blight, if nothing stirs those faculties wherein the power of growth still lies, then life dies when but half-spent, and "the dead buries the dead;" all the days of their death they go on shoveling ashes upon a grave, and planting dream-blossoms whose roots can suck no life from that barren earth.

It has usually been my lot to stir up a veritable hornet buzz among the contributors of Lucifer, (old readers will remember the controversy arising over "His Confession," and other articles) and I presume my assertion that love must die will again provoke the expression of opposition. Believe me, it is from no desire to take a singular attitude, or to arouse the spirit of opposition for the sake of hearing what will come out of it, that I am writing this. For indeed it might be said, "If you have taken a seat among the Philistines, and have come to an end of your idealism, you might be satisfied to hug your ugly barren fact to your own withered breast, and not throw it among us, who will at least still maintain some hope of joy by seeking ways to prolong the echoes from the harp of love."

But, comrades, I am not a Philistine; I am more of an idealist than any one of you, ("though I say it myself, that shouldn't.") It is just because I believe in living ideals, that I protest against this senseless waste of yours. There is something better than picturing the dreamy joy of watching a man's face, or listening to the music of a woman's voice; it has its time—a time when it is graceful, when it is fit to fill a life from center to circumference; but for pity's sake, admit that "spooning" is not the business of existence for a man and woman with the sap of life receding from cheek and eyelid, and flecks from the swollen rivers of Autumn upon their heads. Something larger should dwell in the eyes of these than this petty vision of each other. This love you strain yourselves so to preserve and which sits so well on glossy brown heads, and rich red lips, but is so ridiculous on age-shrunk skin and whitening hair, is a very selfish thing compared with the immense vistas that should be opening out before you. The beauty of color and curve is going from you, but the nobility and grace of form grows hourly more beautiful if it be fed upon thoughts which broaden and lighten it up. Kisses for the cheek's rounded carmine, but an ocean-sweep of thought for the brow whose glory will remain unto the end of age; eye to eye the lovers of youth, sensuous and humid with the juices of physical life; but the eyes of the whole human race, nay all that lives, reflected in the vision of him whose soul has come upon the larger distances, the fathomless depths of even sympathy for all that moves across the panorama of the world.

You, who sit with your head bent over your plate to avoid the gaze of the eyes you once longed for, you who sit alone

wondering why the hand that once sought yours seeks it no more, have you nothing larger to do with your life than mope away about yourself and your concerns? Have you nothing more in your heart than the desire to experience an old thrill? Are there no injustices for you to protest against? Are there no ideals of a better society for you to realize? Is there no cowardice in the world into which you may throw the weight of your courage? Is there no ignorance struggling its helpless way which you may do your share to lighten? Do these, and you will begin to draw deep breaths again, the languor of dying love will fall away like a garment; you will experience not the old sensation, but a new one, as life-giving in its season as the other. You will know the strength of asserted personality, made good in the social stream. The emptiness of an existence, mawking and moaning in its eddy for what Time has swept beyond its commingling, will be filled with upbearing force to carry it out once more to the mid-current, and this time with the power of being alone—strong and self-resourceful, winning the weaker to its side and imparting its strength to them in turn.

Freedom for sex, I will call with you, as I have ever done; and if there are Sapphos among us, why let them "burn down to the socket" with that driving idea of soaking one's individuality forever in the individuality of some body or bodies. But the most of mankind are not so. Let such realize that freedom for sex does not mean one must always be worrying about his sexual existence. Let not his conviction that love should be free effervescence so much in his head that he is unable to recognize himself as part of the general processes of nature, and when he finds his free bird dying as well as the caged one, construct all manner of arrangements of dubious desirability for keeping it alive.

Love—when free—dies in its due season. It dies to make way for other activities, equally imperative in the building up of character. Don't seek to prolong the agony; let it die in peace.

Jane Addams and the Imprisoned Anarchists.

When Jane Addams, of Hull House fame, heard that the publishers of "Free Society" were arrested and held without warrant and denied communication with friends or attorneys, she visited police headquarters and asked to see Mr. Isaak, and did all that she could toward obtaining for the imprisoned men and women a fair hearing.

"This action on the part of Miss Addams," says a writer in the "Record-Herald," "has been the subject of some comment and even of adverse criticism, and it may be well to inquire why she was thus engaged at the very same hour when the ministers of the gospel all over the country were condemning the Anarchists and when a Chicago divine of some note was declaring 'that all Anarchists should be driven to hell.'"

"Anyone who has listened to Miss Addams' public lectures has gained several distinct impressions which may be able to throw some light upon this action. She is inclined to the extreme doctrine of non-resistance, to a belief that evil cannot be successfully resisted, but must in the end be overcome by good. She is not even an adherent of the school of scientific Anarchy, to which the suspect Isaak and his comrades belong, according to which school all law and government are not only unnecessary, but represent the repressive and retrograde tendency in social evolution.

"Disagreeing with the philosophy of the arrested men, she nevertheless knew several of them personally, having met them through that neighborly hospitality which Hull House extends to all who care to come to it, regardless of class, nationality or other social or religious creed.

"Charles Lamb says you cannot hate a man when you know him, and apparently Miss Addams has verified this in experience. During the time of the first public excitement she was able to judge these men whom she knew by her previous knowledge of their characters, and was not frightened by the fact that they were labeled Anarchists even at the moment when that word was associated with a dastardly crime. She was able to

recollect that Mr. Isaak and his friends are merely members of a school, who, following the direction indicated by the orthodox Democrat, that the least government is the best government, add that the entire absence of government is better than the best government.

"They contend that the statutory and judge-made law of the past has been largely class legislation, enacted and enforced for the benefit of the few, and that the most hateful aspect of human life is continually found in connection with the army, the police and the courts. This being the Anarchist position, Miss Addams quite logically contends that, society having laid down a general rule of law that the right of counsel shall not be denied and that bail shall not be refused except in capital cases, and then only when there is some proof of the guilt of the accused it is especially unfortunate to seem to deny these rights to any class of persons on account of their published beliefs—and particularly so when such a denial of legal right illustrates the position they constantly take in regard to the system of law and order. So far from tending to suppress Anarchy or even to dissuade the Anarchist, such a course inevitably and directly strengthens him in his position. She believes that no person should override the law, be he judge, policeman or Anarchist.

"Referring again to one of Miss Addams' lectures, she maintained that there was a certain corrective power in the position of the anarchist in respect to the present-day tendency toward special legislation. She points out that it is well to have the rights of the individual proclaimed in this time of much lawmaking for the protection of favored classes and of property rights.

"Doubtless there are many persons who sympathize with this position, and, while they did not have the opportunity to express it in prompt action as Miss Addams did, they are grateful for at least this small demonstration in favor of the integrity of legal guaranties."

A Suggestion to Correspondents.

While we are always glad to receive well-written original articles for *Lucifer's* columns, especially from our subscribers, and while there is great advantage in having on hand a large surplus of articles from which to choose, we are often much embarrassed by this surplus, and by the fact that it is constantly growing larger.

In order to relieve in some measure this embarrassment of the editors of small journals working on lines of progressive thought, the following plan has been suggested:

Instead of sending all your written thoughts to the radical weeklies or monthlies, send part of them to your local journals, your county or state papers. If your articles are printed, other readers of these political, agricultural or "society" journals will be encouraged to do likewise, and soon a "people's forum" will be a recognized and popular feature of papers in which free discussion is now comparatively unknown.

If your home papers will not print your articles, then send your names to A. C. Armstrong, Dorchester, Mass., Secretary of the American Press Writers' Association, asking for lists of papers that admit articles on radical and progressive subjects; then send your rejected matter, changed so as to appear to have been originally written for the new and untried journal.

Membership in the Press Writers' Association costs nothing, but it would be well to send a few stamps for circulars containing suggestion and information in regard to the work now being done by this band of volunteer investigators and agitators in the field of human education and enlightenment.

By this means the radical work that is now being done by *Lucifer*, "Discontent," "Free Society," and other pioneers, can be multiplied many-fold, relieving the pressure for space in these small and comparatively unpopular journals, and at the same time giving the needed training to a volunteer corps of earnest writers whose united efforts to overthrow old-time superstitions would soon become well nigh if not quite irresistible.

What say our readers and correspondents to these suggestions?
M. H.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

883.

Do these figures correspond with the number printed on the wrapper of your **Lucifer**? If so, your subscription expires with this number. Please renew for another year.

When **Lucifer** fails to reach its subscribers, notice thereof by postal should be sent us at once.

The Lesson of the Hour.

"All the world's a stage and all men are players," is an oft quoted saying. The particular drama—rather the particular "act" in the great continuous drama of human life on this planet, that has attracted more attention, perhaps, than any other within the past few months, has just been played at Buffalo, New York, the chief "characters" in which act I need not say, are William McKinley, President of the United States of America, and Leon Czolgosz, a young man calling himself an "anarchist."

In the technical language of the stage, the "act" of which we now speak is called **TRAGEDY**, and while the most sensational part thereof is now numbered with the things that were, the really tragical and especially the spectacular features of the "act" that opened with the shooting of President McKinley by the man who thus, in a moment, sprang from obscurity to world-wide notoriety, not to say fame—is by no means ended.

Studying causes as well as effects—as the student of nature—including man and his institutions, must do in order to deserve the name of philosopher and scientist, let us take the principal actors in this sensational act in the great drama of human life, and briefly consider how and why it was that they were at the Pan-American Exposition on the afternoon of Friday the sixth day of the present calendar month, and how and why it was that one received a fatal wound and the other became a homicide, narrowly escaping death at the hands of the bystanders.

Speaking first of him whose term as President of the United States and whose term of life were alike cut short by the pistol in the hand of Leon Czolgosz, and speaking for myself alone, I would say that William McKinley was a man greatly favored by heredity—by a long line of ancestry trained and developed in the "storm and stress" of feudal life in Scotland and England. Nature had made him well. In this respect he was a man of ten thousand, if not one of a million. Some years ago, and before his first nomination as candidate for the chief magistracy of the American nation I stood within a few feet of this favored child of fortune while he delivered one of his characteristic political

speeches. As I read him then, and as I have read him since in his pictured likenesses and in his public utterances and public acts, I saw in him a born leader of men—that is, of men who need leaders and who will have leaders regardless of cost to themselves and others. He was not a man of towering genius; not a philosopher; not a profound reasoner, but he had that which was far better as qualification for successful leadership than genius, philosophy or logic, he had **PRACTICAL TALENT** in pre-eminent degree. He had **TACT**. He had been trained in the tactics of the law, and well he knew how to use these as a political leader. There was that in his physical make-up, as well as in his voice and manner of speaking, that inspired men with confidence in his honesty, in his earnestness and sympathy with and for others.

Remembering the impressions received from listening to the address of Wm. McKinley in the state house square, Topeka Kansas, and the effect that address had upon the assembled thousands, I can easily understand how and why the still larger crowd at the Pan-American Exposition went wild with applause on "President's Day," and also how and why it was that the same crowd went wild with grief and rage when at the public reception their idol was struck down by one who played the Judas act—or rather the Joab act, as told in the second book of Samuel, twentieth chapter:

"Art thou in health my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hands, so he smote him therewith in the fifth rib. . . . and he died."

PLACE IN HISTORY.

As for the real merits of the life and work of William McKinley and the place to be assigned to his name in the history of this country or of the world, of course this article and this issue of **Lucifer** are neither the place nor the time for such estimate. Solon, the great Athenian law-giver and sage is reported to have said to Croesus, King of Lydia, that it is impossible to rightly estimate a man until you know how he met his death. If this be a true criterion then the death of William McKinley stamps him a superior man, notwithstanding the seeming adhesion to superstitious theology in his last moments, when he is reported to have said, "It is God's way; we must submit." With his religious training, and remembering that his life as a politician was not favorable to the formation of logical or philosophic habits of thought, it is not strange that he would seek to give comfort to his wife in this way. His courage through it all; his expressed desire that no violence should be done to his assailant; his uniform cheerfulness and hopefulness indicate a well-balanced mind. One chief cause of regret, as I see it, is that—in his last moments—or rather before the near approach of death had clouded his mental powers, he did not enter a specific and earnest protest against the infliction of the death penalty upon Czolgosz. If he really meant what he said when telling his wife, "It is God's way," and if he could really say, with him whose example he professed to follow, "Father forgive them, they know not what they do," why did he not leave it as part of his last will and testament that his misguided and probably demented assailant should be kindly and humanely treated—kept in confinement if need be to keep him from injuring himself or others, but never to be made an example of the old barbaric law, "Whoso sheddeth man's blood, by man shall his blood be shed"—if William McKinley had done this he would have done more to embalm his name in the grateful remembrance of coming generations, would have

done more to prevent repetitions of tragedies such as the one of which he himself was the victim—than he had done by any act of his life, or any words of political wisdom now recorded of him.

GOOD INTENTIONS.

In my estimate of the character of William McKinley I mean always to give him the credit of good intentions. From the standpoint of mental philosophy, of mental and physical science, I can do no less than this. To accuse him of bad intentions would be to accuse myself, for my philosophy teaches me that under like conditions, prenatal and postnatal, I would have done precisely as McKinley did.

Even when making what I conceive to be his saddest mistakes—instance, when, in conjunction with his fellow rich men—the plutocrats of the United States Senate, he took twenty millions of dollars of the people's money—money that neither he nor the senators had earned, and with that money bought the robber claim of Spain to the islands called the Philippines, and then proceeded, after the fashion of all robber rulers, to take more of the people's money to make war upon the inhabitants of those islands—with fire and sword and gatling gun to subdue those islands and hold them as conquered provinces, so that the United States could take its place among nations as a "world power," as an empire with dependent colonies, in all this, I repeat, with like heredity and like training or surroundings I would have done precisely as McKinley did.

LEON CZOLGOSZ.

Having given William McKinley the credit of good intentions—of doing the best he knew under the circumstances, with the lights before me I can do no less in the case of his assailant—his weak-minded, misguided murderer, Leon Czolgosz. Go back far enough and we shall find an efficient cause, a compelling cause for the killing of the twenty-fifth President of the United States, on Friday the sixth day of September 1901, current calendar. This is not the doctrine of pessimism, nor of fatalism, it is simply the irresistible logic of rationalism, of naturalism—of natural causation, of natural sequence. *CETERIS PARIBUS*—"other things being equal," as the wise old Latins used to say, McKinley would have been the murderer and Czolgosz the victim. Where, then, is there rational ground for hate, for revenge—for vengeance such as is now expressed everywhere, with few exceptions, against Czolgosz, and against all who are supposed to hold similar views in regard to government, and the causes of the inequalities and the miseries that we see everywhere around us?

That Czolgosz was not a philosopher, not a reasoner—that he did not have practical talent, or what is called good "common sense" in adapting means to ends, it seems to me must be apparent to every one who thinks a moment. If his aim had been the exact opposite of what he says it was; if he had desired to defeat the purposes of Anarchism as taught by its logical thinkers and reasoners,—for instance in the extract from the speech of Benjamin R. Tucker, given on first page of this week's *Lucifer*—if Czolgosz had desired to strengthen the power of the Trusts, and consolidate and perpetuate the rule of the few over the many, he could have done nothing better for his purpose than to slay the President of the United States, in the way and at the time he seems deliberately to have chosen.

Saying nothing of what he must have known would be the inevitable consequences to himself, does not this view of the matter stamp Leon Czolgosz a fit subject for a lunatic asylum, or at least a man very much lacking in common sense?

EX-SENATOR PETTIGREW'S OPINION.

Having already exceeded my self-imposed limits I close for this week, by quoting the—in the main, very sensible words of Ex-senator Pettigrew of South Dakota:

Anti-anarchy legislation by congress would be futile, in the opinion of former Senator R. F. Pettigrew of South Dakota. Mr. Pettigrew, who passed through the city yesterday afternoon on his way from New York to St. Paul, said anarchy could be effectually prevented only by removing the conditions that cause it—namely, imperialism, unequal social conditions and the rule of the money power.

"There is a lot of extravagant talk these days about anarchist plots," said the ex senator. "It is my belief there was no plot. No plot of anarchists could be discovered by the European governments after the assassination of either Empress Elizabeth or King Humbert, although the greatest efforts were made to unearth some sort of conspiracy. Assassination is generally the act of some frenzied individual and anarchy is not often the cause."

"Lincoln was not killed by an anarchist; neither was Garfield nor Mayor Carter H. Harrison. The making of anti-anarchist laws or the establishment of a penal colony for 'reds,' as proposed by an Iowa congressman, would do no good. We don't need more laws, but what is required is the just enforcement of all laws and a return to the equitable conditions of the country under our forefathers. England once had laws which placed 120 different kinds of offenses under the head of capital crimes. Today, with less than a half dozen varieties punishable by death, England is much freer and has less crimes to deal with."

Yes, the falsely called Anarchism that seeks justice by killing rulers, can "only be prevented by removing the conditions that cause it."

M. H.

The Chicago Prisoners.

As we go to press—Wednesday, Sept. 18, Emma Goldman, Abraham Isaak, editor of "Free Society", his son and several others charged with complicity with Czolgosz, are still in jail, notwithstanding the confessed inability of the police to find any evidence to sustain such charge. It is reported that the prisoners prefer to remain in jail awhile longer rather than risk the danger of being mobbed by the law and order loving citizens of Chicago.

M. H.

Notes From the Circulation Department.

In ordering copies of *Lucifer* "by return mail" please inclose stamps for postage. If you are willing to wait till our regular mailing day (Friday), postage is unnecessary. In mailing at the general postoffice we get the advantage of pound rates, whereby we mail about twenty-two copies for one cent. In mailing at a sub-station, as we do during the week, we must pay a cent for each four ounces, or a cent a single copy.

We mail several hundred free sample copies with each issue. If you receive one, it is an invitation to subscribe. If you receive *Lucifer* regularly without having paid for it, some one else has subscribed for you. If you do not want to receive the paper, your refusal to take it from postoffice will insure the discontinuance of your copy.

All trial subscriptions are discontinued on expiration of subscription. If you intend to renew, please notify us a week or two before the expiration of your subscription and thereby save us considerable time and expense.

We do not discontinue sending to "old subscribers" on the expiration of time paid for, unless requested to do so, as we have found that the majority let their subscription lapse and then pay up. So please be sure to notify us promptly if you want your copy discontinued.

Lucifer will be sent five weeks for ten cents to any address, on trial. As premium we will send either "Institutional Marriage," "Motherhood in Freedom," by M. Harman or "A Tale of the Strassburg Geese," by R. B. Kerr.

It is not the "duty" of any one to help circulate Lucifer; but to those who believe that it is doing a necessary work, and who wish to aid it, I would say that never was there a more auspicious time than the present. It is inevitable that some of our subscribers should grow frightened at the outcry now being raised, and, for family or business reasons order their names taken from Lucifer's subscription list. And though Lucifer would continue to exist even though hundreds should discontinue taking it, now is the time for the real friends of the paper to manifest their interest. And the most effective way to do this is by sending the names of new subscribers. We will send Lucifer five weeks to ten addresses, or thirteen weeks to four addresses for \$1, adding premium pamphlets as stated elsewhere. Shall we hear from you? L. H.

Press-Writers' Notes, No. 8.

August 25. Boston Globe, prints a good letter from John A. Homans in answer to Senator Tillman's recent speech on the Afro-American.

August 26. Bulletin (Phil.), Edward Stern, appears on Methods of Progress; William B. Bonney answers the question, What is Spiritualism? Chicago Post, Edward Stern presents some Staggering Figures.

August 27. Traveler, Albert P. Lewis takes a shot at Prof. Moore on Defaming Infidels; Francis B. Livesey writes of the Excitement in West Virginia his articles in the Pioneer Press have caused. Bulletin (Phil.) John J. Fleming, True Friends

August 28. Traveler, Miss Lucy Waters Phelps writes a good letter on the marriage and divorce question under the caption Precedent vs. Reason; Chas. A. Osborn answers a critic on Faith; Bulletin (Phil.), C. L. Swartz has a fine letter on Marriage and Divorce; Edward Stern, Hits for Single Taxers.

August 29. Weekly Enquirer (Cincinnati, O.), Charles A. Osborn handles the marriage question without gloves in answer to National Divorce Law League; Southern West Virginian (Williamson, W. Va.) Francis B. Livesey claims Compulsory Education Wrong.

August 30. Traveler, William Duffney answers E. H. J.'s attack on the Infidel Press Writers; J. T. Small has some questions for George William Gilbert to answer. Bulletin (Phil.), J. M. Gilbert writes on Science and Faith. Seattle (Wash.) Times, Francis B. Livesey replies to a Unitarian minister.

August 31. Traveler, J. C. Bell, A Day Dream; J. M. Gilbert answers Prof. Moore on Religious Persecution; Catonsville, (Md.) Argus prints Francis B. Livesey on the School Problem.

NEW MEMBERS.

- a. Eldridge, Charles E., 2939 Michigan Ave., Kansas City, Mo.
- c. Fleming, John P. 417 S. 6th St., Philadelphia, Pa.
- c. Homans, John A., 43 Roundy St., Beverly, Mass.
- c. Hunt, H. W., Federalburg, Md.
- b. Kramer, J. L., 107 Mechanic St., Bradford, Pa.
- b. Lord, Charles S., Reynoldsville, Pa.
- c. Warren, A., Dale, Oklahoma.
- Dorchester, Mass.

A. C. ARMSTRONG.

VARIOUS VOICES.

A. J. K., Chicago:—Enclosed find two dollars for subscription to Lucifer, as I see my subscription expired several months ago. Accept thanks for sending the Light-Bearer, the brightest and most educational of all reform papers. I would like, also, to avail myself of your special premium offer of one of Ibsen's master works.

M. J., New York:—I wonder why the whole Republican party were not under suspicion when the Governor of Kentucky

was assassinated? I have no doubt they were all as guilty as all the Anarchists are now. Such fools as the assassin make much trouble and turn the whole government into "anarchists"—the kind we fear—they all want to act the part toward the crazy man that they say Anarchists want to act toward others.

"Kicking Mule." Whatcom, Wash.:—It is with horrified disgust that I read the account of last week's train wreck on the Great Northern in Montana. Surely the industrial battlefields are becoming bloodier than actual war. Could such a catastrophe be possible under State Ownership of Railroads or Socialism. Would like to see your opinion in some future issue. If such horrors will not open the public's eyes to the necessity of Government Ownership of Railroads, nothing on earth will.

C. F., Iowa:—Received your anniversary number. It is fine. Inclosed find seventy-five cents to use as you deem fit. I will pay what I owe on subscription later on. This is money I earned at a church social, helping serve dinner on the Fourth. Mr F. got a place on the railroad here and we were getting along nicely with a prospect of earning more later on. Last Sunday, after a hard day's work he was told not to come back Monday, as he was too old—forty-one. After January 1, 1901 they employ no men over thirty-five. And so this beautiful Trust shoves off its employees without a moment's warning. So F. said, "Send up the money to Lucifer now while we've got it. Payday will not come again, and its no use waiting till you can send more." With best wishes of us all I am yours in the fight—against all kinds of Trusts.

L. M. B., Florence, Mo.:—I attended a meeting of the citizens of this town, last night, the purpose of which, as stated in the call, was to express sympathy for our dead President; but which seemed to me to be very incendiary, as the "resolutions" advocated hanging, deporting, or jailing all "anarchists" and refusing them the use of the United States mails to distribute their literature. One of the "speakers," a very bigoted Methodist, in dilating on the beauties of our "government" that these wicked "Anarchists" are trying to overthrow, said that we want a government of peace and protection. He demanded that we be protected in our homes and in our assemblies; that we may meet in our churches and halls, with none to make us afraid; that each shall be at liberty to do as he pleases so long as he does not interfere with the liberty of any one else. Please don't give this descendant of Balaam's speaking trumpet away so that the detectives can catch him, as he belongs to that numerous and highly respectable class called "good citizens," and I would not like to be instrumental in getting him into the clutches of the law.

The Respectable Way.

A gentleman invited a certain lecturer to his house to take tea.

Immediately on being seated at the table a little daughter of the house said to the guest, abruptly:

"Where is your wife?"

The lecturer, who had recently separated from his better-half, was surprised and annoyed at the question, and stammered forth the truth:

"I don't know."

"Don't know?" repeated the child. "Why don't you know?"

Finding that the child persisted in her interrogations, despite the mild reproof of the parents, he decided to make a clean breast of the matter and have it over at once, so he said, with calmness:

"Well, we don't live together. We think as we can't agree we'd better not."

He stifled a groan as the child began again and darted an exasperated look at her parents.

But the little torment would not be quieted until she exclaimed:

"Can't agree? Then, why don't you fight it out, the same as father and mother do?"—*Tit-Bits.*

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This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting from the Pease painting, known as the Louisville portrait, representing Palmer as a member of the French Assembly, and a half-length of the Pease painting. Large half-length of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-length views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, with margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$2.

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A 'Bargain Counter' Lot of Literature AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may have had just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are half-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

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Did Jesus Christ Rise from the Dead? Saladin. 5c.

Kureka. How to prevent colds, hay fever, etc., without drugs. 5c.

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The God Proposed for Our National Constitution. William Denton. 5c.

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WHOLE No. 884

PAST AND PRESENT.

In the smiling land where the Tiber flows
On its winding way from the mountains down,
The sun of a far-off day arose
On a seven-hilled city of past renown.

It shone on pillar and tower and arch,
On church and temple and statue fair,
On a mob of black-robed priests who march
To a chosen spot in a public square.

It sees the man they have brought and bound,
It sees them driving the martyr's stake,
And while they are piling the fagots round
Their curses and maledictions break.

We look, and the cowed and howling crowd
Of Roman ruffians and Romish priests
Scowl dark on their victim, angry-browed,
With the brutal passions of savage beasts.

No friend is present to take his part,
Nor venture the protest of groan or sob,
Save that some woman of tender heart
Weeps low at the outskirts of the mob.

The hands of assassins have lit the fire,
But the martyr, erect, unawed, unbowed,
Looks out from the smoke of his funeral pyre
Serene as the stars look through a cloud.

The deed is done, and the crowds disperse,
And Bruno, the noble, once more is free,
For the waves of the Tiber, a somber hearse,
Flow down with his ashes toward the sea.

Ah, this was Rome when the church had power,
And owned the soil that the patriot trod;
This was the bloom of the papal flower—
Yea, this was Italy under God.

But the sun shines still, round goes the world,
And another era has dawned on Rome;
The vicar of Christ from the throne is hurled,
And the land of the popes is the free man's home.

On the spot where Bruno died that day
A marble statue confronts the eye,
While the priests in their cloister curse or pray,
And bemoan the worth of a time gone by.

And Italy's sons, while the Tiber flows,
Will guard that statue from break or fall,
And Bruno's lovers shall fame disclose,
As the noblest Roman among them all.

Ah, this is Italy, free at last
From the curse of the sacerdotal clan;
Undoing the crimes of a brutal past,
Lo, this is Italy under Man.

—George E. Macdonald.

All extremes cure themselves, for, when matters get pushed
to a point where the balance of things is in danger of being dis-
turbed, a reformer appears and utters his stentorian protest.—
Elbert Hubbard.

The Industrial Goal.

The following paragraphs are taken from "The Economics of Anarchy," by Dyer D. Lum. As a rule, we do not occupy much space with the discussion of Anarchism, Socialism, or any other economic or industrial theory. But as Anarchism is so much maligned, misrepresented and misunderstood at present, we think it well to call the attention of our readers to the works of the qualified exponents of that social theory. In Mr. Lum's pamphlet the chapter titles are: Fundamental Principles; Free Land; Free Labor; Free Capital; Free Exchange; Mutual Credit; Emancipation of Credit; Industrial Economics; Insurance or Security; Digression on Methods. L. H.

The history of nations shows us that enforced "law and order" has prevailed largest where there existed similarity of interests. The irruption of the barbarians into Europe destroyed the unity Rome had so laboriously established by causing diversity of aims between conquering and conquered peoples. Such countries as England and France attained partial equilibrium long before Spain, with its mixture of Basque, Celtic, Gothic, Moorish and Jewish subjects, and in whom both religion and natural traits kept alive diversity, which while the result of militancy became the cause of its continuance to preserve the conquerors amid warring factions. Where interests were so diametrically opposed and each seeking vantage ground, where the strong hand could alone preserve the semblance of order by the subordination of all individual interests to those of the State, peace—the condition of industrial progress—could not obtain. Fusion by conquest could not obliterate distinctive characteristics founded in race. Might could silence, but not eradicate them. Discontent might not find expression, but the embers were kept smoldering beneath the ashes.

In the present form of society we find diversity, but of classes rather than of races. While we have no State-created class of priests nor nobles, while all men are theoretically declared "equal before the law," we see unmistakable evidence of radical diversity of interests leading to internecine strife, a diversity that manifests itself in countless ways provoking discord and struggle. This strife is no longer either religious or political in its nature; those issues are of the past, our records report no Praise-God-Barebones' parliaments nor constitution-maker Sieyès' conventions; those issues were long since threshed. The contest of the present is industrial, and it behooves every thoughtful person to seek out the cause and ponder over the character of the remedies so freely advertised for its cure. Progress requires diversity, but order can never result save as

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adapted to, not checking, progress. "Progress and Order," rather than "Law and Order," is the demand of the industrial type of civilization.

Reliance upon militant measures, trying to curb industrial discontent by legislative coercion, is reactionary in character. However disguised in twilight mixtures, it is the spirit of the old regime seeking to dominate the new; as vain as seeking to check an exhaustless flow of water by damming the stream. The remedy cannot lie in enactments, in the organization of systems, in return to simplicity of structure, for industrial civilization demands plasticity of forms, which "the law of equal freedom" alone gives, while organization, on the other hand, ever tends to rigidity. As in the physiological realm hybridity ever characterizes unlike organisms, so in sociology no successful progeny has ever resulted from compulsory intermingling of diverse classes; but where, as in sociology, the diverse classes are such because of chartered privileges, involving correlative restrictions, abolition can alone prove remedial. The sacerdotal and noble classes were destroyed as ruling classes, but today they stand behind the burgher class, animating it with their inherited antagonism to plebeian interests. When Caesar conquered Greece, he subjugated Olympus, and the gods now measure tape behind counters with Christian decorum. It is useless to seek to domesticate conquered classes for reproductive purposes; it is only in their extinction, the equalization of opportunities, by which divers classes cease to exist, that relief can come. Privilege, though not symbolized by tiara and crown, still survives and is the soul of the prevailing economic system, a new incarnation of the ancient fetish. Hence the present contest.

Industrialism means the direction of human activities to conquest over nature, and only by the complete eradication of the militant theorem can the ideal ever become real. From compulsion, artificially induced, to voluntary co-operation, naturally evolved, the star of progress leads, and no method of reform embodying any of the elements of the first will answer the end, for in so far as it does it contains the seeds which lead to fixity and choke plasticity. It is not by looking backward to regimentation, but forward to free contract, that the goal will be seen. Whether it be a Bismarck granting State pensions to aged workmen, France and England extending collective control over industrial activities, twilight schemes for instituting liberty by shifting tax burdens, or an appeal to a court of noses by which political alchemy will transform diffused ignorance into concrete wisdom, it is ever putting new wine into old bottles, an attempt to retard day by organizing morning twilight as a permanent condition for ever-varying needs. Voluntary co-operation needs no "direction"; self-interest alone will determine its rise and adaptation, for where the social demand is the supply then must follow. No matter how "advanced" a project may be vaunted to be, in so far as it incorporates militant direction, denies individual secession, forbids ignoring the State, be it of what form it may, just so far as such project looking backward when tested by the law of progress, and consequently in disagreement with the requirements of the future. Free contract (once declared utopian in all relations) either is or is not the ideal of industrial civilization. If it is, there can be no permanent halting place between these antagonistic lines, notwithstanding metaphysical doctors attempt it in Single Tax and Nationalism. Statecraft may dictate the straddling policy of Ensign Stebbins, who announced that he was "in favor of prohibition, but agin' its enforcement"; or priestcraft direct attention

from present ills by preaching resignation coupled with post obit drafts on the Bank of New Jerusalem; but the social student should ever keep his gaze on the ideal end, and with voice and pen advocate such measures only as will not only tend thitherward, but which will remove rather than preserve obstructions. Neither in plethoric nor emasculated tariffs, prohibition, inspection of factories, mines, ships, houses, bakeries, and markets; not in compulsory education nor vaccination, use of ballot prayer-mills, etc., lies the remedy. These and countless others are but makeshifts to reconcile the new with the old, twilight propositions of those whose eyes do not perceive the beauties daylight alone can fully reveal. They are based on the retained superstition that State authority has no assignable limit, and demanding for it blind faith, it is a survival of past forms of thought, a diluted phase but lineal descendant of the old dogma that "the king can do no wrong," and involving the fiction of "divine right" in the maxim "vox populi, vox dei," spread out to cover half the whole plus one! Power no more resides in a definite number than in one, and all alleged "reforms" based upon this superstition derive their weapons from the armories of militancy, from the Bismarckian right wing down to the collectivist left wing of Tax-shifters and Nationalists.

So far we have endeavored to show that the course of progress in social affairs is from the militant type to the industrial, from regnant authority to individual sovereignty, from compulsion to voluntary agreement, from fixity to plasticity. If this be the goal, and this is the foundation stone of Anarchy, we must ascertain why obstacles meet us at every turn, why the law of equal freedom is inoperative, why abstract equity is summoned to give way to concrete privilege, in what forms militant measures still reign. We must seek where privilege still lingers entrenched, in what their correlative restrictions consist, and how they promote discord requiring the exercise of arbitrary force to preserve things as they are and thus subordinate progress to uniformity. We should always seek to first determine what is equitable, then the nature of the difficulties to be overcome, and the desirability rather than the feasibility of attaining such ends. The "practical man" is not the temporary adjuster of relations on false bases. When demands are aligned with progressive development, when ideas are based upon fundamental principles of social rectitude, we may well leave fears of their application to the time-saving crowd whose vision cannot penetrate the twilight. If history shows that in all social evolution ideas have ever worked down from the brain of the thinker to the muscles of the restricted, if the John Browns have always followed the Garrisons, shall we denounce the ideas or the obstacles which prevented their application? Or favor the ideas and be "agin" their realization? Let us consider what these obstacles are. And here we are brought to the consideration of Economics, which dominates the thought of the century and determines the nature of all systems, of all laws, of all institutions.

Superior to Fate.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the key-note of my life. It is this—always to regard as mere impertinences of fate the handicaps which were upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—Helen Keller.

From My Point of View.

BY LILLIAN HARMAN.

"The king is dead, long live the king!" Such has been the cry times without number, and on innumerable occasions will it be re-echoed. Men die; but the king, the president, never dies. Only a man crazed by sectionalism, as Booth; by religious mania, as Guiteau; by a mis-called "Anarchism," as Czolgosz, would dream for a moment that in striking down the official head he could materially change the conditions of the government. If one-half the presidents and kings were assassinated, still would there be found men eager to take their places, untroubled by the fear of death. Every day thousands of men are placing themselves in positions hazardous to their lives—often for a mere pittance. What folly, then, to expect the fear of death to deter men from becoming rulers of great nations! And it is equal folly to expect to frighten would-be assassins with the certainty of death in any form—even by torture. All such assassins have suffered death or worse than death, and doubtless at the time of committing the act were in a suicidal as well as murderous frenzy.

It is probable that very few, if any, of the people who are hysterically shrieking against "Anarchy" have even the faintest conception of what Anarchy really is. The confused conception in their maddened minds is that an Anarchist is one who wishes a sudden overthrow of all present institutions; that he goes abroad, raving, with dynamite bomb and revolver, to kill all who do not agree with him. Much that I read in the newspapers now-a-days, brings back a recollection of my childhood.

I was born a few years after the close of the war, and in my early childhood naturally heard a great deal about it, and particularly about the question of slavery, both my father's and mother's families having been strong abolitionists. More plainly than the cartoons of yesterday, in memory I can still see one which I studied closely when a child.

The picture showed the bare interior of a negro's cabin before the war. A fat black "mammy" is seated, holding by the arm a terrified, half-naked little "pickaninny," whose rolling eyes seem ready to start from his head in fear, as she says: "Now, den, Julius, ef yer aint a good little nigger, mudder'll call de big old Bobolitionist and let him run away wid yer!"

A Touch of Nature, Again.

The class in Pedagogy at the Boulder Chautauqua is assembled, note books in hand. Intelligent teachers, one or two hundred of them, including students of human nature past the half-century mark—ministers, artists, workers in diverse intellectual lines. "Darwin" is the subject under discussion by a noted educator, and the development of mental faculties in the blind and deaf (consequently dumb) are clearly set forth. Pencils are busy; fans wave gently; the mountain breeze blows softly through, and the restful pines are in full view from the windows, climbing, climbing to the sky.

"O yes," says the genial doctor; "there are many fine minds among these unfortunates, and a few have been developed to an extraordinary degree. And sometimes, (a tender note in his voice) they love one another—but they ought not to be allowed to marry."

"Why can they not marry?" ventures a gray-haired woman who eagerly listens.

"Why?" says the doctor, "the interests of society!"

"How can their marriage harm society?" pursues the steady voice.

"Why?"—the speaker turns toward the enquirer—"the children, you know!"

The clear voice answers earnestly, "They can marry without propagating."

"Eh?" (as if he said, Do I hear aright?) The doctor advances a step; in his right hand his eyeglasses suspended before his brow—in his left, his references—his massive jaw drops—

"Well," he exclaims "if you know how—" a pause, the round form turns aside slightly bent, the few type-written pages in the left hand are held before the face while a perceptible tremor of laughter crosses the broad shoulders. Other shoulders move mirthfully, irresistibly, pencils are suspended, fans raised, while a few necks are craned in the direction of the voice. The gray-haired woman sits cool and composed.

All is over in a moment. A voice comes from the back of the hall by the stairs, "Doctor, I think we ought to go on with the lesson. We are wasting precious time—our hour is nearly out." It is the well-modulated voice of another professor—member of the faculty of another college, and her hour comes next. The honorable president, recovering, resumes the answers to the questions on his paper, the breeze rises playfully, and though the recognition of a touch of nature is still betrayed by bent heads and quivering shoulders, and though the half question wrung from him in surprise is received in silence, there will be research,—and souls go marching on.

"You ought to have been pitched out the window," says the woman professor next day; "and the doctor after you!"

And yet she believes in the nude in art!

Fort Collins, Colo.

ALBINA L. WASHBURN.

The true incident noted, of the Boulder Chautauqua serves again to point a moral in the direction of sex-education. If by accident it is touched upon in an educative assembly, at once there is abundant proof that none are ready to consider it seriously or to admit its claims among other studies. Instead of this the experienced see only a good joke, while the inexperienced find but horrible indelicacy and cause for blushes and anger. And yet a large proportion of these same people will in private conversation admit their ignorance of this confessedly all-important study and their own cowardice induced by false teachings.

Said a teacher to me, "I have sought everywhere for these facts, yet whatever I read seems always to stop short of the things I want to know—just the truth about the human body."

I sought the learned doctor's family tent to loan him "Karezza" but it was deserted; he had gone to fill other engagements in the city.

A. L. W.

If Love Abide.

If love abide, misfortune may

Upon us heavy burdens lay,

Yet, we, dear heart, shall bravely share

The suffering, the toil and care,

Nor vainly adverse fate inveigh.

The skies may turn to threatening gray,

Glad song and laughter die away,

Yet we shall not for long despair, If love abide.

Capricious fortune may betray,

And friends forsake us day by day;

Yet, even so, life may seem unfair—

'Twill not be marred beyond repair,

Nor will all joy be dead for aye, If love abide.

—Margaret Manning.

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Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

884.

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When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Meaning of the Pageant.

Since our last Lucifer went to press the greatest funeral pageant ever seen in this country, if not the greatest ever known in the history of the Anglo-Saxon race, has come and gone. Besides the public demonstrations of grief the private or household tributes of affection and honor for the dead President were such as were never heard of before.

Without attempting a description of these public and private tributes to the memory of the late William McKinley I wish rather to briefly consider the ethical meaning, the political import, of these phenomenal, these wholly unprecedented demonstrations. To sum the matter up in one short phrase, the public and private tributes of respect, of honor and affection paid to the memory the departed ruler, mean first and chiefly—

THE TRIUMPH OF IMPERIALISM!

Admitting for the argument that William McKinley was a model man in all the relations of life—as citizen, as husband, as father, as friend, as lawyer or member of any other profession or vocation, it must be admitted that such honors were quite out of place in a land of so-called republican simplicity and equality.

Neither could all this phenomenal demonstration have been caused by the fact that McKinley was the REPRESENTATIVE of eighty millions of free and independent people, since, as representing others, he could expect no greater honor than the individual persons he is supposed to represent. If he was a representative American citizen his funeral should have been in accord with that idea, which, as I understand it, means the ABSENCE of the negation of, the pomp and display commonly associated with the monarchies and aristocracies of the old world.

What then? Simply that we are forced to the conclusion that these funeral honors typify and symbolize the changed American ideals. Honors paid to McKinley are not honors paid to the man, the citizen, or the representative of Republicanism—in its true meaning, that of a COMMONWEALTH in which all are equal—but honors paid to the chief idea for which the McKinley administration stood sponsor.

That idea, that principle, that standard of action, or goal of ambition, as we all know, was political EXPANSION, territorial ACQUISITION, commercial AGGREGATION, adoption of the tactics of England in India and South Africa, of Russia in Asia, of Spain in the days of its emperors—in one word, IMPERIALISM.

The obsequies that put away from sight the mortal remains of William McKinley, may be said, in no highly strained figurative sense, to have buried also about all that was left of the old ideas of republican simplicity and equality of rights for all and special privileges for none.

M. H.

Anarchy on the Boulevards.

The following paragraphs are selected from a prominent Chicago daily, showing that sympathy with Anarchy and its teachers is not confined to the saloons and the slums, as is commonly supposed:

On the subject of anarchy it is worth while to inquire: How many of the good people of the United States have aided, encouraged, associated with, entertained and exploited the person known as Prince Kropotkin?

This particular anarchist, or nihilist, was expelled from Russia and later found refuge in France, where, for his connection with a conspiracy involving a dynamite bomb, he was sentenced to prison. Since his liberation he has conducted a dilettante propaganda of anarchism in the parlors and drawing-rooms of such people of wealth and respectability in various enlightened nations as cared to entertain him.

This prince has been in Chicago. How many people who denounced anarchy and the works of anarchy made much of him? How many deluded themselves and others with the idea that there was some new and reasonable philosophy in his teachings? How many closed eyes and ears and consciousness to the fact that his doctrines were the same as those of Spies and Engel and Fisher? How many were beguiled and befooled because he called himself a prince?

Prince Kropotkin, who was made so much of in this city by various respectable people, has the same record in Russia and France that any other destructive anarchist has. He is not tolerated there. Why should he have been tolerated here? Unless the people who entertained him are themselves in sympathy with his ideas, there can be no reason unless it be that he is a prince.

Emma Goldman, John Most and Leon Czolgosz are no more pronounced in their anarchistic creed than is Prince Kropotkin. The people who are proposing to hang everybody who has had conversation or correspondence with these creatures should have a care, for by the same logic they will be compelled to hang a lot of very fine people who have made much of Kropotkin—as had an egg, anarchistically speaking, as there is in the entire lot.

Prince Peter Alexievitch Kropotkin, who has been much talked of since the attempted assassination of President McKinley because of the claim that it was his teachings that influenced Leon Czolgosz, the would-be assassin, was an honored guest in this city for several days during the month of April. During his stay he met hundreds of men of wealth and learning and gained entrance into several homes of society, besides meeting its representatives at several functions which were arranged in his honor.

At the palatial home of Potter Palmer in the Lake Shore drive the Russian exile was the guest at a private dinner given by Mrs. Palmer, and later on he was the guest of Mrs. Emmons Blaine. Among the men of letters and of business who gave the prince a hearty welcome to the city and who listened intently to the words he had to say in private as well as in public were Dr. W. R. Harper of the University of Chicago, Professor O. L. Triggs, L. E. Ladin, Newton A. Partridge, Dr. Henry Wade Rogers, L. E. Sullivan, E. P. Rosenthal and Clarence S. Darrow.

That some at least of the people named in these paragraphs, knew what they were doing is morally certain. That they fully endorsed the philosophy of Anarchism is not probable but that they were broad-minded enough to hear all sides, and that they could find good in all should shame the men who now go wild with rage against all Anarchists because of the act of one unknown man whose deed shows that he is not an Anarchist. Guiteau was a Chris-

tian; logically such. He believed that "without the shedding of blood there is no remission of sins." To save the nation from its sins he shed the blood of Garfield. Why was there not a crusade against all Christians? M. H.

Who Are Anarchists?

Among the great dailies of Chicago the "Chronicle" has earned the distinction of treating Anarchy and Anarchists with more fairness, impartiality, honesty and honor than any other. Though using these much abused and much execrated words in their popular, unscientific, unphilosophic and irrational sense the "Chronicle" has earned the gratitude and respect of all fair-minded people by such editorials as the following, which appears in its edition of Sunday, September 23:

Doubtless there are many in the United States who will cordially indorse a plan suggested in Europe for a conference on Anarchism. The idea is to send dangerous Anarchists of all countries to a remote place, probably an island in the Pacific.

At first glance this seems to solve the evil, but serious difficulties arise as to who are Anarchists, and shall every type of Anarchist be expatriated? Rev. John P. Crosser, in addressing the Presbyterian ministers, said that the Anarchy which most threatened the life of the government and its institutions was the Anarchy of the boulevard which bribed legislatures. Shall we include, then, these denizens of the boulevard in making up the lists for the island in the Pacific? And if these, why not those who defy law in evading the payment of legitimate taxes in support of the government? This negative attack on authority is little better than open violence.

And what is to be done with the clergyman who would gladly have taken the law into his own hands and killed the assassin at once? Is this defiance of law to be countenanced? And what of the clergyman who wished the bullet had turned against certain leaders in the Democratic party rather than against the chosen leader of the Republicans?

The mad Chicago enthusiasts, Pearce, Weinland, and Meyers, who would have taken summary vengeance on the Anarchists in custody in the county jail, proved their own spirit of Anarchy. So, too, did the employees of the Heywood & Wakefield Rattan Company when in their righteous indignation they would have hanged the graceless Remick if the sane John De Roche had not persuaded them to refer the matter to the proper authority.

Rev. John A. Vance thinks Anarchy comes from Russia, and Dr. Gunaalus would have a wall of protection against human beings with "intellects gnarled and twisted by ages of tyranny" in the old country. The fact is, Anarchy is not confined to any one locality or to any one class of intellects. It is found among the sharply intelligent, who are keen enough to defy law and gain their ends by subverting law, as it is among the most degraded, who are too ignorant to escape the law. It is found on the boulevards and in the slums, among the clergy as among the laity.

In a time like this it is well enough for each one to examine his own temper and conduct of life. It is possible he is guilty of more Anarchy than he is aware.

In its issue of September 24 the "Chronicle" says editorially:

THE "STAMPING OUT" CRAZE.

Among the worthy utterances at the Coliseum Sunday were these by Rev. Thomas E. Cox: "All history witnesses the utility of tyranny to uproot Anarchy or suppress the growth of liberty." "America symbolizes liberty, freedom of speech, freedom of worship and a free press. If a republic cannot foster these and flourish it cannot exist at all."

Such utterances are timely when the air is so full of vague and passionate clamor for the "stamping out" of Anarchy.

They are worthy of the thoughtful attention of those who evidently have no clear idea of how the stamping out is to be accomplished, and still more of those who impulsively invoke Anarchy in one of its manifestations to stamp out Anarchy in another of its manifestations.

To every right-minded person it must be gratifying to know that not all the great dailies of the big cities are joining in the mad dog cry of "Stamp out Anarchy and the Anarchists." M. H.

Unconditionally Released.

After arresting thirteen men and women without warrant and holding ten of them more than two weeks, denied the right of bail, the Chicago police admitted that they had no evidence against their prisoners, who were therefore unconditionally released. This is a case which should receive cool, calm consideration. If the police had evidence to justify the arrest of these men and women, why was it not forthcoming? Only a few days ago these prisoners were held up to public execration as being such desperate criminals that they could not be trusted out on bail; they were to be extradited and possibly executed for complicity in the murder of McKinley. They and their friends have been hounded by the police and maligned by the public press. And for what? Absolutely no charge was made against them when their cases came up for trial.

Thousands of dollars, probably, have been spent in the effort to obtain evidence against the "Free Society" workers and Emma Goldman. The police had possession of the house of the Isaaks; everything, even to the most private possessions of the prisoners was ransacked, and yet nothing to their discredit could be found. And now the question is, what redress have these people? The "Free Society" workers have lost nearly three weeks' time, and their business has been seriously interfered with. Most of the others, besides losing their time, have lost their situations; Miss Goldman, in addition to losing her time, enduring insults and physical abuse at the hands of the Chicago police, is tried, convicted and condemned in nearly every newspaper in the country, from the metropolitan daily to the cross-roads weekly. Certainly the law offers a recourse to these people. They may bring suits for damages against the city, and for libel against the publishers who have slandered them. But it must be remembered that when city officials are prosecuted they defend themselves with their victims' money—the money with which they defend themselves and carry the cases from court to court is that which we pay in taxes, and even if, after a long and expensive fight, a case is won against these officials, we, the taxpayers, bear the loss. Well may the city officials, from judges and prosecuting attorneys down, exclaim, "Heads, I win; tails, you lose!"

And thus are the Anarchists taught the error of their views; thus are they taught respect for the administration of the law; thus are they given a practical illustration of the use it provides the weak against the strong! L. H.

Somewhat Personal.

A few weeks ago we celebrated Lucifer's "Coming of Age" by a double number and by a brief history of its birth and of the trials and perils attending its infancy, its childhood and youth. Having entered upon its majority—twenty-one years old last month—its paternal guardian is inclined to ask if it is not now about time to let the youngster go it alone for awhile.

Speaking in plainer language, I mean to say that Lucifer's responsible editor and publisher is greatly in need of a vacation, of rest and change such as experience shows he cannot get, or will not take, while in immediate daily contact with the necessary grind of the office.

While claiming similarity in no other way, I am much like the great educator, Horace Mann, as to physical health. In his personal notes he tells us that having in his youth overdrawn his bank account of vital force, he had been, most of his life, "put on his good behavior"; that if he overworked one day he was good for nothing the next. In like manner I may say that owing to early indiscretions, mainly dietetic, I have had gastric and cardiac troubles the greater part of my three-score and eleven years—lacking a few days.

From long experience I have learned that if I do not take a lay off, or make a change in work of some sort, in the spring or early summer I am almost sure to have a spell of nervous prostration more or less pronounced, in August or September. In the eleven years last past I have had the benefit of three sum-

mer vacations, at the command of our paternal Washington government, which vacations, notwithstanding the many serious deprivations—lack of sunshine, lack of open air exercise, lack of proper food and congenial companionship, were probably conducive to longevity by the enforced abstinence from mental labor. Out of the remaining eight of these eleven summers I took voluntary vacations during six, and thus escaped serious collapse, leaving two in which the warnings of a life-time were unheeded—that of '98 and that of the first year of the new century. Three years ago my illness was so serious that by the urgent advice of many friends I spent the two following winters and spring, in the south, and received so much benefit therefrom that I became somewhat careless, thinking I could eat, drink, and work as appetite or occasion demanded; the result being that on the morning of August 8, or about six weeks ago, with out an hour's warning, my stomach "went on strike;" since which time this very important member of the "home guard" has either refused to do his share of work or has done it so badly that the body physiologic has fallen off from one hundred and forty-five pounds to one hundred and twenty-five, with as yet no indication that the loss of assets is to stop.

Other reasons that need not be named here, induce me to ask a furlough of indefinite length from active duty on the picket line. My chief object in speaking of this personal matter now is to remind Lucifer's old-time friends, "The Old Guard," if I may be allowed the term, that if the senior editor is to have a furlough the junior, or editor and manager *pro tem*, Lillian Harman, will need active co-operative help from all who would see Lucifer live and grow; from all who believe that the real and permanent cure of the ills that now afflict our race, including assassinations and wars of nations and classes, must come through a better recognition of woman's primal right of control in the realm of reproduction, that is, through freedom of womanhood and motherhood.

This, then, is the chief obstacle in the way of a vacation for the old editor—old in the work but still young in years, since comparative physiology shows us that the normal span of human life is at least one hundred and twenty years, or six times the period of growth of the body—the fear that the work will suffer in his absence, else that those who remain must be overworked. But lest any reader should infer that this is meant to be a begging appeal for financial aid, so common with editors of reform journals, I close by repeating once more that we ask not for donations but for fraternal, wisely directed co-operation, especially for co-operation such as that of "R. C. C." of Portland, Oregon, who has sent us about one hundred names of new subscribers, with the money, mainly short terms at trial rates. This is by far the best method of extending the educational work of Lucifer, and giving the paper itself a long lease of life.

M. HARMAN.

VARIOUS VOICES.

J. C., New Glarus, Wisconsin.—You have been much in my thoughts during the past few weeks. I have wondered if the eagerness of the police to catch somebody seemingly connected with the shooting of the president might not possibly make trouble for you as well as the "Free Society" people, but I am glad to know it has not. I cannot give you a name for a new subscriber, but I will send you a dollar just the same.

Mrs. B. B. Mich.—Please send me three copies of No. 883 and one containing the article by Lucetta J. Curtis. Your selection from Mr. Tucker's address is just in time for me to send to a friend. To my thought, V. De Cleyre is just right in saying that there is much to live for. The dead love or something that was called love, played its part, filled its mission and died to make room for the next experience in our development.

My own, my own will come to me
And good, and good 'twill surely be,
Although a cross it seems to me,
I'll trust and wait 'till the good I see.

Albert P. Lewis, 8 Spring Terrace, Boston:—The head of a great nation, a worthy citizen, defender of the flag and constitution in the dark days of civil war, an old and honored hero of those grand days when character, courage and honesty were of more account than birth or wealth; loved and respected by all, as husband and friend, more than President or successful politician, now lies stricken by the bullet of assassination. The seeds of crime sown by heartless tyrants in the long centuries gone by, have borne fruit, and the innocent, the free ruler of a free people must reap the harvest. It has been the past boast and glory of our republic that its executive could mingle freely with his fellows, as any other citizen, without being hedged about by bayonets and guards, like a criminal in fear of the lynch-mob, or a European tyrant in fear of the avenger. Must we go back to such conditions? Lynch law is getting more popular every day; not in the south alone but in all parts of the country. You hear of threats of lynching. An "Anarchist," murderously honest, shoots the President, and instantly sober, respectable citizens cry, "Lynch him!" and for a moment become as murderously inclined as their victim.

This crime has injured not one man alone—the President, but seventy millions of people who read and hear of the crime. A feeling of wrong and hatred for the assassin and all his class rises in their hearts, and sows the seeds of many future crimes. Virtue, honesty, charitableness and love beget their like; and crime begets crime. You cannot destroy Anarchy by killing the Anarchist. Force has never yet reformed any man. One force creates another, which in turn destroys its creator. Intelligence and kindness are the enemies of life-destroying, force-performing men called Anarchists. Education is the only force capable of wiping Anarchy from the face of the earth.

[Albert P. Lewis, see above, says some very good things—as where he speaks of the current mania for lynching and the inevitable failure of all efforts to reform men by force. But when he commends the soldiers who in 1861 went forth to "defend the flag and the constitution," he probably forgets what the flag and the constitution meant in those days. He forgets that they both stood for the right of the white man to buy and sell and torture and take the person and the unpaid labor of the black woman, the black man and their children. He forgets that every "loyal" citizen of the United States was by the flag and the constitution compelled to support and defend the "fugitive slave law," by which the slave who escaped the clutches of an inhuman master must be returned to those clutches, to be dealt with as the brutal passions, revenge, cruelty and unbridled power might dictate.]

In thus saying I have no word of censure for William McKinley and other young men who volunteered to fight for the flag and the constitution. At one time I had my name enrolled for the same purpose. Then, as now, everybody seemed to have lost his head. Hate, revenge, unreasoning anger, made the people of the North feel towards their Southern brethren very much as the great majority today feel towards the men and women called "Anarchists," whether approving or disapproving the act of Leon Czolgosz. Where I then lived the "abolitionist" and "rebel," or "southern sympathiser," were about equally hateful and hated. Neither were safe from mob violence, in person or property.

And thus from age to age history goes on repeating itself. How long, O how long will it be before human beings will cease to enact the wolf and the tiger? M. H.]

Making Themselves Useful.

With the governor of Mississippi suddenly walking into the state treasury and demanding a count of the cash, and the governor of Arkansas appearing unexpectedly in a state institution to learn whether the people had been getting what they had paid for, it may be inferred that governors may some day be very useful.—St. Louis Post-Dispatch.

A Farewell Reception.

The following account of an interesting social event occurring at the home of Lucifer's old-time friends, Thomas and Tillie Lees, at Cleveland Ohio, was sent us by one of the participants therein. The occasion of this social happening was the near departure for San Jose, California—there to make their future home, of Elizabeth H. Russell, her niece, Celia Snape Hillis and her two children, Ruby and Victor.

Among Lucifer's many and tireless helpers few if any have a better claim to the gratitude and kindly remembrance of its editors and publishers than has Aunt Russell, as she is familiarly called by her very large circle of friends and acquaintances, who will doubtless, one and all, send to her and to her fellow travelers, warmest wishes for success and happiness in their new home on the Pacific coast. Such at least is the earnest and unanimous feeling that goes with them from this office. M. H.

On Monday evening August 26, a farewell reception, under the auspices of "The Good Samaritan Relief Society," took place at 1021 First Ave. Although an impromptu affair, in the absence of many of the spiritual and liberal friends from the city, at least thirty persons were present to do honor to Mrs. E. H. Russell and her niece, both being old-time workers and earnest defenders of the cause of liberalism in Cleveland. The President of the G. S. R. Society in referring to the object of the meeting, suggested that all formality be dispensed with, and spontaneous remarks from all present be made the order of the evening, and proceeded while on her feet, to pay a loving tribute to the friends about to leave Cleveland perhaps forever.

Following these introductory remarks short addresses were made by Thomas Lees, Cynthia Goodwin, Anna K. Clifford, Mary Smith, Arthur J. King, Chas. L. Watson and others, all speaking in words of earnest praise of the work done in Cleveland during the past thirty years and more by the veteran Spiritualist and Freethinker, Elizabeth H. Russell, now in her eighty-fifth year, and by her niece, Celia Snape Hillis. Short and appreciative responses were made by the recipients of these many kind words. Music and light refreshments were enjoyed and altogether this social gathering was one long to be remembered by all who participated therein.

A supplementary good bye was also tendered the travelers by many friends, when taking the train for California.

[The above has been in type two weeks or more, side tracked with much other matter. Mrs. Russell writes us that the little party reached its destination in safety, and that they are very comfortably situated at 486 S. Fifth st., San Jose, California. M. H.]

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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think indeed? To save this old society it would have been necessary to change the objects of public esteem and veneration, and to abolish the rights affirmed by a justice purely secular; they said: "Rome has conquered through her politics and her gods; any change in theology and public opinion would be folly and sacrilege. Rome, merciful toward conquered nations, though binding them in chains, spared their lives; slaves are the most fertile source of her wealth; freedom of the nations would be the negation of her rights and the ruin of her finances. Rome, in fact, enveloped in the pleasures and gorged with the spoils of the universe, is kept alive by victory and government; her luxury and her pleasures are the price of her conquests: she can neither abdicate nor dispossess herself." Thus Rome had the facts and the law on her side. Her pretensions were justified by universal custom and the law of nations. Her institutions were based upon idolatry in religion, slavery in the State, and epicurism in private life; to touch those was to shake society to its foundations, and, to use our modern expression, to open up the abyss of revolutions. So the idea occurred to no one; and yet humanity was dying in blood and luxury.

All at once a man appeared, calling himself The Word of God. It is not known to this day who he was, whence he came, nor what suggested to him his ideas. He went about proclaiming everywhere that the end of the existing society was at hand, that the world was about to experience a new birth; that the priests were vipers, the lawyers ignoramuses, and the philosophers hypocrites and liars; that master and slave were equals, that usury and every thing akin to it was robbery, that proprietors and idlers would one day burn, while the poor and pure in heart would find a haven of peace.

This man—The Word of God—was denounced and arrested as a public enemy by the priests and the lawyers who well understood how to induce the people to demand his death. But this judicial murder, though it put the finishing stroke to their crimes, did not destroy the doctrinal seeds which The Word of God had sown. After his death, his original disciples travelled about in all directions, preaching what they called the good news, creating in their turn millions of missionaries; and, when their task seemed to be accomplished, dying by the sword of Roman justice. This persistent agitation, the war of the executioners and martyrs, lasted nearly three centuries, ending in the conversion of the world. Idolatry was destroyed, slavery abolished, dissolutism made room for a more austere morality, and the contempt for wealth was sometimes pushed almost

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to privation. Society was saved by the negation of its own principles, by a revolution in its religion, and by violation of its own sacred rights. In this revolution, the idea of justice spread to an extent that had not before been dreamed of, never to return to its original limits. Heretofore justice had existed only for the masters; it then commenced to exist for the slaves.

Nevertheless, the new religion at that time had borne by no means all its fruits. There was a perceptible improvement of the public morals, and a partial release from oppression; but, other than that, the seeds sown by the Son of Man, having fallen into idolatrous hearts, had produced nothing save innumerable discords and a quasi-poetical mythology. Instead of developing into their practical consequences the principles of morality and government taught by The Word of God, his followers busied themselves in speculations as to his birth, his origin, his person, and his actions; they discussed his parables, and from the conflict of the most extravagant opinions upon unanswerable questions and texts which no one understood, was born theology,—which may be defined as the science of the infinitely absurd.

The truth of Christianity did not survive the age of the apostles; the Gospel, commented upon and symbolized by the Greeks and Latins, loaded with pagan fables, became literally a mass of contradictions; and to this day the reign of the infallible Church has been a long era of darkness. It is said that the gates of hell will not always prevail, that The Word of God will return, and that one day men will know truth and justice; but that will be the death of Greek and Roman Catholicism, just as in the light of science disappeared the caprices of opinion.

The monsters which the successors of the apostles were bent on destroying, frightened for a moment, reappeared gradually, thanks to the crazy fanaticism, and sometimes the deliberate connivance, of priests and theologians. The history of the enfranchisement of the French communes offers constantly the spectacle of the ideas of justice and liberty spreading among the people, in spite of the combined efforts of kings, nobles, and clergy. In the year 1789 of the Christian era, the French nation, divided by caste, poor and oppressed, struggled in the triple net of royal absolutism, the tyranny of nobles and parliaments, and priestly intolerance. There was the right of the king and the right of the priest, the right of the patrician and the right of the plebeian; there were the privileges of birth, province, communes, corporations, and trades; and, at the bottom of all, violence, immorality, and misery. For some time they talked of reformation; those who apparently desired it most favoring it only for their own profit, and the people who were to be the gainers expecting little and saying nothing. For a long time these poor people, either from distrust, incredulity, or despair, hesitated to ask for their rights: it is said that the habit of serving had taken the courage away from those old communes, which in the middle ages were so bold.

Finally a book appeared, summing up the whole matter in these two propositions: "What is the third estate?—Nothing. What ought it to be?—Everything." Some one added by way of comment: "What is the king?—The servant of the people."

This was a sudden revelation: the veil was torn aside, a thick bandage fell from all eyes. The people commenced to reason thus:—

If the king is our servant, he ought to report to us;
If he ought to report to us, he is subject to control;
If he can be controlled, he is responsible;

If he is responsible, he is punishable;

If he is punishable, he ought to be punished according to his merits;

If he ought to be punished according to his merits, he can be punished with death.

Five years after the publication of the brochure of Sieyès, the third estate was everything; the king, the nobility, the clergy, were no more. In 1793, the nation without stopping at the constitutional fiction of the inviolability of the sovereign, conducted Louis XVI. to the scaffold; in 1890, it accompanied Charles X. to Cherbourg. In each case, it may have erred, in fact, in its judgment of the offence; but, in right, the logic which led to its action was irreproachable. The people, in punishing their sovereign, did precisely that which the government of July was so severely censured for failing to do when it refused to execute Louis Bonaparte after the affair of Strasbourg: they struck the true culprit. It was an application of the common law, a solemn decree of justice enforcing the penal laws.

The spirit which gave rise to the movement of '89 was a spirit of negation; that, of itself, proves that the order of things which was substituted for the old system was not methodical or well-considered; that, born of anger and hatred, it could not have the effect of a science based on observation and study; that its foundations, in a word, were not derived from a profound knowledge of the laws of Nature and society. Thus the people found that the republic, among the so-called new institutions, was acting on the very principles against which they had fought, and was swayed by all the prejudices which they had intended to destroy. We congratulate ourselves, with inconsiderate enthusiasm, on the glorious French Revolution, the regeneration of 1789, the great changes that have been effected, and the reversion of institutions: a delusion, a delusion!

When our ideas on any subject, material, intellectual, or social, undergo a thorough change in consequence of new observations, I call that movement of the mind revolution. If the ideas are simply extended or modified, there is only progress: Thus the system of Ptolemy was a step in astronomical progress, that of Copernicus was a revolution. So, in 1789, there was a struggle and progress; revolution there was none. An examination of the reforms which were attempted proves this.—From "What Is Property?" by P. J. Proudhon.

Can Love Die?

Love is a force as free and unfettered as the wind. It is as much an indestructible element of spiritual man as is the granite and marble of earth; changing forever but never annihilated; hence the assumption that love dies is not warranted by the fact that many couples who apparently were happily mated drift apart and the place called home becomes a barrenness bordering on desolation. To determine the cause of domestic infelicity, in a given case, it is necessary to be familiar with every factor in connection with it. The prime factor is the psychologic effect of ages of false teaching that has evolved a sickly sentimentalism that considers sexual hypocrisy a virtue. Next comes sex-hunger that drives the majority into wedlock. Then hypnotic influence, self-induced or otherwise, that so benumbs the perceptive faculties that the parties to a contemplated union believe that they are constitutionally and temperamentally adapted to each other. They have little, if any, opportunity to become acquainted with each other. Every effort is made to please and all friction is sedulously avoided and whether verbal or not, there is a tacit agreement to have that respect for the feelings and opinions of the other that is demanded for their own. They truly believe a marriage certificate

It is required to make the home happy, the world beautiful and life desirable. If this mental attitude and environment could be maintained domestic infelicity would no longer be a curse to humanity; but right here another factor should be taken into account (which they never knew, or, knowing are prone to forget) that of environment. The thinking world has already discovered that fear and hope, love and hate are powerful operatives in the realm of nature. Every one knows or should know that the only way to keep the body performing its proper functions is to contrive to keep the soul (mind) serene. And how few there are who will deny that they are affected, largely, and constantly, by the action of mind in the matter about them—by the action of mind relieved of the earthly matter which only revealed it to the external vision.

Unmindful of the law of cause and effect external aid (statute law) is invoked to insure mundane blossom and what is the outcome? In the vast majority of cases the sexual repression, forced on them by the prudish ignorance of a gullible public, is replaced by a torrent of passion that tears away the mask of conventionalism and the hitherto amenities of life are dominated by the feeling of exclusive ownership. The honeymoon over, the silken tie becomes a galling fetter, worn by some in the hope of regaining the sympathy, confidence and affection so lavishly bestowed in the past, but too often worn as a gilded chain in order to gratify a morbid appetite for ostentatious display of power and place in society.

Action and reaction is the law of life, hence every intrusion upon a natural, constitutional and inalienable right—the right to own one's self—brings its own reward. Regardless of this fact husbands and wives alienate each other's affections by meddling with the private concerns of the individual, by injudicious attempts to harmonize irreconcilable antagonisms, and making demands upon each other. In nine cases out of every ten these demands are for that which under normal conditions there could be no such demand for; each would involuntarily supply the needed demand if within their power to do so; hence a demand, of any kind, is an intrusion upon personal rights and if persisted in is sure to become an irritant. Anything short of that liberty which proclaims freedom to give or withhold, to accept or reject is an intrusion upon human rights, hence any deviation from this principle, whether in marriage, or the free union, is the entering wedge to distrust, envy and strife and when aggravated beyond the powers of endurance of the individual buries love between the two so deep that Gabriel's horn will fail to arouse it from its deadly embrace.

Observation and experience teach us that many couples, at marriage, are mentally and temperamentally adapted, and for a time life is a joyous stream unfolding the angelic side of human nature, lifting them higher, making them better; then the unknown factor—change—change of the mental status and with it a higher ethical standard supervenes, and if the companion does not keep pace a gulf is irrevocably established between them. To bridge this gulf requires more wisdom, tact and perseverance than is at the command of the average individual, and the parties separate, settle down into a state of armed neutrality, or fight it out as relentless foes.

However crude these premises and conclusions there can be no denial of the fact that marriage under state regulation and church sanctification has been weighed in the balance and found wanting, hence I have the right to infer that the theory of one man for one woman and vice versa is successfully contradicted by the fact that the majority of widows and widowers do, or, would marry again, and every virile adult has entertained sympathetic and affectional emotions towards one, two, or more of the opposite sex.

JAR. W. ADAMS.

Home, Washington.

Books Worth Reading.

How to Enjoy Matrimony, or the Monogamic Marriage Law Amended by Trial Expiration Clause, by Rose Marie. The Abby Press Publishers. 114 Fifth Avenue New York.

This little book of ninety-seven pages is intended to show that a trial limitation to the marriage contract would prevent the need of divorce, and would prevent also a large part of the crime and miseries of life. The following paragraphs epitomize the manner and scope of the book:

A large percentage of husbands and wives are happily released when death's cold hand separates them. The graveyards are the regions where the broken-hearted parent and neglected children are stowed away. The heartless wretches who have obtained their release by years of persistent neglect and cruelty are not within the grasp of the law.

Brutality of the mind, tongue, and muscle are granted in holy wedlock. Since the contract is indissoluble, there is no complaint.

There are more deaths from starvation of the heart than of the stomach in this white slavery. "Indissolubility the cause" should be carved on many a tombstone instead of an eulogy.

If dissolubility of the marriage ties were possible, without scandal and without litigation, fifty percent. of the present consensual fetters would be severed upon short notice. This would not alone relieve many of silent heart-breaking burdens, but would be the means of creating more happiness than divorces ever do enjoy in the course of time.

The trial expiration clause amended to the monogamic marriage law would eventually exterminate moral depravity, intemperance, narcotism, degeneration, violent disposition, self destruction, some of the diseases and crime in many forms.

Twentieth Century Conduct.—by Charles Wallace Silver. A book of 528 pages filled with the observations and experiences of a man who does his own thinking and who is not afraid to tell what he thinks. Here are a few of his conclusions, after giving a multitude of illustrations drawn from life as he saw it in many lands and climes; page 417:

Society is purely a desperate flirtation with the sex question. Church organization is a social combination of greed and of vacuous forms and creeds with tentative moral conditions.

Prosperity is a diversion of the minds of people from strikes and labor unions to wars, artificial patriotism and Pecksniffian religious ostentation.

Commercialism is the degree of practical greed which varies in price and margin of profit according to the impudence, gusto of money power and the facilities for traffic in the sexuality of inferior races and peoples.

Colleges are largely stultifiers of genius, promoters of inflated vanity and producers of freaks of law, medicine, theology and politics.

His opinion of the medical profession and practice may be inferred from this paragraph, found on page 52:

"So far as pharmacies are concerned a look at one of them with all manner of fake proprietary articles with so-called scientific names is enough, when taken in connection with their advertisements, to produce all manner of fearful and dread diseases. It is only because we know that they are mostly takers we are so little affected by the sight of them. Every pharmacist knows how the doctors humbug their patients to secure a fee and to satisfy the patient's morbid desire for medical attention. In the scientific hygienic hospitals it would be interesting to note how many cures are effected by medicine, how many by kind nursing, how many by better mental surroundings. In the case of failure to cure or of death it would be more interesting to know what percentage of failures or deaths was caused by doping with medicines, what percentage was caused by fear produced by modern medical advice, or by fear caused by patent medicine advertisements or by unctimonious fear inculcated by parents or pastor, or inherited. In the case of institutions for the insane, on the scientific plan, the same queries apply more forcibly and the remedy of mental therapeutics is more available than any known remedy."

The foregoing books may be ordered through this office. The price of "Twentieth Century Conduct" is not given, nor that of "How to Enjoy Matrimony." The latter can perhaps be had—cloth bound, for fifty cents and the former—a large and very substantially bound book, is probably sold for \$1.50.

M. H.

Freedom of conscience, unless it means freedom of the individual conscience, means nothing; for there is no such thing as a collective or corporate conscience.—Sentinel of Liberty.

We lie to our children in the interests of morality.—Grant Allen.

Lucifer, the Lightbearer

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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Sentenced to Die.

"An eye for an eye, a tooth for a tooth, a life for a life." "Whoso sheddeth man's blood by man shall his blood be shed." This is the **LEX TALIONIS**—the law of retaliation; the law of revenge; the law by which savage man in all ages of the world has been governed.

Under this law Leon Czolgosz the slayer of William McKinley, has been sentenced to die on the 28th day of this present month. If this sentence is carried out it will show that the doctors of law in New York have not progressed beyond the ethics of savages; and all who approve the sentence of death will show that they, too, are savages at heart.

They tell us that Czolgosz had a fair trial; that he had the benefit of able counsel, and now nothing can be done but to "let the law take its course"—that the "majesty of the law" must be vindicated and justice must be satisfied. In thus speaking we show ourselves the legitimate children of savages—with crude, immature minds. We speak as though "the law" and "justice" are realities, personalities, like unto the paternal despots of the old world, whose personal honor must be guarded and whose anger must be placated by sacrifice.

If we were really sane and rational we would say: McKinley is dead; nothing we can do will bring him back to life. To kill the man who killed him will do no good; there would then be two murders instead of one. Reason and experience teach us that like produces like; that killing produces more killing. That the fear of death does not prevent men from becoming murderers. That killing—except strictly in self-defence, is a mania, a self-repeating mania, and that hence the only rational way to prevent future murders is to STOP KILLING, and stop it now!

I have all the while maintained that Czolgosz is insane, or was insane when he shot McKinley. His statement in court when sentenced to die, confirms that view. Here is the report, and inasmuch as the trial was public we may reasonably presume that this report of what the condemned man said is approximately correct:

"Tell the people I am sorry I did it. It's too late to do me any good to say this now. So you may believe it. It was a

mistake. It did nobody no good. I can't see why I thought it right to shoot the President. What I said to the Judge in Court today is true. There was nobody with me. One thing more I want to tell you. I would give my life, if it was mine to give, if it would help Mrs. McKinley; that is the saddest part of it. But what's the use talking about that now? The law is right, it is just, it was just to me and I have no complaint, only regret. I don't know where I got my ideas. I got an idea and thought it was right, now I know it was wrong. Well, I have done all the harm a man could. It's no use talking and it will soon be over. That is all the consolation."

"There was no one else but me. No one else told me to do it, and no one paid me to do it. I was not told anything about that crime and I never thought anything about the murder until a couple of days before I committed the crime."

When Czolgosz says he doesn't know why he did the shooting he acknowledges that his act was that of an unsound mind, an irrational mind. If to plead the "baby act" would help him out of his trouble we might suppose this plea to be insincere, but the prisoner seemed fully aware when making it that it could do him no good.

His talk in court confirms the view that Czolgosz is a Christian, in theory at least, and not a rationalist—not an Anarchist, since all philosophic Anarchists are rationalists. He speaks as a "penitent" before his "confessor," as one who hopes for the forgiveness at the bar of "heaven" which he now knows the courts of earth will not grant him.

NO ONE BUT HIMSELF.

His statement, in view of certain death, confirms the oft repeated accusation that the reports in the papers that the assassin implicated Emma Goldman and others, are wholly false, made for the express purpose of inflaming the popular mind against the teachers of Anarchism. "I don't know where I got my ideas," gives the lie direct to the statements of Chief Bull—a very appropriate name it would seem—that he had important evidence implicating the Chicago Anarchists and others. If this typical Bull, and the editors who helped him to create the furor against all Anarchists, had any sense of shame they would at least make an humble apology for their egregious mistake—not to say criminal blunder, since, besides causing the imprisonment of more than a dozen innocent persons it came perilously near resulting in their death by mob violence. But a proper and normal sense of shame is not to be expected in this case.

There is great satisfaction, however, for all lovers of liberty and justice in this speedy vindication of the innocent and falsely accused, by the prisoner himself, who is of course the most important witness in the case of the police and the newspapers against Anarchy and the Anarchists.

Much more might be said in comment upon this text, but our space is full.

M. H.

"The Ultimate of Anarchy."

The power of the press—especially the daily press, since a large part of the people read no other, is probably greater, for good or ill, than any other single agency. Of the great Chicago dailies the "Chronicle," classed as "Democratic Independent" by its friends, has seemed most fair and rational in its treatment of Anarchism and the Anarchists, so-called, and for this reason I have quoted more frequently from its columns than from any other, and now to show how far off the mark the fairest and apparently the most honest and honorable of these dailies can be, when defining Anarchy and its objects, I herewith insert the first half of

the leading editorial of last Friday's issue—September 27. Under the head, "No Legislation Needed," The "Chronicle" says:

A law journal has discovered a reason why congress should legislate for the protection of the federal executive and other officials charged with responsibility under the general government.

It is that the Anarchist dreads nothing but death and that in certain states the penalty for willful murder is only imprisonment for life. Had President McKinley been assassinated in any of those states his assassin could not be subjected to the death penalty, and, by inference, an adequate lesson would not be taught to those inclined to like crime.

It is erroneous to assume that the Anarchist dreads nothing but death. To the Anarchist reason is wholly wanting. There is no starting point from which a sane mind can proceed with an Anarchistic mind to the end of a logical argument upon any subject.

The fundamental proposal of the Anarchist is that there shall be no government on earth. The word "anarchy" comes from the Greek. The "arch" part means government or rule; the prefix "a" is privative and the combination signifies "without rule."

Every human being who adopts this fundamental believes that he or she has a natural right to do anything and everything he or she believes it right to do. There is to be no other standard, moral or legal.

Brought down to practice, it means that should A and B enter each upon a path broad enough for only one each would have the right to throw the other down the abyss if the path happened to be between mountains and they approached each other from opposite directions or either undertook to catch up with and pass the other. How shall sanity argue with insanity?

Annihilation is the ultimate of Anarchy. Were its professors logical they could annihilate themselves. If they were generous they would leave life, liberty and the pursuit of happiness to their fellow men who find existence precious and its responsibilities binding.

These paragraphs show as plainly as words can express, either that the editor does not read the literature of philosophic Anarchy or that his object is to mislead his readers.

To show what the logic, the "ultimate," of Anarchy really is, let any impartial investigator read the pamphlet "Thomas Jefferson," by the late Gen. M. M. Trumbull of this city, in which pamphlet it is clearly shown that the author of the Declaration of Independence was an Anarchist—in theory though he found it impracticable to carry out his theory in practice. The world of mankind was not yet ripe for the adoption of the highest and best in the science of human government, which highest and best is well stated in the definition of Anarchy given by the "Century Dictionary," namely:

"A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty."

The world was not ripe for the practicalization of Anarchy in Jefferson's time and the privileged classes—the political leaders, the clergy and the lawyers, have taken good care since then to make Jefferson's maxim, "that government is best which governs least," still more impracticable if not impossible.

"ANNIHILATION THE ULTIMATE OF ANARCHY."

Does any man in his right mind believe such talk? It is because the logic of Anarchy is the exact opposite of this and because Anarchy is the only cult that leaves to all the right to "life, liberty and pursuit of happiness" that causes it to be so thoroughly hated and misrepresented by its enemies. The ultimate of Anarchy is well expressed by Herbert Spencer in his *Date of Ethics*, wherein he says:

"Each has the right to do as he pleases so long as he invades not the equal right of others;" the practicalization of which ethical maxim would remove all necessity of government of man by his fellow man, and this again discloses

the true inwardness of the hatred and misrepresentation of Anarchy and Anarchists as now voiced by the press, the pulpit and by all the agencies controlled by the machinery of church and state, including, of course the public schools.

ANARCHY AND THE DEATH PENALTY.

If the "Chronicle" had said "It is erroneous to assume that the murderer dreads nothing but death," and that hence the infliction of the death penalty would not tend to lessen the crime of murder, he would have talked rationally. But because an ignorant, uneducated man—uneducated except in the lore of the Catholic church whose record is one of murder and assassination since its organization as a church, because this product of bad heredity and environment, unknown to Anarchist societies, suspected of sinister designs by those to whom he tried to introduce himself as a friend of Anarchy—because this man, Leon Czolgosz, whose brother declared him to be "too lazy to read and study," chose to seek notoriety by killing the President of the United States, the whole country goes insane with rage and fear lest their government and institutions are all to be destroyed and its privileged classes deprived of their right to rob and murder their fellowmen according to law!

M. H. M.

Another Arrest.

Letters from Home, Washington, inform us that three men, Messrs. Govan, Adams and Larkins, have been arrested on the charge of sending obscene matter through the mails, the offending article being an extract from the pamphlet called *Prodiga! Daughter or the Price of Virtue*. Hitherto the reports are so meager that no definite statement can be made at this writing. Before another issue of *Lucifer* we shall probably be in possession of the exact statement of facts.

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus *Lucifers* that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting *Lucifer's* educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

From My Point of View.

Mr. H. L. Green, editor of the "Free Thought Magazine," kindly recommends that "Anarchists and Free Lovers," including *Lucifer*, be deported to some island in the Pacific where they shall be compelled to remain "and no schools, prisons, hospitals, or any other institution established by law or allowed there," and that there shall be no government whatever. Also that a commissioner be sent there once in three months "to see that this law of the United States government is strictly lived to."

This is a brilliant idea; but is not original with Mr. Green. For many years Free thinkers have been advised to "get out" if they do not like our Christian government. As Mr. Green takes so kindly to the idea, perhaps he will agree to go to a free thought island, together with all the other free thought editors, lecturers, and agitators whose ideas are not in accord with those of their Christian neighbors. Why should Mr. Green and his fellow-denouncers of the Anarchists remain here and attempt to keep the Bible out of the public schools, agitate for the taxation of church property, etc.? No doubt funds would be forth-

coming to buy an island and transportation for Mr. Green and his sympathizers. Of course we would miss them, for self-government in religion is the first step toward self-government in all things, and Mr. Green's work is quite as useful as the primary department in any school. Nevertheless we would not stand in the way of his practicing his scheme, for we believe in individual initiative—and others would arise to do Mr. Green's work after he is gone.

In these days when the Anarchist hunt is on at full cry, there should be some way of distinguishing the Anarchist from his neighbor. Who is the Anarchist? Is it he who criticizes existing institutions? Who has not done so? Is it he who advocates violent, illegal methods of punishing wrong-doing? Then are there few, indeed, who are not Anarchists, and those making the loudest outcry against Anarchists are the most lawless.

Is the Anarchist one, as we claim, whose first rule of conduct is to attend to his own business, to exercise self-control that he may not invade the right of his neighbor to attend to that neighbor's own business? Then truly are there but few Anarchists. But only through cultivating the true Anarchistic, non-invasive, self-governing spirit can come "peace on earth, good will toward men."

Must Mark Twain be "stamped out" as an Anarchist? In "A Connecticut Yankee in King Arthur's Court" (page 163 and 164) he says: "For it could not help bringing up the unget-aroundable fact that, all gentle and philosophizing to the contrary notwithstanding, no people in the world ever did achieve their freedom by goody-goody talk and moral suasion; it being immutable law that all revolutions that will succeed must begin in blood, no matter what may answer afterward." Mr. Twain may be correct in his statement in regard to the past; but it does not necessarily follow that we shall not attain anything by peaceful methods in the future. It is to be hoped that we shall grow more reasonable and less violent as the race develops from childhood to maturity. Two wrongs cannot make a right; two blows do not neutralize each other.

L. H.

Notes From the Picket Line.

CRANKS AND DEGENERATES.

Occasionally a paragraph appears in the great dailies that shows a disposition to look for the remote and primary causes of facts such as that of Leon Czolgosz. The following from a Chicago daily—the "News" I think, is in point:

"Crank and degenerates cumber the earth. They are an evil heritage that must be eradicated by justice and wise teaching under the new civilization. They may even have their uses in turning the nation's thoughts away from the material things to the problems revealed by their deformed intellects, drunk with the dregs of ancient wrongs."

Yes, if people would fight causes more there would be less need to look after their effects. From what we know of similar cases, is it not more than probable that the conjugal or home life of the mother of Czolgosz was such as to cause her to transmit homicidal traits to her offspring?

MILITANCY, COMMERCIALISM, INDUSTRIALISM.

The poem on first page of this issue, though faulty as poetry, is prophetic of the time when wars of all kinds,—including wars among the workers themselves, shall cease. At present militancy and commercialism mean much the same thing. They go hand in hand. The generals of the armies of invasion in the Philippines say, "we must hold the Philippines, all of them, because of their commercial as well as strategic advantages." Even industrialism means war.

Poets are prophets of the future, rather than truth-tellers in regard to the present. An instance of this is seen in the selected poem in last week's Lucifer, in which the writer speaks of Italy as being "Free at last from the sacerdotal clan; undoing the crimes of the brutal past—Lo this is Italy under Man!" the

plain hard, prosaic fact being that few countries if any, on the globe are so completely under the yoke of priest-craft and king-craft today as is the "smiling land where the Tiber flows."

WHO LIES?

H. S. Canfield writing to the "Chicago American" from Buffalo, New York, Sept. 23, said the face of the assassin as he sat in the dock awaiting his trial and sentence, gave the lie to the statement of Isaak and Fox that Czolgosz impressed them as a "spy," when seen by them in Chicago. Canfield thinks Isaak and Fox are deliberate liars, and Czolgosz a much injured man, by such imputation.

Let us see: If Czolgosz had been a true friend to Anarchy and Anarchists, why should he try to involve Emma Goldman and her work in the odium and the peril consequent upon his attempt to kill McKinley? If he had been, as suspected by Isaak, a traitor and a spy he could not have served his purpose better than to kill McKinley and say Miss Goldman prompted him to the act.

The trouble with Canfield is that he belongs to that class of human parasites known as "space writers" on the great dailies. He gets paid by the space, by the number of inches, he can fill with matter that will tickle the unreasoning masses and bring patronage and money to the publisher. Like the paid lawyer he uses his brain powers for the fee he is to get if he wins the case of his client.

Just now Canfield knows that the populace is hungry for blood; stirred to madness by the inflammatory appeals of the clergy and the subsidized organs of plutocracy and of imperialistic power—who all know their privileges would be gone if every man could be his own priest, his own lawyer and governor, such articles as that of Canfield are eagerly welcomed, and, inspired by them, such leaders of Chicago society as Pearce, Weinland and Meyers called loudly for volunteers to hang the imprisoned Isaak, Fox and others, against whom nothing whatever had been proved.

Again I ask, "who lies?" and if in answer to these appeals to lynch law the mob were to hang innocent prisoners, who is it that would be morally responsible for their death?

EDITORIAL COURTESY.

"Office of 'Freethought Magazine,' 213 E. Indiana St. Chicago, Ill., Sept. 24, 1901.

"Editor Lucifer, Gentles:—For reasons which it is not necessary for me to state I wish to discontinue the exchange of our publications.

Yours &c.

H. L. GREEN."

As this request is the first and only one of its kind received by us in our twenty odd years of journalistic experience I think it well to make a note of it, and to say to our brother editors everywhere that if for any reason they wish to discontinue exchanging their papers for ours they will oblige us by stating their reason for so doing. We aim at excellence if not perfection in our work, and one of the most important aids to the attainment of excellence is contemporary criticism. We want to know our faults, so that we may correct them.

Speaking for myself alone I regret this unneighborly move on the part of Neighbor Green. The "Freethought Magazine" will be missed from our exchange table. Notwithstanding differences in views between its editors and ourselves we have found much to commend in its pages. Many of its best contributors are writers for and earnest supporters of Lucifer. The ultimate aim of both publications is, presumably, the same—the advancement of human happiness through the removal of ignorance and error. Then why should we not be mutually helpful?

As well as I now recall, the request for exchange came from Mr. Green himself, some fifteen years ago or more, and when the agents of Anthony Comstock succeeded in putting me behind prison bars he asked for my photo and the privilege of reproducing it with a sketch of my life, in his magazine; frequently has he asked us to advertise and handle his pamphlet literature, and once he called in person to arrange for that purpose—all of which requests we have honored, in a spirit of co-operative and neighborly good will.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 39.

CHICAGO, ILLINOIS, OCT. 12, E. M. 301. [C. E. 1901.]

WHOLE No. 886

TO MAN.

In the dark and early ages, through the primal forests faring,
Ere the soul came shining into prehistoric night,
Two-fold man was equal, they were comrades dear and daring,
Living wild and free together in unreasoning delight.

Ere the soul was born and consciousness came slowly!
Ere the soul was born, to man and woman too,
Ere he found the Tree of Knowledge, that awful tree and holy,
Ere he knew he felt, and knew he knew.

Then said he to Pain, "I am wise now and I know you!
No more will I suffer while power and wisdom last!"
Then said he to Pleasure, "I am strong, and I will show you
That the will of man can seize you, aye, and hold you fast!"

Food he ate for pleasure, and wine he drank for gladness;
And Woman? Ah, the woman! The crown of his delight!
His now—he knew it! He was strong to madness
In that early dawning after prehistoric night.

His,—his forever! That glory sweet and tender!
Ah—but he would love her! And she should love but him!
He would work and struggle for her, he should shelter and
defend her—
She should never leave him, never, till their eyes in death
were dim.

Close, close, he bound her that she should leave him never!
Weak still he kept her, lest she be strong to flee;
And the fainting flame of passion he kept alive forever
With all the arts and forces of earth and sky and sea.

And ah! The long journey! The slow and awful ages
They have labored up together, blind and crippled, all astray!
Through what a mighty volume, with a million shameful pages
From the freedom of the forests to the prisons of today!

Food he ate for pleasure, and it slew him with diseases!
Wine he drank for gladness and it led the way to crime!
And woman? He will hold her—he will have her when he
pleases—
And he never once hath seen her since the prehistoric time.

Gone the friend and comrade of the day when life was younger,
She who rests and comforts, she who helps and saves;
Still he seeks her vainly, with a never-dying hunger—
Alone beneath his tyrants, alone above his slaves!

Toiler, bent and weary with the load of thine own making!
Thou who art sad and lonely, and lonely all in vain!
Who hast sought to conquer Pleasure, and have her for the
taking
And found that Pleasure only was another name for Pain!

Nature hath reclaimed thee, forgiving dispossession!
God hath not forgotten, though man doth still forget!
The woman-soul is rising in spite of thy transgression—
Love her now—and trust her! She will love thee yet!

Love thee! She will love thee as only freedom knoweth!
Love thee! She will love thee while Love itself doth live!
Fear not the heart of woman! No bitterness it showeth!
The ages of her sorrow hath but taught her to forgive!

—Charlotte Perkins Stetson.

A main difference betwixt men is whether they attend to
their own affairs or not.—Emerson.

Freedom in Love.

[The following questions and answers thereto, are given as part of a public discussion at one of the sessions of a convention of "German women in Frauenstadt," as reported in a paper called "The Pioneer." Though written nearly fifty years ago there are probably many persons living now as then who are as ignorant of the real aims of the advocates of Freedom in Love as was the man named "Old Morality," and while there are a few social reformers who can now answer objectors as well as did Julie Vom Berg, the greater number are often puzzled for suitable answers. To all such I would say that Karl Heinzen's book is one of the best yet written on the subject of woman's right to self-ownership and the great wrong that is done to her and through her to the whole race of humankind, by the denial of that primal right. The second part in particular, of this work, recently translated for the first time into English, gives points of value especially interesting to those who were so fortunate as to read "The Rights of Women and the Sexual Relations" when first published. M. H.]

MR. MORALITY—One of your resolutions demands the free, unrestrained contraction and dissolution of marriage. Is that not merely another way of saying "free love?" I am astonished to see German women make a demand which even among American women has called out disgust. What would it lead to, if it were left to the option of every woman to run away from her husband as soon as he had crossed her whims, and offended her sensibilities in any way, or as soon as another one pleased her better? What would become of feminine dignity and virtue if our women could rush into the arms of another man every day? Indeed, what would become of marriage, and love, that divine theme of our songs, if all were chasing after sensual pleasures in perpetual change? Think of the moral anarchy that would be the inevitable consequence of your new institution. I must confess that I am horrified, and can hardly believe it possible that the moral sense of our German women can be put to shame by men.

JULIE VOM BERG—The gentleman's objections, which so pathetically appeal to our conscience, and are so anxiously concerned about our dignity, are most welcome. They give me an opportunity to speak openly on this subject, which even in this country is still treated with the most unbecoming prudery, and the most senseless reserve. I do not know the gentleman whom I am to answer. He need not take my remarks personally—they are aimed at the masculine world in general.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect

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and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Something of this sort seems hitherto to have been in the minds of our philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved. Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than love. Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together. This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and happy family life. Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united, and to be kept together by force, and those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!

Although no man in sound mind dares to make such a demand, it seems, in practice, to be the guiding principle almost everywhere. If all the considerations, whose slaves men are nowadays, would suddenly drop for only a period of twenty-four hours, not ten of the so-called marriages would exist next day. For married people and their progeny the consequences of the existing relationships of force and prostitution are truly appalling. But this same society, especially the male portion of it, never wearies of pronouncing their anathemas on freedom in love. "Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the death of freedom in prostitution! Our male teachers, who can discourse so wisely on our nature, nowhere show their incapacity to judge of our nature more than in their anxiety that freedom will lead us whither it has led them. Give woman freedom, and she will love according to her own tastes and emotional needs; give man freedom—he already has it—without giving it to woman, and he will prostitute himself according to his habit. Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. "Free love" for woman signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.

"PRESS-WRITERS NOTES," by the Secretary, A. C. Armstrong, Dorchester, Mass., are again crowded out together with much other valuable matter now in type. While commending the Press-Writers for advertising and helping the radical work of *Lucifer*, "Discontent," "Free Society" and other journals, I would suggest that they seize the present moment to get in their say in behalf of Freedom of Speech and of Press, and also to show the wickedness of taking a life for a life—as in the case of Czolgosz. M. H.

Who Are Anarchists?

"I have sympathy for any man who is the victim of such an attack," says Eugene V. Debs in an interview published in *Terre Haute "Gazette,"* "because I am opposed to shedding human blood. But I have no more sympathy with President McKinley than I have for the innocent victims who were shot down by the New York militia at Buffalo a few years ago or the inoffensive miners who were trudging along the highway of battimer and were riddled with bullets in the name of law and order. I am opposed to the killing of any human being purely upon moral grounds and this applies to the assailant of Mr. McKinley as well as to his intended victim.

"Who would not a thousand times rather be the victim than the assassin in such a case? Both are creatures of circumstances, and mysterious as it may appear, both fulfill their destiny.

"The talk about throttling Anarchists and suppressing Anarchy is simply the ebullition of the hour and a waste of breath. Where shall the line be drawn and who shall draw it? There is a very large class in this country who regard Hearst and his papers as Anarchists and only yesterday this Morgan of Journalism was burned in effigy in his native state.

"And when it comes to respect for law, the poor misguided and much hated Anarchists are models of innocence compared to the great trusts and corporations that trample all law under foot with impunity and so manipulate business and industry as to bring suffering, misery and death to thousands, each of which in its own small circle is as great a tragedy as the assassination of the president of the nation.

"These are the Anarchists, who menace this country and its institutions; and just now they are filling the air with their professions of patriotism, loyalty to the flag, sympathy to the president, while behind it all they shift their own responsibility and 'hide a smiling face.'

"As long as society breeds misery, misery will breed assassination. Every now and then the poverty and desperation in the social cellar will explode in assassination at the sumptuous banquetting board on the upper floor.

"King Humbert was slain by a half-crazed creature who was born of prostitution and from boyhood the victim of poverty and all its attendant social crimes. The way, and the only way, to end Anarchy is to cease producing it. Sympathy for its victims, while creditable to the human heart, does not mitigate the evil.

"When it comes to carrying out the policy now so vigorously demanded there will be a lively time for the people, including those who propose to reform the world in a day by destroying the Anarchists who are simply the products of their miserable environments.

"It so happens that it is always the other fellow who is the 'Anarchist.' Judge Woods regarded me as one, and I had to take his word for it. If Anarchy so-called, about the meaning of which there is a world of difference even among the wisest of men, is to be destroyed by force then there will be no one left to write the story of the self-extermination of the human race.

"What country breeds the most Anarchy? The most tyrannical and repressive. What country the least? The nearest free and untrammelled.

"In the last two presidential campaigns, William J. Bryan was almost daily denounced in the editorial columns and pilloried by the cartoonists of the leading newspapers of the country, as an Anarchist. According to the new theory he ought to be deported to some Devil's Island.

"What stump orator of the side opposite Judge Baker would like to have that distinguished jurist decide whether or not his impassioned political invective on the eve of election was Anarchistic, and, if so, if he was to be exiled for life from his native land.

"The attempt upon Mr. McKinley, deplorable as it is, will prove a blessing in disguise if it teaches the lesson that while there is injustice at the bottom, there is no security at the top."

Emma Goldman Denied a Hearing.

It is a principle in law, as well as in justice, that the accused shall be heard in his own defense. This principle, however, is absolutely ignored by the Chicago city officials in dealing with Emma Goldman. She was arrested without warrant, held a prisoner for three weeks and then, "no evidence being found against her, was simply discharged without trial or a hearing. But the police and press are determined that the people shall believe her guilty, and to that end are trying to prevent her obtaining a hearing anywhere. A hall had been engaged for last Thursday night, and she was announced to deliver her lecture on "Modern Phases of Anarchy." This was the lecture which the Buffalo Chief of Police claimed influenced Czolgosz to kill McKinley. The absurdity of that accusation must be manifest to every one who has heard the lecture, for it is simply a cool, calm resume of the history and tendency of Anarchism, and so far as it deals with methods at all, deprecates the use of violence. Miss Goldman's strongest defense is the lecture itself. Did the police know this? Possibly not; but if they or Mayor Harrison had been sincere in their effort to promote justice they could doubtless have become acquainted with the nature of the lecture before it was delivered.

After all, the utility of repressive methods must be apparent to every one but the most prejudice-blinded. I heard Miss Goldman deliver this lecture, last summer, before the Society of Anthropology. The small hall was full; but the audience probably did not exceed one hundred and fifty. She might have gone on for years delivering this lecture to small audiences; but as a result of this persecution thousands will want to hear her where tens would listen before. The authorities may succeed in silencing her for weeks and months, but the law of demand and supply will work, here as elsewhere, and "Modern Phases of Anarchy" will be read, if not heard, by thousands who, but for her persecution, would never have heard of Emma Goldman.

The treatment which Miss Goldman and the other Anarchists have undergone at the hands of the Chicago police brings to mind Esop's fable of

THE WOLF AND THE LAMB.

"Once upon a time a Wolf was lapping at a spring on a hillside, when, looking up, what should he see but a Lamb just beginning to drink a little lower down. 'There's my supper,' thought he, 'if only I can find some excuse to seize it.' Then he called out to the Lamb, 'How dare you muddle the water from which I am drinking?'

"'Nay, master, nay,' said Lambkin; 'if the water be muddy up there, I cannot be the cause of it, for it runs down from you to me.'

"'Well, then,' said the Wolf, 'why did you call me bad names this time last year?'

"'That cannot be,' said the Lamb; 'I am only six months old.'

"'I don't care,' snarled the Wolf; 'if it was not you, it was your father; and with that he rushed upon the poor little Lamb and—'

WARRA WARRA WARRA WARRA WARRA—
ate her all up. But before she died she gasped out—'Any excuse will serve a tyrant.'"
L. H.

Women and Modesty.

Are women less modest than they used to be? The answer to that question depends upon how old the woman is of whom you ask it.

If you ask my Aunt Priscilla, who is a maiden lady of what we euphoniously term an uncertain age, she will reply emphatically "Yes."

My Aunt Priscilla always says, at dinner, that she will take a small portion of the upper limb of the fowl. In her whole life she has never done anything so vulgar as going to bed.

She always mysteriously "retires," and when she travels she sits bolt upright all night in her section in the sleeper, with not a pin or a stay loosened, and in the morning she glares in

speechless disgust at the brazen females who have enjoyed a good night's rest and who make a hurried flight from their berth to the dressing-room with their hair in curl papers and a silk petticoat flung over their arm.

To her the untrammelled freedom of speech and candid revelations of the toilette of the modern woman are little short of shameless indecency.

If you ask my niece Maud, who plays golf all day with her shirtwaist sleeves rolled up to her shoulder, and who thinks nothing of discussing the symmetry of Jack Quarterback's incomparable legs, if women are less modest than they used to be, she will answer "No."

"Women are less prudish, but not less prudent," is the way she puts it.

One thing is quite certain, and that is that we have a very different standard of modesty from the one that used to prevail.

Nobody can dispute the fact that women do many things now which would have filled the people of fifty years ago with shame and horror, but in which we see nothing to condemn.

Fancy the howl of immodesty that would have been brought against our grandmothers if one of them had ridden down the street on a bicycle, every turn of the pedal displaying a generous expanse of ankle.

Her character would have been blasted for life, yet we are merely disgusted with the prurient prudery of the person who can find anything immodest in the spectacle of a woman riding a wheel.

So far as we can judge in these degenerate days, the old idea of female modesty seems to have been a kind of feeling which a woman threw out, pretty much as a porcupine does its quills at every approach of a stranger.

It was something prickly and uncomfortable and required that she be handled with great caution.

Books had to be censored before she could read them, or she read them on the sly; plays must be guaranteed to be as innocuous as mother's milk, and conversation was maintained on a dead level of platitudes.

To mention any portion of one's anatomy was to bring the flush of shame to the cheek of one of these gentle creatures.

To speak of the plain facts of every-day life, that everybody saw about them, was to shock and horrify, and on the whole we can but think that these paragons of modesty, who saw evil in everything, must have been rather nasty-minded.

A few weeks ago the students at a co-educational institution in Ohio clubbed together and ordered a handsome cast of the Apollo Belvedere.

When it arrived and the girl students, who were apparently under the impression that Apollo was a Greek swell who wore creased trousers and a three-story collar, found that the statue was clothed only in its own beauty, they emitted shrieks of horror and fled from the room.

Now the nude in art is not immodest. It is only the immodest who find it so, and so far have we gotten from the days when women concealed the limbs of the piano in petticoats that it is genuinely shocking to hear of a class of young girls seeing anything vulgar in a masterpiece of sculpture.

As a matter of fact, modesty is too much of a matter of geography and time and place to admit of any hard and fast rules.

What is proper in one country is improper in another. Neither can any one explain why it is immodest to wear a low-necked gown on the street, but perfectly modest to display yourself in one at the opera, or why a woman will parade the beach at the seaside in a paucity of raiment that would cause her to blush herself to death if caught so undressed in the privacy of her own drawing-room.

Are women less modest than they used to be? The question is an interesting one.—Dorothy Dix in "Chicago American."

Any tyrant is willing that people should be free and happy to be wretched himself.—American Sentinel.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

886.

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Archism versus Anarchism.

The words ARCHISM and ARCHY are seldom heard or seen in English; "government" or "rulership" being used instead, but now that Anarchism, Anarchy and Anarchist are so generally used and so generally misrepresented it is well to look after the real meaning, the origin and pedigree of these terrible words.

By reference to Donagan's Greek and English Lexicon we find that they are derived from the Greek verb ARCHEIN, "to be first; to begin; to command; to be a chief or ARCHON"—ARCHON "a leader; a chief." ARCHE—ARCHY—is defined as "the beginning; first cause; the act of leading—hence magisterial rank." To get the derivative word "Anarchy" from this root word the prefix AN, meaning NOT, or privative, is used.

If, then, the Greek words Anarchism and Anarchist are proper to be used in English the parent words Archy and Archism are equally proper, and in order that the two opposing principles, leadership or rulership on the one hand, and equality or freedom from rulers on the other, may be clearly set forth and compared I propose to use the words Archism and Archist, as well as their derivatives Anarchism and Anarchist.

ANARCHISM A NEGATION—NON-INVASION.

From the origin of the words, then, it is easily seen that to be an Archist is to believe in leadership, rulership, or government of man by his fellowman, while to be an Anarchist is to reject rulership or leadership, and leave every man to be his own ruler, his own master, governor or king.

In the true and etymologic sense, therefore, the Declaration of Independence is an Anarchistic document, and the war of the American revolution was simply a rebellion of Anarchism against Archism, or of Anarchists against Archists. The principle that "all men are created equal," with equal right to "life liberty, and pursuit of happiness," means simply a denial of the right of some men to rule other men. To say that the ruler and the ruled are equal as to rights is a flat contradiction in thought as well as in words. The right to life, liberty and pursuit of happiness implies and includes the right of every man to be his own

ruler—"to do as he pleases so long as he does not invade the equal right of others," as Spencer puts it.

That this was the thought and the aim of those who throw off the yoke of Britain is easily shown from their writings, and that such was the general understanding of the basic theory of our civil codes, our fundamental laws, is readily inferred from such maxims as "government of the people, by the people and for the people"—"the people are the real sovereigns," etc., etc. This implies, if it means anything, that the people elect their AGENTS, their SERVANTS, to do their will, for to say that they elect their RULERS when they themselves are the rulers, is to juggle with words and to talk nonsense.

In fact, to the best of my knowledge and belief the idea that we elect our rulers is one of comparatively recent origin. Not till after the great civil war, not till after we began to spell nation with a big N, not till the right of peaceful separation had been drowned in fraternal blood, did we as a people begin to talk of our rulers, after the fashion of the governments of the old world.

From the foregoing definitions it is seen that Anarchism is a negation, a denial—a denial of the right of one man to rule another without that other's consent. But every negation contains an affirmation. The denial of the right to rule others is equivalent to the affirmation of the right of every man to rule himself, to own himself and to direct his own acts or efforts so long as he grants to all others the same right.

To put it in other language: Anarchism means non-invasion, while Archism means invasion, unless the subject of rule consents to be ruled.

CZOLGOSZ AN ARCHIST.

If these definitions be correct, then Czolgosz at Buffalo was an Archist, not an Anarchist, as he is said to have claimed to be. In trying to overthrow rulership he invaded the right of the MAN McKinley to life, liberty and pursuit of happiness and he invaded also the right of McKinley's subjects, his voluntary subjects, to have him for their ruler.

To kill a ruler is not to kill rulership, as it has been proved times without number, but to strengthen it manyfold by arousing sympathy for the invaded ruler and indignation against his invader.

If Czolgosz had desired to help Anarchism his act was illogical, ill-advised, foolish, INSANE, inasmuch as the legitimate and necessary result was just what we see—a tremendous accession of power to Archism, to rulership and rulers. If he was and is an Archist in disguise, or if he was hired by Archists to kill McKinley, then his act was rational, it was logical, just as some of the early Christians were rational and logical in their course when they voluntarily sought martyrdom in order to hasten the triumph of Christianity.

...

As a means to an end nothing has ever equalled martyrdom of its apostles in order to secure the triumph of an idea, a theory or doctrinal propaganda. It was the martyrdom of Joseph and Hiram Smith, and the driving of their followers into the wilderness, that gave to Mormonism the power and numbers it has since attained. If some zealous anti-Dowieite were to shoot the "Overseer of Zion" in his pulpit, nothing more would be needed to make this newest religious sect one of the most numerous and powerful in Christendom.

Just so with the doctrine of Archism—rulership of man by man. The tiny pocket pistol in the hand of Czolgosz

at Buffalo has done more to advance the cause of Archism, of mon-archism, of imperialism, of centralized power, in this country than did all the heavy and costly armaments of war against Spain and against the "insurgent" Filipinos—just as the single pistol ball sent through the brain of Abraham Lincoln by Wilkes Booth did more to make Nationalism (with a big N) a success in the United States than did all the victories of Grant and Sherman on their many fields of battle.

Like McKinley Lincoln was an Archist. He believed in government of man by man. To save the Union, the national government, he became an invader. He invaded the soil of the Southern states; invaded the homes of the people; destroyed their crops, their stores, their mills and left their women and children to starve, besides killing thousands of their men in battle, and when the Southern half of the United States was in a manner laid waste and its regular armies all defeated or captured, then by his own death, more than by any act of his life, was the work of nationalization completed. "The blood of its martyrs is the seed of the church," is as true in the civil and political realm as in the religious.

In thus saying I wish to cast no censure upon the memory of Abraham Lincoln. If it be possible for a lawyer and politician to be a man—a true man, an honest man, intellectually and morally so, I think Abraham Lincoln was a man, honest and true. To condemn him for being an Archist would be to condemn myself, for all through the years of blood and terror known as the civil war I too was an Archist. Before Sumpter fell I said, as did Horace Greeley, "Better peaceful separation than a Union pinned together with bayonets—Erring Sisters, go in peace!" But when the "flag" was fired upon I too lost my head. In the name of "patriotism" I joined the Home Guards and later helped to organize a regiment and when I could not go with it, on account of physical disability, I went with the boys—my brothers and cousins, as far as I could; then volunteered to go to the front as army nurse, until I was turned back by the head of the Sanitary Commission at St. Louis, because no civilians were then allowed to pass the picket lines.

A Unionist in a slave state, an abolitionist before the war, I did not believe the forcible liberation of the slaves would be just to the masters or beneficial to the slaves themselves, but having yielded to the "majority" I worked for many years with the Republican party to help it make Archistic "reconstruction" in the South a success, and therefore repeat that I have no words of censure for Abraham Lincoln or for those who with him believed that the Union, the Nation, was of more importance than the lives and property of the citizens, whether "loyal" or "disloyal."

Neither have I a word of censure for William McKinley or for those who with him believe in the "manifest destiny" of the Anglo-Saxon race to rule the West Indies and the Philippines, and to establish an empire on the ruins of the American republic. I simply claim my equal right, as a citizen of the world, to express my honest thought on governmental as well as all other questions, and since my personal observation and experience for more than half a century convince me that it would be far better for us as a people to return to the Anarchistic principles of the Declaration of Independence of 1776, I am willing to "sink my present repute for the freedom" to think, speak, write and publish that thought, paraphrasing Lowell's immortal utterance.

M. HARMAN.

The Social Side of Anarchism.

The advocates of privilege for the few, that is, the defenders of Archism against Anarchism, assume and depend upon the ignorance and prejudices of the masses today, as they have always done. It is a matter of self-preservation with them—preservation of their privileges, and hence no one can blame them for resorting to falsehood. All is fair in war—political and social—even strategy, which is deception or falsehood.

As an illustration, take this incident: In the fall of 1856 I attended a grand rally of the "Democracy" of Indiana at Normanda, Tipton Co., at which the speakers were Thomas A. Hendricks, since Vice President of the United States, and a rising young lawyer since known as Judge Buskirk, of the same state. Of the two Buskirk was far the more eloquent and effective, and to him was given the task of closing the exercises by a fiery denunciation of the aims of the Republicans—"black Republicans," as they were then called. Said he—in substance if not in exact words:

"My friends, if you elect Fremont [the Republican candidate] you will have to accept all the abominations that begin with the word free, including free niggers and free love. This is what abolitionism means, and Republicanism is nothing more than abolitionism thinly disguised. Fremontism means the dissolution of the union of states and, logically also, it means the dissolution of the marriage bond and the reign of universal prostitution. It means destruction of family and of all that is sacred in the home life of civilized men and women. It means that a man shall be free to desert his wife and children whenever he sees a woman more attractive. In short it means a return to the morals of brute beasts—with much more of the same sort, and the vast multitude shouted its approval of this eloquent arraignment of the social doctrines of abolitionists, as the followers of Fremont were then almost universally called.

Such were the tactics of partizanship fifty years ago, and such they continue to be, as witness the following extract from a leading editorial in the "Sunday Chronicle," (Chicago) of September 29:

"The world has had abundant illustration of the political nature of Anarchy. Avowedly designed for destruction of all government, its advocates conspire in every part of the civilized globe to slay rulers chosen freely by the people or acquiring their sovereignty by constitutional inheritance. The social side of Anarchy is as loathsome as its political purpose is monstrous.

"The miserable wretch who, having suffered no wrong, real or imaginary, at the hands of President McKinley, sneakily seized his kindly hand in order the more effectively to assail the chief of a free people avows that he had discarded the religious teaching of his childhood, which was conservative, and had adopted in its place the doctrine of free love.

"This doctrine aims as fatally at the family, the home, woman, the child, as the political creed of Anarchy at all civil institutions.

"The doctrine of free love reduces mankind to the level of the beasts of the jungle as its political dogma of no government degrades mankind to the condition of savages, who are the only human beings without a form of political rule in which some direct and the majority obey."

Judge Buskirk was too intelligent to believe his own words but, as a lawyer pleading for his client, so also as a politician for his party, he felt that success must be won—won at whatever cost to truth or fairness. In order to defeat Fremont and Republicanism Buskirk believed it necessary to keep the masses in ignorance. To keep them in ignorance it was necessary to appeal to their prejudices, to their fears, so that they would not be willing to hear or read the other side.

The Buskirk tactics won the day at the polls, and they won also four years later, by a large majority, when Lincoln was elected by a minority vote, to be President of the United States. Not till abolitionism—in name but not in fact—was made a success by bayonet and cannon, by fire and pillage, did it achieve success in any national election, and if left to the untrammelled vote of the white population at the south today, it would share the fate it did when Fremont was defeated and Buskirk's candidate was elected. Nay, more! North as well as South, ignorance and prejudice are dominant among the masses today as they were in 1856, and are relied on by party leaders as much now as then as factors of success at the polls.

ABOLITIONISM AND ANARCHISM THE SAME.

Abolitionism under the name of Anarchism is quite as unpopular north as well as south today as it was fifty years ago. In its larger and truer sense abolitionism means the denial of privilege. It means equal rights for all and special privileges for none. If this were once practicalized there would be an end of archism, an end of rulership, an end of government of man by man except by consent of the governed; and this is Anarchism pure and simple.

Must history continue to repeat itself, from generation to generation and from age to age? The editor of the "Chronicle" is doubtless too well informed to believe what he says about Anarchists and Anarchism, but he knows that the interests of the privileged classes, the Archists, are at stake and that if the Anarchistic principles of the Jeffersonian Declaration of Independence were generally adopted there would soon be an end to the class privileges that himself and his clients today enjoy.

Especially does this statement apply when speaking of the "Social Side of Anarchism," the title given to the editorial in question. It is this side of Anarchism that is most dangerous to the reign of the privileged classes, and hence all these classes join wits and tongues and pens to misrepresent and defame the social Anarchists. No falsehood is too gross, too palpable or too infamous to be used in this case.

As in most attempts, however, of Archists to perpetuate their power there is a modicum of truth in what they say; for instance: "The doctrine of free love reduces mankind to the level of the beasts of the jungle." If the "Chronicle" man had said:

"The doctrine of love in freedom elevates mankind to the level of the higher mammalia in their native forests, and to the level of birds of the upper air," he would have uttered an important truth, in fair and scientific language. The words "beast" and "jungle" have a sinister meaning, and the enemies of freedom well know how to prejudice their readers by using discredited words and phrases. In a state of nature the females of both quadrupeds and bipeds own their bodies, their reproductive powers and functions. This means

FREEDOM OF MOTHERHOOD.

and freedom of motherhood means "natural selection;" it means race improvement; it means perfection of type; it means the absence of deformities, the absence of idiocy, of lunacy, of imbecility, of inequalities and monstrosities such as we find everywhere among human beings where freedom of motherhood is denied by artificial or man-made laws and customs.

From monad upward to man there was and is freedom of the reproductive instinct, resulting in race-improvement, but since man undertook to curb and defeat nature in this regard there has been no improvement, but retrogression

instead, so far as type is concerned. It is well known that for symmetry and beauty of form and feature many of the so-called savages excel the self-styled 'civilized' races; or at least they did so excel until depraved and conquered by superior greed and cunning, and by the diseases peculiar to their conquerors.

As a grandly beautiful expression of the working of love in freedom among mankind in the "prehistoric" ages—that is, in what we call the savage era of man's evolution—as compared with what the result has been since masculine man has ruled woman by cunning and physical force, I ask all readers to give a careful perusal to the poem on first page of this week's issue of Lucifer.

OUR ANSWER.

As part answer to the diatribe from which we quote I ask all who have the courage and the fairness to hear and think for themselves, to read the selection from Heinzen's Rights of Women and the Sexual Relations found on first page of this issue.

But lest any reader should say this answer is not sufficiently definite I would say that my understanding of the "Social side of Anarchism" is comprised in one word—FREEDOM!

Or in three words, Liberty with Responsibility—responsibility to self and to child; not responsibility to husband, to magistrate, to Grundy or to a priest-made god, or gods.

My understanding of social Anarchism is that every woman should be free to marry in any way she chooses, but that she should not be compelled to live with a man when she finds she has made a mistake and wishes to correct that mistake.

This means free marriage and free divorce; no taxes or tariffs to pay in either case, unless it be the cost of record when woman wishes to make marriage a commercial or a financial transaction.

Also, that every woman should be free to ignore marriage laws and customs if she so chooses, and that in so doing she should be subject to no police regulation, no penalties of any kind except such as nature herself imposes.

If this means social chaos, then we should remember that "the cure for the evils of liberty is more liberty."

As to duties and responsibilities of fatherhood, under Anarchism, our limited space compels postponement to another issue. For the present I close with this addendum to the foregoing:

The most important of all rights is the right to be born well—physically, intellectually, psychically. This right finds its most impassable barrier in Institutional Marriage.

Inequalities of environment, including industrial, financial and educational advantages and disadvantages, sink into insignificance when compared to inequalities of hereditary endowment.

If men were born with approximately equal endowment of mind and body they would make short work of the laws, the financial and other institutions that now give to some the right and power to rule and rob, and to the masses no option but to OBEY!

Until womanhood awakes to a sense of its responsibility in creating a race of strong, self-reliant, self-respecting FREEMEN, the present relations of master and slave, of rulers and ruled, of exploiters and exploited, of great crimes and criminals unpunished in high places and of swift and often unjust punishment for petty crimes among the weak, the ignorant and defrauded masses—will continue.

M. HARMAN.

Law-Abiding Lynchers,

Now that we are to have a crop of new legislation to punish those who incite to, as well as those who are guilty of violence, it will be well to watch the effect such laws have on the mobs of "respectable citizens" who ignore the law. Of the 3,130 lynchings which have occurred in the past ten years not one of the mobs was composed of avowed Anarchists. "Unity," (Chicago,) pertinently remarks:

"The Chicago 'Tribune' is rendering great service to the science of government in carefully preserving the records of the cases of lynching in the United States. The figures from 1881 to 1901 show a total of 3,130 persons lynched; and of these 51 were women, 1,678 were negroes, 801 white, 21 Indians, 9 Chinese, and seven Mexicans. The high water mark of this wickedness was reached in 1892, when there were 236 put to death in defiance to the law. Although the great majority of this violence was perpetrated in the Southern states, Mississippi leading in the infamous business, there are but seven states not included in the ghastly list. And still the police are frantically hunting for Anarchists and report themselves baffled in the search."

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

"FREE SOCIETY" was printed last week, but has not yet been mailed to its subscribers. Technically, when a paper which is admitted to the mails at second-class rates—that is, at one cent a pound—misses an issue its publisher must make application for entering just as if it were a new publication. Ordinarily the first issue is mailed on the deposit by the publisher of a sufficient sum to cover postage at the rate of a cent a copy. This money is refunded if the paper is admitted as second-class. Mr. Isaak was advised by a post office official to send out no papers until a decision should be received from Washington. For further information address A. Isaak, 515 Carroll Avenue, Chicago.

AS NEVER BEFORE, PERHAPS, Anarchism and love in freedom are everywhere receiving attention, judgment, condemnation and execration. Believing this to be a very opportune time to show our colors in regard to these subjects we have devoted this issue almost wholly thereto, and believing also that most if not all our readers could use a few copies to advantage we are ordering an extra large edition. The price will be one cent per copy or ten cents per dozen, for distribution. Shall we have your orders, friends and helpers?

LETTERS: Till further notice letters intended for the eye of the editor may be addressed to him at Bloomington, Illinois care Col. James Freeman. Letters on business, as usual, should be sent to Lucifer, 600 Fulton St., Chicago.

"COMING OF AGE," a brief sketch of the twenty-one years of the life of our paper, together with other interesting matter, is contained in our Anniversary double number. Price, five cents.

Writing of the interest-taker, Ruskin says: "You knock a man into the ditch, and then you tell him to remain content in the position in which Providence has placed him."

VARIOUS VOICES.

G. V. Wretling, Chicago:—I inclose twenty-five cents for which please send Lucifer thirteen weeks, commencing with Sept. 1. I have read several copies of Lucifer and am delighted with it, especially the editorials.

Henry Geigantasch, Vinton, Cal.:—Through the kindness of the San Francisco "Examiner" I have received a copy of Lucifer. I enclose \$1 for subscription to Lucifer and fifty cents for The Evolution of Modesty, The New Hedonism, The Unwomanly Woman, and Our Worship of Primitive Social Guesses.

F. Radick, New York:—I was pleased with Lucifer No. 884 because it was almost wholly devoted to the much decried and findably-abused philosophy of Anarchism and its exponents, though as a rule you "do not occupy much space with the discussion of Anarchism." By taking this course at this critical time you have proved yourself the champion of the truth and of the down-trodden. You may rest assured that you have not compromised yourself in the least. Every fair-minded person must inevitably voice the same sentiments. Enclosed is \$2 for Lucifer with "Nora" as premium, and the inclosed list of pamphlets.

T. F. Lee, Lakeport, Calif.:—I wish to say Amen to your article in Lucifer No. 882 entitled "The Medical Doctor Question Again." The professions, so-called, travel in very narrow lines and make slow progress until the forces outside of their pathway compel them to move on. Those inside of the limits prescribed by law are sure to cry down any one who dares to criticize or say aught against their authority, forgetting or rather ignoring the fact that knowledge can be had in any other way than their way. It is the old, old theological story of lashing people into line or you will be damned. Orthodox science is almost as bad as Orthodox Theology.

Henry C. Roberts, Bennington, Kan.:—I am at a loss to understand why Comrade C. L. James gives utterance to such absurd and groundless accusations as appear in his "Was it Honest?" in Lucifer No. 882, concerning his treatment as a correspondent and contributor.

In my estimation, nothing so enriches and enhances the value of Lucifer's columns as the relations and observations of its veteran editor, and I believe, in saying this, I voice the sentiments of a large majority of the subscribers and patrons of the paper, and if it is in order I would move that the honored editor be invited and requested henceforth to give a chapter of his interesting observations and experiences each week.

With regard to the discussion that has been continued in Lucifer for some time, to my mind it has been abundantly proven that the regulars are arbitrary, unprogressive and fossilized to an unpardonable degree.

With due respect to the erudition of Comrade C. L. James, I fear he has made the mistake of his life in undertaking the defense of a lost cause.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself—Buddha.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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THIRD SERIES, VOL. V., No. 40.

CHICAGO, ILLINOIS, OCT. 16, E. M. 301. [C. E. 1901.]

WHOLE No. 887

ON READING TOLSTOI'S "RESURRECTION."

Hearken the voice that grave and low
Tells of the way wherein we shall go:

"He that hath ears, let him hear the word;
Make a path in the desert for Love, the Lord.

The earth is filled with shouting and strife;
Man wrestles with man for land and life.

You cheer the fighters, you praise the bold,
You smile on the strong as he gathers his gold,

But beneath the strugglers the prostrate lie,
Your cheers are drowning their bitter cry.

With hunger the cheek of the child is wan,
The boy grows a brute ere he grows a man.

The wanton's leer, in your city streets,
The sodden face of the drunkard greets.

From the chill and gloom of the prison cell
Break the captive's groan and the maniac's yell.

But the walls of your houses are not so thin
As to let these discords enter in.

And, muffled up safe from the blast of the storm,
You are sure your hearts are soft and warm.

When you throw to the crippled beggar his dole—
There are sores on his body, a curse to his soul.

Yet on your soul lies a curse more dread,
For your life at ease is the life of the dead;

Though the jewel of price and the garment of pride
May seemly the spots of corruption hide."

"He that hath ears let him hear the word—
Open the door to Love, the Lord.

Love, the Lord, at the threshold stands,
The bloodstains are bloody on feet and hands.

He will raise to your lips his cup of pain,
And for pleasure you never shall thirst again.

Upon your brows, for a coronet,
Shall the twisted wreath of thorns be set.

Counting the treasure of earth as dross,
You shall leave the gold to claim the cross.

And the joy of life shall be woe to share,
Its glory the sin of the world to bear.

Open the prison and break the sword,
He that shall conquer is Love, the Lord."

—Eliza Ritchie, in "Conservator."

Individualistic Anarchism Opposed to Force.

BY DR. RUDOLPH STEINER.

The individualistic Anarchist wishes that no man should be prevented by anything from developing the forces and faculties latent in him. The individuals are to assert themselves in a perfectly free competitive struggle. The exist-

ing State has no taste for this competitive struggle. Step by step, it prevents the individual from developing his faculties. It hates the individual. It says: I have use only for a man who conducts himself so and so. Whoever is different must be compelled to conform. Now, the State thinks men will agree among themselves only if it is said to them: "Thus you must be; and, if you are not so, then you must be so—anyway." The individualistic Anarchist, on the other hand, holds that the best conditions will be evolved, if people are allowed a free course. He is confident that they will find the right way themselves. He does not believe, of course, that there would be no more pick-pockets day after tomorrow, if the State should be abolished tomorrow. But he knows that people cannot be prepared for liberty by authority and force. He knows this,—that the way is made free for the most independent people by removing all force and authority.

But the present States are founded on force and authority. The individualistic Anarchist is hostile to them, because they suppress liberty. All he demands is the free, untrammelled development of forces. He wishes to remove the force which hinders free development. He knows that at the last moment, when Social Democracy shall draw its conclusions, the State will call into requisition its cannons. The individualistic Anarchist knows that the authoritarians will at last always resort to coercive measures. But he is convinced that whatever smacks of force is inimical to liberty. Therefore he combats the State, which rests on liberty; and therefore he combats just as energetically the "propaganda by deed," which rests no less on force. If the State beheads or imprisons a man on account of his convictions, the proceeding, call it whatever one will, is execrable in the eyes of the individualistic Anarchist. It is no less execrable, of course, when a Lucheni stabs a woman who happens to be the empress of Austria. It is one of the foremost principles of the individualistic Anarchist to combat these things. If he were to approve them, he would have to admit that he does not know why he opposes the State. He combats the force which suppresses liberty; and he combats it as vigorously when the State coerces a libertarian idealist as when an insane, vain fellow assassinates the sympathetic visionary on the imperial throne of Austria.

It cannot be urged explicitly enough against our opponents that the "individualistic Anarchists" emphatically condemn "propaganda by deed." Aside from the coercion practised by States, there is perhaps nothing that is so repugnant to these Anarchists as the Caserio and Lucheni. —From the Magazine *sur Littérature*.

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A Democratic View of Postal Censorship.

Commenting on the Chicago "Chronicle's" recommendation of a strict postal censorship whereby Anarchistic literature could be ruled out of the mails, a correspondent says in that paper:

TO THE EDITOR OF THE CHRONICLE:—I am surprised at the "Chronicle" advocating more postal censorship. We have already too much. As soon as the principle that the postal department transmits nothing but pounds, ounces and dollars is violated we are in Russian conditions. The platform of all liberal parties in Germany, France, Austria, England, Holland, Sweden and Spain contains as one of the most sacred paragraphs and issues: Respect for the privacy and the intellectual contents of the mail!

The fight for uncensored postal service was especially fierce in Europe between 1830 and 1856, and today the mails of France contain absolutely no restriction as to intellectual contents. We have fallen behind in postal liberty even of Germany. The Democratic party should raise the extremely proper issue of: Uncensored mail! Why should there be made another law excluding "Anarchist literature?" "Turn the rascals out" was the slogan of Cleveland's first campaign. Any postmaster might interpret this as "Anarchistic" and stop all mail having allusions to it. No matter, if finally the courts decide the postmaster was wrong, it is notorious that any call on the courts is outrageously disagreeable, expensive, unsatisfactory and the offending postmaster is unattackable and unremovable. He becomes a despot of greater power than the postmaster general of France, who can be turned out of office in twenty-four hours. You cannot define "Anarchistic" strictly enough. Because some weak men misuse things does not lead us to abolish revolvers, cyanide of potassium, razors, ropes, carbolic acid, even pictures and novels.

We cannot put a whole nation into a figurative prison because we cannot pick out those who ought to be there. There ought to be absolute defense for the postal authorities to take cognizance of the intellectual contents of the mail, and the offenses which now are committed by objects passing through the mail should be attacked from another direction. It is a silly logic to say the government makes itself a partner when it transports "Anarchistic literature." No more than the paper mill that makes the paper on which it was printed, the press which printed it, the letter carrier who carried it, the stamp stuck on it. These far-fetched responsibilities are the childish pretenses of petty tyrants to inflict their micro-intellectual tyrannies. All "fraud" stamping of letters before the courts have passed on the cases are tyranny pure and simple, are Anarchistic and without due process of law. A postal inspector cannot judge of what is "Anarchistic." As a rule he is not intellectual enough to know the difference between Anarchy, Nihilism, Marxism, Socialism, Communism, etc. That ridiculous lottery law censorship, even the postal censor's construction of obscene literature, are Anarchistic, in direct conflict with all common sense interpretation of our constitution.

Our supreme court which once said black was white and later that white was black (see income tax) must be Anarchistic in one case, or else our constitution is silly twaddle. "Obscene" is so wrongly understood that some postal censors have condemned Mr. Zola's "Fécondité," the most moral book on sexual sociology extant. "Obscene," while often something vulgar and coarse, in reality does far less damage than haystacks imagine.

It behooves the Democratic party to take up all issues where more liberty rather than less is aimed at and to fight all cunning attempts at suppression, no matter under what specious disguise. There won't be more than 1,000 pounds of Anarchistic literature mailed in a year, and no more than 2,000 or at the most 10,000 will read it. What is the damage? Was it "Anarchy" that made Booth kill Lincoln, Guiteau kill Garfield? Nobody even thought in 1881 to call Conkling responsible for Guiteau's deed. Have our intellects degenerated so far that now we must hold Tom, Dick and Harry responsible for Czol-

goss' deed? No, the only fair attitude is to call each criminal self-responsible and not enslave a whole nation into a postal censorship because of a few cranks. "Abolish absolutely all postal censorship" should be one and a very attractive plank of the Democratic platform.—A. C.

The Latest Press Outrage.

Under the above title James F. Morton, Jr., writes in "Discontent" of the recent arrests at Home, Washington:

"On Tuesday September 24, a deputy marshal entered the office of 'Discontent,' bearing a warrant for the arrest of C. L. Govan, James W. Adams, J. E. Larkin and G. Morong. The offense charged was that of 'depositing lewd, lascivious and obscene matter in the mails,' to wit, certain issues of 'Discontent.' Comrade Morong is not a member of the colony; but the other three were taken into custody. Our comrades were taken to Spokane, Wash., as provided for in the warrant. Bail was fixed at \$1,000 each. This being furnished our comrades were released, and are with us again. The trial will be held before Judge Hanford, of the federal court, in Tacoma, at its regular session, next February.

"The articles complained of are understood to be that of James W. Adams, in No. 128, and especially certain quotations from the 'Prodigal Daughter' contained therein; and that of G. Morong, in No. 149. Both of them are quietly argumentative in tone; and neither one contained a line calculated to inflame sensual passions. There is not a word in either which could offend the most susceptible ear. It is purely and solely a question of the right to express honest opinions on the sex question. The issue could not be more clearly drawn. Every American citizen should be interested in this test case. It is an open secret that a conviction in this case will mean other arrests, and a concerted attempt to destroy all discussion of vital social questions. The goodness or badness of the 'free love' idea is not involved in the contest. It is simply a question of free speech. Those who believe in ignorance, and in the wanton invasion of individual liberty, will be found ranged on the side of the prosecution. Those who believe that knowledge is essential to progress, and that open discussion is the best roadway to knowledge, will support the defence.

"This is no season for indifference. Popular prejudice is relied on to force a conviction. This must be met by a full presentation of the true facts, and of the real animus of the prosecution. The liberties of many others are bound up with the liberties of our persecuted comrades. This case must not be suffered to go by default. It calls for the united support of liberals everywhere, regardless of past divisions. Never mind your personal opinion of 'Discontent' or of its contributors. It is your fight, if you believe in free speech at all. The indicted comrades represent the principle of the liberty of the press."

The new woman in Norway has gained a glorious victory. For many years the Norwegian women have been waging war against the use of the word *only* in the marriage service of the Norwegian Church, and their labors are at length crowned with success, or at least with a partial success. The Parliament in Christiania has ruled that the use of the obnoxious word shall henceforth not be obligatory upon the bride, but only optional. That is to say, the bride is to be free either to say that she will be "faithful or obedient" or simply to say that she will be "faithful," just as she pleases. And after that she will do as she did before—have her own way.

However, this is a good step in the right direction. Everything that savors of an injunction should be taken out of the marriage ceremony. It is absurd to command people to cherish each other and to make them swear that they will do so. You certainly can swear that you will be faithful to a woman, but you cannot swear that you will love her forever and ever, and as for making a woman take a solemn oath that she will obey her husband, the thing is so absurd that the very best married women will invariably tell you that they have not the slightest recollection that they ever made such a promise.—Max O'Rell.

Queries.

"Vengeance is mine, I will repay, saith the Lord." Is it not then an act of impiety in man to take vengeance upon Czolgosz, thereby usurping the Lord's prerogative?

If McKinley was right when he said, "It is God's way—his will be done," why should Czolgosz be punished for doing God's will?

If this is a Christian nation, as decided by the Supreme Court, is it right and proper for this nation to kill Czolgosz for killing McKinley when it is remembered that Jesus, the founder of Christianity, abolished the law of an eye for an eye, a tooth for a tooth, a life for a life? and substituted the law of forgiveness and love?

If Czolgosz believed it to be his "duty," to kill McKinley, will not his electrocution make him a martyr in the eyes of all who believe as he does? And will not his death produce more assassinations of rulers, in accord with the well known principle that the "blood of its martyrs is the seed of the church?"

Was not the late queen of England more wise than our rulers when she requested that all her would be assassins should be treated as lunatics and not as criminals?

If all Anarchists ought to be banished or deported because one man calling himself an Anarchist commits murder, why should not all Christians be banished when one of their number commits murder? as in the cases of Guiteau, of Freeman and hundreds of other yearly occurring instances?

As Czolgosz was born of and educated by Christians, would it not be well to look into Christian sacred literature to see whether there are not instances in which assassination is commended and sanctified? Take the case of Ehad—Judges, third chapter; of Jael, fourth chapter of same book; of Judith, book of Judith and others that might be named, as samples of the glorification and canonization of treacherous assassination. Since our early impressions are most powerful and lasting, is it not more than probable that Czolgosz got his inspiration from the teachings of his church, and not from the text books of Anarchism?

M. H.

A California Outrage.

TO THE EDITOR OF LUCIFER:—In No. 885 attention was called to some unjust arrests. I should like to tell you and your other readers of another one if, as is possible, it has not already come to your notice. It is that of Morrison I. Swift, of Nordhoff, Calif. He is known to most of those who work for social and political regeneration, on both coasts of the continent. I will quote his own account of the arrest.

"It was 'Imperialism and Liberty' that landed me here, two years after birth. Some one happened to get hold of the book about the time of the assassination, and went red, white and blue, and read it to the town, which followed him. Just as if McKinley's death or shooting had anything to do with the truth of the book, or anything to do with it anyhow. But this roused a mob spirit, which I understand even rather scared some of those who raised it. They baited me on my ranch, and were not going to let me change from my thin overalls, with no vest, to a decently warm suit to ride eighteen miles to the chilly ocean by evening. At length I persuaded the constable to let a fruit-picker go up to the house."

I have not heard yet whether Mr. Swift has been released, but rather suppose that he has. The fact that a man could be so arrested and jailed, shows how much protection our institutions give the individual.

S. H. EARLE.

Germantown, Phila., 423 Stafford St.

The most charming part of a love affair is the beginning. No wonder that so many people find pleasure in the beginning again.—Max O'Rell.

Bird Shot.

Capitalism is welcome to all the advantage it has tried to reap from the Buffalo tragedy. Every turn it has made has tended only to emphasize its brutality.

It has ransacked the earth in search of a "conspiracy," and has failed at every point. It has attempted almost every means of misrepresentation that the unscrupulous ingenuity of man can devise. It has tortured the imbecile who performed the act. It has poisoned the public mind against liberty and all reform.

And all for what?—to maintain existing conditions. Capitalism, no longer able to argue its way through, resorts to methods that would bring a flush of shame to the face of the average savage.

Who is a "freethinker?" Is it one who believes in free speech and free press and is tolerant of the opinions of others? Does H. L. Green, of the "Freethinkers' Magazine," fill this definition? Hardly.

I have been a close reader of Lucifer for the past twelve years. I have tried carefully to watch its course on all the important issues that have come before the people during this time. From this long acquaintance with this publication I take pleasure in saying that any sane person who will say that Lucifer should be suppressed, or that its editors and contributors have not earned the right to a respectful hearing is too stupid and prejudiced to be a good citizen of any country.

Evidently Mr. Green belongs in the same camp with the editors of the "Herald and Presbyter," and all similar publications. He has given the proof that the name of his magazine is a lie. He is no freethinker.

I am not an Anarchist, but all proof goes to show that Philosophical Anarchy is far more rational and humane than is capitalism. I believe in social co-operation; but if this is impossible of accomplishment, then why should we not work for Anarchy? All governments today are merely committees of the exploiting classes to do their will.

Poverty, crime and war are simply effects—not causes—and are as much a part of Capitalism as snow and ice are a part of winter. So long as we have Capitalism there will be assassination. Capitalism produces oppression, and oppression is the harlot-brother of crime.

H. L. Green and his misnamed magazine stand for Capitalism. He had better take down his sign and go into the other camp.

HENRY E. ALLEN.

Berwick, Ill.

The Mother Not a Parent.

So says the local government board of education, of Kingston, England. In commenting on this assertion the "Westminster Gazette" says:

"Sir John Gorst, as we noted on Saturday, declares that it is no part of the board of education to interpret acts of parliament. The local government board make no mock modesty of that sort. It not only interprets acts of parliament but apparently assumes the right to dictate to the courts. The Kingston magistrates, we are informed, granted a vaccination certificate to a married woman. A few days later the vaccination officer informed the bench that the local government board had instructed him that the mother of a child was not the parent within the meaning of the act, and to ask for the revocation of the certificate. We are glad to see that the bench refused to take orders from the board in this way and refused to revoke its decision. The local government board has no more authority to dictate to magistrates in this way than a private person has. As for its wonderful discovery that the 'mother of a child is not its parent'—well, since a government department says so, that settles it. It is quite right that we should be accurately informed on such matters."

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

887.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Free Unions and Parental Responsibility.

A correspondent writes us in regard to social ethics in the far west, in part as follows:

EDITOR LUCIFER:—I once was an extreme monogamist and anti-divorce man, but experience compelled me to change my views. Custom is a great thing. In California the law does not interfere with men and women living together. Yet the opportunity is not embraced very often. I have known such couples, and the women preferred it to marriage, and they lived together till death parted them. Still I believe there is less pain to marry than to have your children pointed to as bastards when at school and elsewhere. I say this in the face of the fact that I was compelled to leave ten children simply to get a little peace, and have been a hermit ever since. One child was only two months old—maybe three. Two days before I left I heard my wife say: "You needn't fret, he'll not leave his babies"—this to a daughter who had remonstrated with her about some matter in controversy, when I had threatened to leave. I gave her and the children all the property I had, and yet have the name of being a brute for abandoning my family.

The points most worthy of notice in this extract are these:

First. Comparison between legalized monogamy and "free unions."

Second. "Bastardy" as an objection to freedom in love.

Third. Responsibility for large families.

Fourth. Responsibility for care of children.

Our correspondent says the opportunity of living together without legal bonds is "not embraced very often" and yet the "women preferred it to marriage," in the few cases known by him.

Why did the women prefer illegal marriage to the legal sort?

Was it not because the masculine partner was put on his good behavior, and knew he must continue the ethics of courtship after he began living with his lover, and does not this tell us also why "they lived together till death parted them," instead of seeking separation through the divorce courts, as so many legally married couples do?

A little story just here is in point. It was told me by a lady lawyer in good standing, in the capital of Kansas. She knew the parties in question and said, "you can make what use you choose of the facts."

In a western town, where people did pretty much as they pleased, a man named Jones led a reckless and "dissipated" life until he fell under the influence of a woman of the "demimonde," called Madame Smith. They began living together and the daily lives of both became much improved. Jones was no longer the terror of the town but a quiet and useful citizen, and his partner a well-behaved and reputable home-keeper. Thus they lived and prospered for several years till in one of the periodic "devastations," or psychic epidemics known as "religious revivals," they both "got religion and joined the church." Being now church members they must marry—of course; and marry they did, with the result that inside of six months they were separated, having quarreled, fought and returned each to the reckless and worse than useless life they had lived before they met.

My lady informant said for herself she preferred legal marriage. Why, she did not say, but looking for causes the reason is obvious enough. As a lawyer it was to her advantage to have many laws on the statute book, and the more irrational and invasive the laws the better for the lawyer, because without a lawyer the unlearned and unsophisticated citizen cannot know how to defend himself.

But a more important reason is this: The ruling classes, that is the officials of church and state, will allow no man, and especially no woman to openly and avowedly antagonize the marriage institution. To be a heretic in regard to marriage is incomparably more dangerous to political, social and financial success than it is to be a heretic in religion, in politics, in finance or economics.

And why so very dangerous to oppose Institutional Marriage?

Again the answer is plain to be seen. In order that the ruling classes may have a sure hold on their positions and an easy time generally, they must be able to show that the masses of people are not able to rule themselves.

This means that the masses must be—as compared to themselves—weak, imbecile, intellectually and morally. The priest, the judge and the legislator must be able to point to the depravity, the sinfulness, the viciousness and the criminality of the average man and woman, the "natural" man and woman, and these ruling powers are shrewd enough to see that it is MARRIAGE—Institutional Marriage, canon law marriage, indissoluble marriage, that furnishes a perennial supply of material to prove their claim that the masses of people are not able to govern themselves.

But more of this under another head.

"POINTED TO AS BASTARDS."

From time immemorial the terms "bastard" and "bastardy" have been used as whips by church state rulers, the archbishops, to hold woman in subjection and to drive the masses of people into the fold of matrimony, just as the words, "infidel," "atheist," "freethinker," "skeptic," "miscreant" (misbeliever) etc., have been the whips to drive people into the church. But from Shakespeare's time to the present—and doubtless long before the time of Shakespeare—it has been known that, as a rule, "bastards" are brighter in mind and superior every way to the "legitimates," so much so that when a genius of any sort appears in a family of mediocre children the neighbors wonder who can be the father thereof.

But, as time wears on, the old whips, bogies and scarecrows of Archbishops in church and state, are gradually losing their terrors. The laity, the common people, the unprivileged masses, are slowly finding out that the words infidel,

atheist, anarchist, bastard, etc., etc., have no such meanings as our power-loving, our cunning and unscrupulous rulers and their pliant tools, the publishers of daily papers, would have us believe, and hence we may reasonably expect that the time is not far distant when children at school will no longer point the finger of scorn at the free-born child, just as they now no longer voice the hatred of their parents towards their non-church-going neighbors by calling the children of these by such epithets as "little infidels," "young atheists," etc.

It should not be forgotten, however, that the fact alone that the mother is unmarried does not mean that her child is or will be born well, nor that it is a test case of free motherhood. Often it means the very opposite. So limited is the right of choice on the part of the prospective free mother, so easily victimized is she by the hypnotic power of sensuous men, and so sensitive to the scorn of "respectable" women, not to speak of financial dependence, that the wonder is that the child of the unmarried mother is not generally, if not always, inferior to children born in wedlock.

To make a fair comparison between free motherhood on the one hand, and married or enslaved motherhood on the other, social conditions—laws, customs and prejudices, must be wholly changed from what they now are.

RESPONSIBILITY FOR LARGE FAMILIES.

The "ten children" to one mother is significant, terribly significant of the married mother's enslavement, and at the same time her importance in the social, religious, political and economic systems that require the many to serve as hewers of wood, drawers of water, and also as lunatics, imbeciles to fill asylums, and as morally and intellectually inferior and weak, so that there shall never be lacking a good supply of candidates for penitentiaries and houses of correction.

Without such supply it would be impossible for the archaic leaders of human society to point to such specimens as Czolgosz, Guiteau, Prendergast and the thousands and millions of petty thieves, burglars, tramps and "ne'er-do-wells," as proof that government of man by man is necessary, is indispensable, and that therefore the Anarchistic theory at its best, is wholly impracticable, and would result in social chaos and ruin.

"Free Unions" do not produce a swarm of children, such as the husband and father, in the above instance, was compelled to abandon "in order to get a little peace." The free mother owns her body, her bed and the room occupied by her bed, and she admits no one to her room and bed as a matter of right, or of ownership.

This fact alone accounts for much of the disparity in the size of families of married and unmarried couples. I once asked the overseer of the poor, in Topeka, Kansas, why it is that the poor have large families while the rich have few children. His reply, in substance, was this:

"The poor have few sources of pleasure, of recreation or gratification, and hence they very naturally indulge to excess in the gratification of the reproductive appetite or instinct, and the temptation is always present. The rich can afford the entertainment of clubs, the opera, summer vacations etc., and when at home, husband and wife usually sleep in separate rooms and beds, whereas the poor man and wife have but one sleeping room and bed."

A Chicago lawyer in speaking of his efforts to help the poor gave this as a typical case: "I told the father of many

children that on one condition I would interest myself in his and their behalf, namely, that there shall be no more additions to the family. The promise was readily given, and with my help and the work I procured for him the prospects of the prolific couple were soon much improved; but before the first year was gone a new arrival claimed a share of the husband and father's earnings.

"How is this," said I. "Did you not promise there should be no more mouths to feed?"

"Yes," said he, "but the fact is, the cold weather compelled us to sleep together to keep warm."

While as a man and philanthropist this lawyer discouraged over-production of children, as a member of the governing class his interests lay in the opposite direction. Hence early marriages and large families are constantly encouraged by both church and state authorities. Hence the pensioning of parents of exceptionally large families, as in some countries; also the custom of sending royal presents to the mothers of triplets or quadruplets, as reward for diligence in adding to the census rolls. Only a few weeks ago the mother of quadruplets here in Chicago, was made the recipient of many hundreds of dollars, and of much sympathetic, eulogistic notoriety, from rich and poor alike.

Numbers, numbers!—quantity, quantity, not superior quality, of population, is the goal sought for, the necessary condition and foundation upon which our archaic and capitalistic human society is based, and this fact, more than anything else, explains the unanimity with which the archaic religious and political organs oppose the freedom of woman, the self-ownership of woman, and clamor for more stringent divorce laws. Freedom in love—"the social side of Anarchism," means an end to the archaic privileges of the present leaders, the drones and parasites of the great human hive.

As I see it, then, the cure for the evil of large families must come through freedom of motherhood, and with freedom of motherhood must come RESPONSIBILITY of motherhood for the size of the family. Robert G. Ingersoll was right when, in the last and greatest speech of his life, he said:

"There is but one hope. Science, the only savior of mankind, must make woman the mistress of herself; must put it into the power of woman to say whether she shall become a mother or not"—and having the power and the right to choose or to refuse, woman must be held RESPONSIBLE—by an enlightened public conscience, or by laws, written or unwritten, for the manner in which she exercises that right and power, the most tremendously important of all human rights, powers, duties, functions, involving responsibilities.

RESPONSIBILITY FOR CARE OF CHILDREN.

Law and custom make man the head of the family, the ruler of and provider for both woman and child, or children. Hence to desert wife and children is reckoned more than a misdemeanor; it is held to be a crime, than which few offenses are more heinous. Hence also to defend or excuse the deserter of wife and children is to invite the condemnation, the enmity and hate of all who uphold our present political and society institutions, based as they all are upon Institutional Marriage. But let us see:

If the husband and father is the head of the house, the ruler of the house and of its inmates, and if upon his shoulders rests the responsibility for support of the children and of their mother—especially during the child

bearing and child-rearing years of her life, is it not clear that just here is the logical reason for the subordination of woman to man in the realm of reproduction? that is, in the sex-life, the sex-power and functions of woman!

If, then, woman is ever to be freed from sex-slavery, is not the first step, the first logical step, in her emancipation the removal of man's plea or claim that upon him rests the responsibility for her support? including the support of her children during gestation and early infancy?

Consider carefully, please, kind reader, before condemning. As I have often heard R. G. Ingersoll iterate and reiterate, "Let us be honest, let us be just—" and I venture to add,

LET US BE LOGICAL—RATIONAL.

When nature permits masculine man to gestate and give birth to a child, then he can logically claim the right of ownership and control of that child, and also the right to care for it until it can care for itself—all for the same reason that he claims the right to own, control and care for his own personal organism. Rights and duties are commensurable; they run parallel, or should so run, and therefore when man shall have acquired the right to own and control a child in nature's way, then and not till then will the duty of caring for that child devolve upon him—logically, naturally, rationally, devolve upon him.

That this reasoning and its conclusion will seem cold, hard and cruel to many readers I have not the slightest doubt, but we all remember, doubtless, how cold and hard and cruel it seemed to part with many of the superstitious and illogical notions of our early childhood. For one I am not in the least afraid to trust to

LOVE IN FREEDOM.

for the care and maintenance of children. Masculine man can be trusted to do his part, as well as woman hers. When womanhood awakes in the "Land of Freedom," manhood will awaken, also, and the new man, the really free and manly man, will find his highest pleasure, his deepest and truest satisfaction in helping the woman he loves—the woman he loves, if perchance he be a "pluralist" in love—to care for her child or children, without the slightest idea that such help gives him a claim upon the person or service of the woman, or women—without expectation of reward of any kind except that which comes with the labor of love itself. He will feel and know that

"Love is life's end, an end yet never ending—
Love's life's reward, rewarded in rewarding."

Herein, as elsewhere, "the letter [of the law] killeth; it is the spirit [of love] that maketh alive," paraphrasing the words of Paul.

By man's law the care of children has been made man's duty, man's responsibility. In all the past this law has been more or less a dead letter; lay, worse—it has been a fetter, a handicap, instead of a help to human progress. Remove the fetter, take off the handicap. No law but that of love is needed between woman and man, between child and man.

In the family, as in all other departments of associative life it holds good that

"If men relied on love to guide
The world would be the better for it."

"But where is this 'Land of Freedom,' and how are we to get there?" it will doubtless be asked.

As yet the Land of Freedom exists only as a prophecy, a mental concept, in the minds of the few. But this is nature's way. First the ideal, then the actual, the visible,

the practical. As aids or pointers for those of our readers who are discontented with the present regime, and who would be glad to help to inaugurate the reign of freedom and justice, I will venture to name the writings of Leo Tolstoi, the grand old Russian thinker and iconoclast whose revolutionary ideas, and work among the poor peasants of his own country have caused his excommunication by the national church, and the threat of banishment by order of the Czar.

Also I would recommend a little paper published at Home, Washington, called "Discontent," which paper is the organ of a band of workers for freedom and justice on all lines, and who are trying to open the way for their practicalization on the Pacific Coast of the United States. The publishers of this paper are now under arrest for their radical utterances, as told elsewhere in this issue.

Now is a good time for the friends of progress everywhere to show their colors by sending for the paper "Discontent"—only fifty cents per year,—and also for some of the radical pamphlets and books sold by the same publishers, showing the road to the land of freedom. M. HARMAN.

VARIOUS VOICES.

B. H., New York:—For the inclosed dollar kindly send me a copy of your Autobiography if you get it out; if not keep the money anyway. It is refreshing to read your comments after the awful rot of the daily press.

Elisha and Louisa Crawford, Orchard, Ia.:—We have been subscribers to your paper for years, and though we are very old, we have tried in every way to interest the people of our community in Lucifer and human freedom which Lucifer advocates, and to secure new subscribers. We send \$1 to add to our subscription, and fifty cents for your distribution fund. We anticipate much pleasure in reading the Life of Moses Harman.

Geo. C. Brooks, Newark, N. J.:—I have read with interest your editorial "The Lesson of the Hour" and am surprised at your claiming that Czolgosz was not an Anarchist. Surely the man's own statement points to the contrary and his intelligence and philosophy serve to prove the statement. Perhaps we shall soon hear that Most and Goldman are not Anarchists, should they follow their own teachings. If there is one thing more to my disgust than the white-washing of a noble statesman is white-washing his murderer.

[Well, let us see: Suppose that instead of calling himself an Anarchist, Czolgosz had called himself a Christian of the "non-resistant" type—"resist not evil etc." would not Friend Brooks say that the act of the assassin belied his words? Anarchy—logical and philosophic, seeks the destruction of rulership, not of rulers. Philosophy and experience both teach that to kill rulers and thus make martyrs of them, is the surest way to defeat the purpose of Anarchy, the surest way to strengthen and perpetuate the despotism of man over his fellowman.

To speak of the "intelligence and philosophy" of the poor miserable wretch who now cowers and moans in the death ward at Auburn prison, is a travesty on language. It now transpires that Czolgosz was born and reared in the bosom of the Catholic church; his murderous act shows him to be a good Catholic, a logical Christian—"Without the shedding of blood there is no remission." Of all the great religions of the world the Christian, and especially the Roman Catholic, is the most consistently and uniformly bloody. Anarchism is a philosophy, not a religion. Philosophy is love and wisdom. Love and wisdom are the opposite of hate and revenge, and therefore has no use for bloodshed. M. H.]

Free Society.

No decision has been received from Washington by the publishers of "Free Society," but they expect to be able to send out the two issues of their paper that are now ready. Meantime they can attend to correspondence and fill orders for books. Address A. Isaak, 515 Carroll avenue, Chicago.

American Soldiers and Their \$5 Filipino Wives.

As an illustration of the civilizing example offered the conquered Filipinos the following, taken from "Unity," is interesting:

The "Advocate of Peace" is responsible for this quotation, taken from the words of Corporal Diffenderfer, whose home and friends are at West Chester, Penn. He was attached to the Forty-Fourth Regiment, which was situated in the Isle of Panay in the Philippine Archipelago. He said: "There was a somewhat remarkable scene when we left for home on account of the wives which many of the soldiers had taken to themselves while on the island. The women over there are purchased for from \$5 each upward, and nearly every soldier has one. When we left it was impossible for the men to bring them along, but when we arrived at the port from which we sailed it was found that one of the governors of a province had sent about one hundred of the wives to the port, and every one of them wanted to come along. There was no end of trouble until the matter was adjusted by the officers, who persuaded the women to remain at home." We print the above quotation in all its barren hideousness. If it is not true it should be promptly denied in the most efficient and official manner. The army ought not to rest under such an imputation if it be false. If it is true then again it deserves publicity, that the American people may understand the horrible demoralizations that follow an army, particularly when it becomes resident among a foreign and presumably an inferior people. Such facts as these have become so patent and of such long standing in connection with the English army in India that they have become the available stock in trade in the Kipling class of literature. Is the army of the United States, which has an indefinite period of service before it among Asiatic peoples, to follow in the same line of degradation?

Press-Writers' Notes, No. 9.

September 8. Pennsylvania Grit (Williamsport, Pa.) Mrs. Ida C. Craddock wins first prize for the best letter published in that issue, her theme was "The Demand for Divorces; a Chicago Press-Writer resents an injustice to Ingersoll in the same paper. New Christianity (Ithaca, New York), Bolton Hall writes on Christianity.

September 9. Traveler, John B. Barnes under the caption "Mythology of the Universe" tells "Truth" some things we do not know. The Spokesman Review (Spokane, Wash.), prints a column from the pen of Olans Jeldness commending D. Webster Groh and the writer and at the same time pours a broadside into the Rev. Giboney.

September 10. Traveler, Aurin F. Hill describes how penal institutions are a "school of crime." Bulletin (Phil.), J. M. Gilbert, God and Science; G. L. Gullickson, Christianity and Advancement; John J. Fleming, "Lack of Newness."

September 11. Traveler, J. C. Barnes discourses on the evil of selfishness; Bulletin (Phil.), John J. Fleming writes on Pride and Piety. Democrat (Monson, Iowa), prints a column from Harriet M. Closs entitled "Boys, Why Don't You Be Good"—an answer to the editor's "Girls, Why Don't You Be Good."

September 12. Traveler, D. Webster Groh, explains why he opposes Christianity; Weekly Enquirer (Cincinnati), Francis B. Livesey writes a good one on the Mountebank Clergy; Albert P. Lewis muses in verse on the "Whence and Wherefore." Bulletin (Phil.), a Chicago Press-Writer has a good one on Foreign Missions; G. L. Gullickson deals with the Adam and Eve story, while William C. Crawford's topic is After Death, What? Baltimore (Md.) World, Francis B. Livesey writes on the case of Caelogosa, entitled Schools Breed Assassins.

September 13. Traveler, Charles A. Osborn gets after the uniform divorce law bigots with a fine letter; Kent C. Perry's theme is "Infant Damnation;" John B. Barnes has a round with E. H. J. on a personal matter and Chas. D. McBride defends the Press-Writers' Association from the same writer's attack. Bulletin (Phil.) Chas. A. Osborn discusses the much abused word Morality. Boston Post, H. A. Libbey, Dorchester Wants Transfers, a demand on Boston trolley car management.

September 14. Castonsville (Md.) Argus, Francis B. Livesey has two letters one entitled "Libraries and Carnegie," the other "A Peoples' Newspaper." Pioneer Press (Martinsburg W. Va.), Aurin F. Hill gives Old Side Methodist some points on Spiritualism, and Francis B. Livesey writes on the Buffalo shooting and educational matters.

Dorchester, Mass.

A. C. ARMSTRONG.

THE PHRENOLOGICAL JOURNAL for October contains a tribute to the late President, with portraits of Mr. McKinley, his mother, and Mrs. McKinley, the last article written by Professor L. G. Jones, on "The Home as a Social Factor." The article on The People of Note contains a sketch and portrait of Sir John Stainer, by Mr. D. T. Elliott. Dr. Holbrook gives some valuable advice on health. The Irish character is discussed by J. A. Fowler, illustrated by portraits of Sir Thomas Lipton, Lord General Kitchener, and Patrick Henry. The editorials contain a criticism on Caelogosa with portrait.

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WHOLE No. 888

WATCHMAN, WHAT OF THE NIGHT?

Watchman, what of the night?

Storm and thunder and rain,

Lights that waver and wane,

Leaving the watch-fires unlit,

And the flash of the lamps now and then

From a palace where spoilers sit,

Trampling the children of men.

Mourners, what of the night?

All night through without sleep

We weep, and we weep, and we weep.

Who shall give us our sons?

Beaks of raven and kite,

Mouths of wolves and of hound,

Give us them back, whom the guns

Shot for you dead on the ground.

Captives, what of the night?

It rains outside overhead,

Always a rain that is red,

And our faces are soiled with the rain;

Here in the season's despite,

Day-time and night-time are one,

Till the curse of the chain

Break, and their toils be undone.

Liberty, what of the night?

I feel not the red rain's fall,

Hear not the tempest at all,

Nor thunder in heaven any more.

All the distance is white

With the soundless feet of the sun,

Night with the woes that it wore,

Night is over and done.

—Algernon Charles Swinburne.

The Goal of Anarchism.

BY BENJ. R. TUCKER.

The following paragraphs are taken from "State Socialism and Anarchism," published in pamphlet form by Benj. R. Tucker. In the summer of 1886, shortly after the bomb-throwing at Chicago, the author of this essay received an invitation from the editor of the "North American Review" to furnish him a paper on Anarchism. In response this essay was sent him. A few days later the author received a letter announcing the acceptance of his paper, the editor volunteering the declaration that it was the ablest article that he had received during his editorship of the "Review." The next number of the "Review" bore the announcement, on the second page of its cover, that the article would appear at an early date. Month after month went by, and the article did not appear. Repeated letters of inquiry failed to bring any explanation. Finally, after nearly a year had elapsed, the author wrote to the editor that he had prepared the article, not to be pigeon-holed, but to be printed, and that he wished the matter to be acted upon immediately. In reply he received his manuscript

and a check for seventy-five dollars. Thereupon he made a few slight changes in the article and delivered it on several occasions as a lecture, after which it was printed in "Liberty" of March 10, 1888.

When Warren and Proudhon, in prosecuting their search for justice to labor, came face to face with the obstacle of class monopolies, they saw that these monopolies rested upon Authority, and concluded that the thing to be done was, not to strengthen this Authority and thus make monopoly universal, but to utterly uproot Authority and give full sway to the opposite principle, Liberty, by making competition, the antithesis of monopoly, universal. They saw in competition the great leveller of prices to the labor cost of production. In this they agreed with the political economists. The query then naturally presented itself why all prices do not fall to labor cost; where there is any room for incomes acquired otherwise than by labor; in a word, why the usurer, the receiver of interest, rent, and profit, exists. The answer was found in the present one-sidedness of competition. It was discovered that capital had so manipulated legislation that unlimited competition is allowed in supplying productive labor, thus keeping wages down to the starvation point, or as near it as practicable; that a great deal of competition is allowed in supplying distributive labor, or the labor of the mercantile classes, thus keeping, not the prices of goods, but the merchant's actual profits on them, down to a point somewhat approximating equitable wages for the merchant's work; but that almost no competition at all is allowed in supplying capital, upon the aid of which both productive and distributive labor are dependent for their power of achievement, thus keeping the rate of interest on money and of house-rent and ground-rent at as high a point as the necessities of the people will bear.

CAPITAL AND PRODUCT IDENTICAL.

On discovering this, Warren and Proudhon charged the political economists with being afraid of their own doctrine. The Manchester men were accused of being inconsistent. They believed in liberty to compete with the laborer in order to reduce his wages, but not in liberty to compete with the capitalist in order to reduce his usury. Laissez faire was very good sauce for the goose, labor, but very poor sauce for the gander, capital. But how to correct this inconsistency, how to serve this gander with this sauce, how to put capital at the service of business men and laborers at cost, or free of usury,—that was the problem.

Marx, as we have seen, solved it by declaring capital to be a different thing from product, and maintaining that it belonged to society and should be seized by society and

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employed for the benefit of all alike. Proudhon scoffed at this distinction between capital and product. He maintained that capital and product are not different kinds of wealth, but simply alternate conditions or functions of the same wealth; that all wealth undergoes an incessant transformation from capital into product and from product back into capital, the process repeating itself interminably; that capital and product are purely social terms; that what is product to one man immediately becomes capital to another, and vice versa; that, if there were but one person in the world, all wealth would be to him at once capital and product; that the fruit of A's toil is his product, which, when sold to B, becomes B's capital (unless B is an unproductive consumer, in which case it is merely wasted wealth, outside the view of social economy), that a steam-engine is just as much product as a coat, and that a coat is just as much capital as a steam-engine; and that the same laws of equity govern the possession of the one that govern the possession of the other.

For these and other reasons Proudhon and Warren found themselves unable to sanction any such plan as the seizure of capital by society. But, though opposed to socializing the ownership of capital, they aimed nevertheless to socialize its effects by making its use beneficial to all instead of a means of impoverishing the many to enrich the few. And when the light burst in upon them, they saw that this could be done by subjecting capital to the natural law of competition, thus bringing the price of its use down to cost,—that is, to nothing beyond the expenses incidental to handling and transferring it. So they raised the banner of Absolute Free Trade; free trade at home, as well as with foreign countries; the logical carrying out of the Manchester doctrine; laissez faire the universal rule. Under this banner they began their fight upon monopolies, whether the all-inclusive monopoly of the State Socialists, or the various class monopolies that now prevail.

Of the latter they distinguished four of principal importance: the money monopoly, the land monopoly, the tariff monopoly, and the patent monopoly.

FREE BANKING VERSUS STATE PROTECTED MONEY MONOPOLY.

First in the importance of its evil influence they considered the money monopoly, which consists of the privilege given by the government to certain individuals, or to individuals holding certain kinds of property, of issuing the circulating medium, a privilege which is now enforced in this country by a national tax of ten per cent. upon all other persons who attempt to furnish a circulating medium, and by State laws making it a criminal offence to issue notes as currency. It is claimed that the holders of this privilege control the rate of interest, the rate of rent of houses and buildings, and the prices of goods,—the first directly, and the second and third indirectly. For, say Proudhon and Warren, if the business of banking were made free to all, more and more persons would enter into it until the competition should become sharp enough to reduce the price of lending money to the labor cost, which statistics show to be less than three-fourths of one per cent. In that case the thousands of people who are now deterred from going into business by the ruinously high rates which they must pay for capital with which to start and carry on business will find their difficulties removed. If they have property which they do not desire to convert into money by sale, a bank will take it as collateral for a loan of a certain proportion of its market value at less than one per cent. discount. If they have no property, but are industrious, honest, and capable, they will generally be able to get their individual

notes endorsed by a sufficient number of known and solvent parties; and on such business paper they will be able to get a loan at a bank on similar favorable terms. Thus interest will fall at a blow. The banks will really not be lending capital at all, but will be doing business on the capital of their customers, the business consisting in an exchange of the known and widely available credits of the banks for the unknown and unavailable, but equally good, credits of the customers, and a charge therefor of less than one per cent. not as interest for the use of capital, but as pay for the labor of running the banks. This facility of acquiring capital will give an unheard-of impetus to business, and consequently create an unprecedented demand for labor,—a demand which will always be in excess of the supply, directly the contrary of the present condition of the labor market. Then will be seen an exemplification of the words of Richard Cobden that, when two laborers are after one employer, wages fall, but, when two employers are after one laborer, wages rise. Labor will then be in a position to dictate its wages, and will thus secure its natural wage, its entire product. Thus the same blow that strikes interest down will send wages up. But this is not all. Down will go profits also. For merchants, instead of buying at high prices on credit, will borrow money of the banks at less than one per cent., buy at low prices for cash, and correspondingly reduce the prices of their goods to their customers. And with the rest will go house-rent. For no one who can borrow capital at one per cent. with which to build a house of his own will consent to pay rent to a landlord at a higher rate than that. Such is the vast claim made by Proudhon and Warren as to the results of the simple abolition of the money monopoly.

PERSONAL USE THE ONLY EQUITABLE TITLE TO LAND.

Second in importance comes the land monopoly, the evil effects of which are seen principally in exclusively agricultural countries, like Ireland. This monopoly consists in the enforcement by government of land titles which do not rest upon personal occupancy and cultivation. It was obvious to Warren and Proudhon that, as soon as individuals should no longer be protected by their fellows in anything but personal occupancy and cultivation of land, ground-rent would disappear, and so usury have one less leg to stand on. Their followers of today are disposed to modify this claim to the extent of admitting that the very small fraction of ground-rent which rests, not on monopoly, but on superiority of soil or site, will continue to exist for a time and perhaps forever, though tending constantly to a minimum under conditions of freedom. But the inequality of soils which gives rise to the economic rent of land, like the inequality of human skill which gives rise to the economic rent of ability, is not a cause for serious alarm even to the most thorough opponent of usury, as its nature is not that of a germ from which other and graver inequalities may spring, but rather that of a decaying branch which may finally wither and fall.

FREE TRADE IN MONEY MUST PRECEDE FREE TRADE IN GOODS.

Third, the tariff monopoly, which consists in fostering production at high prices and unfavorable conditions by visiting with the penalty of taxation those who patronize production at low prices and under favorable conditions. The evil to which this monopoly gives rise might more properly be called misusury than usury, because it compels labor to pay, not exactly for the use of capital, but rather for the misuse of capital. The abolition of this monopoly would result in a great reduction in the prices of all articles taxed, and this saving to the laborers who consume these

articles would be another step toward securing to the laborer his natural wage, his entire product. Proudhon admitted, however, that to abolish this monopoly before abolishing the money monopoly would be a cruel and disastrous policy, first, because the evil of scarcity of money, created by the money monopoly, would be intensified by the flow of money out of the country which would be involved in an excess of imports over exports, and, second, because that fraction of the laborers of the country which is now employed in the protected industries would be turned adrift to face starvation without the benefit of the insatiable demand for labor which a competitive money system would create. Free trade in money at home, making money and work abundant, was insisted upon by Proudhon as a prior condition of free trade in goods with foreign countries.

OPPRESSIVE MONOPOLIES CREATED BY PATENT LAWS.

Fourth, the patent monopoly, which consists in protecting inventors and authors against competition for a period long enough to enable them to extort from the people a reward enormously in excess of the labor measure of their services,—in other words, in giving certain people a right of property for a term of years in laws and facts of nature, and the power to exact tribute from others for the use of this natural wealth, which should be open to all. The abolition of this monopoly would fill its beneficiaries with a wholesome fear of competition which would cause them to be satisfied with pay for their services equal to that which other laborers get for theirs, and to secure it by placing their products and works on the market at the outset at prices so low that their lines of business would be no more tempting to competitors than any other lines.

FREEDOM OF THE INDIVIDUAL IS FUNDAMENTAL PRINCIPLE OF ANARCHISM.

The development of the economic program which consists in the destruction of these monopolies and the substitution for them of the freest competition led its authors to a perception of the fact that all their thought rested upon a very fundamental principle, the freedom of the individual, his right of sovereignty over himself, his products, and his affairs, and of rebellion against the dictation of external authority. Just as the idea of taking capital away from individuals and giving it to the government started Marx in a path which ends in making the government everything and the individual nothing, so the idea of taking capital away from government-protected monopolies and putting it within easy reach of all individuals started Warren and Proudhon in a path which ends in making the individual everything and the government nothing. If the individual has a right to govern himself, all external government is tyranny. Hence the necessity of abolishing the State. This was the logical conclusion to which Warren and Proudhon were forced, and it became the fundamental article of their political philosophy. It is the doctrine which Proudhon named Anarchism, a word derived from the Greek, and meaning, not necessarily absence of order, as is generally supposed, but absence of rule. The Anarchists are simply unterrified Jeffersonian Democrats. They believe that "the best government is that which governs least," and that which governs least is no government at all. Even the simple police function of protecting person and property they deny to governments supported by compulsory taxation. Protection they look upon as a thing to be secured, as long as it is necessary, by voluntary association and co-operation for self-defence, or as a commodity to be purchased, like any other commodity, of those who offer the best article at the lowest price. In their view it is in itself

an invasion of the individual to compel him to pay for or suffer a protection against invasion that he has not asked for and does not desire. And they further claim that protection will become a drug in the market, after poverty and consequently crime have disappeared through the realization of their economic program. Compulsory taxation is to them the life-principle of all the monopolies, and passive, but organized, resistance to the tax collector they contemplate, when the proper time comes, as one of the most effective methods of accomplishing their purposes.

Upholding the right of every individual to be or select his own priest, they likewise uphold his right to be or select his own doctor. No monopoly in theology, no monopoly in medicine. Competition everywhere and always; spiritual advice and medical advice alike to stand or fall on their own merits. And not only in medicine, but in hygiene, must this principle of liberty be followed. The individual may decide for himself not only what to do to get well, but what to do to keep well. No external power must dictate to him what he must and must not eat, drink, wear, or do.

Nor does the Anarchistic scheme furnish any code of morals to be imposed upon the individual. "Mind your own business" is its only moral law. Interference with another's business is a crime and the only crime, and as such may properly be resisted. In accordance with this view the Anarchists look upon attempts to arbitrarily suppress vice as in themselves crimes. They believe liberty and the resultant social well-being to be a sure cure for all the vices. But they recognize the right of the drunkard, the gambler, the rake, and the harlot to live their lives until they shall freely choose to abandon them.

RIGHTS AND RESPONSIBILITIES OF PARENTS.

In the matter of the maintenance and rearing of children the Anarchists would neither institute the communistic nursery which the State Socialists favor or keep the communistic school system which now prevails. The nurse and the teacher, like the doctor and the preacher, must be selected voluntarily, and their services must be paid for by those who patronize them. Parental rights must not be taken away, and parental responsibilities must not be foisted upon others.

Even in so delicate a matter as that of the relations of the sexes the Anarchists do not shrink from the application of their principle. They acknowledge and defend the right of any man and woman, or any men and women, to love each other for as long or as short a time as they can, will, or may. To them legal marriage and legal divorce are equal absurdities. They look forward to a time when every individual, whether man or woman, shall be self-supporting, and when each shall have an independent home of his or her own, whether it be a separate house or rooms in a house with others; when the love relations between these independent individuals shall be as varied as individual inclinations and attractions; and when the children born of these relations shall belong exclusively to the mothers until old enough to belong to themselves.

Dr. H. H. Schaberg, of Kalamazoo, Mich., criticising the Michigan Supreme Court for deciding against compulsory vaccination, said: "Persons fortified against smallpox by vaccination have the right to demand that they shall not be exposed to contagion by the presence of those not so fortified." When!

We still want names and addresses of progressive people to whom to send copies of Lucifer. If you can send stamps with the names they will be appreciated; but please send the names, anyway.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name **Lucifer** means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

888.

Do these figures correspond with the number printed on the wrapper of your **Lucifer**? If so, your subscription expires with this number. Please renew for another year.

When **Lucifer** fails to reach its subscribers, notice thereof by postal should be sent us at once.

Government Against the People.

That the word "government" as used by the daily press means something wholly different from, or distinct from, the people themselves is shown by such editorials as the following, taken from a recent issue of the Chicago "Chronicle."

"Several Anarchistic publications have been excluded from the mails and their owners arrested on charges which, if proved, will result in the imposition of fines or imprisonment, or both.

"In a local case it is noticeable that while the authorities have proceeded against an Anarchistic newspaper because it is Anarchistic, the charge against the publisher is the circulation of obscene matter, which is clearly interdicted.

"The necessity for any subterfuge in this matter is to be regretted, and the fact suggests the propriety of an amendment to the postal laws covering the cases of seditious publications of every description. Such an enactment would have to be very carefully drawn, or it would lead to abuse, but it is clearly within the right of the government to decline to become an agency for the distribution of publications the object of which is the destruction of government.

"Under the laws as they now stand many things printed and others regarded as inimical to good morals are forbidden mails. A newspaper which advocates assassination, rebellion or violence of any description certainly is no more entitled to take advantage of the liberal postal laws of the country than would be a publication devoted to lewd pictures and stories, to the promotion of counterfeiting or to the advertising of a lottery.

"Anarchy as a philosophy can be urged in print without inciting the reckless and the ill-balanced to murder. Such publications as undertake to promote assassination and violence should, first of all, be excluded from the mails. No legitimate interest will be endangered by the process."

If the government and the people were one there would be no sense in saying, "It is clearly within the right of government to decline to become an agency for the distribution of publications the object of which is the destruction of government."

If the government and the people are one then "the destruction of government" would mean nothing less than the destruction of the people also.

The plain inference, if this language means anything, is that government is a thing apart from the people, that it has interests of its own to be looked after, and as government is nothing without officials to execute its behests it means, in plain language, a class, and the interests of that class; a ruling class separate from the masses of the people.

That this is the true interpretation of such articles as that from which we quote, was well shown by a correspondent of the "Chronicle" whose rebuke of the editor's advocacy of more

censorship laws, was printed in our last week's issue, under the head, "A Democratic View of Postal Censorship." The government, that is, the officials who administer government, can use the mails as they choose, but the common people are held responsible and punished under the arbitrary and partialistic rulings of the same officials,—as has been shown by instances without number.

That the government officials constitute a class to themselves is well illustrated in the army and navy. In these organizations the officials receive large pay and many perquisites, as compared with the pay received by the common soldier and sailor, and are seldom punished for brutal treatment of their men; and when one of these officers dies, or is killed, expensive funeral honors are paid to his memory and his widow and orphans receive pensions many times larger than those paid to the widows and orphans of the common soldiers who take the place of danger in battle and on march, and who bear all the hard labors of the campaigns.

The same thing is shown in civic life, or in what is called national, state and municipal government. Here, as in the army and navy, the officials get high salaries and many perquisites for little labor or no labor at all, and when they die or get killed, by accident or assassination, great honors are paid to their memory and their widows and orphans are bountifully cared for at public expense, whereas, let a common laborer be killed—by the carelessness or greed of employers, as in mines, factories, on railway trains, etc., or killed by hired murderers (assassins) as in the case of the inoffensive miners at Lattimer, Pa., no honors are paid to their memory and their widows and orphans are left to starve.

In many other ways it can easily be shown that government is a thing apart from the masses of the people, and that the boast of Americans that theirs is a government of the people, by the people and for the people is a monstrous falsehood, mere political buncombe used by the privileged classes to hypnotize the stupid masses into submission.

M. H.

Chicago to Bloomington.

At 11:45 A. M. of Wednesday Oct. 16, **Lucifer's** editor bounded the south-bound "Chicago & Alton Limited" and sped away from the dust and noise of the great western "Babylon" called Chicago, and for the first time in eighteen months enjoyed the luxury of the sight of open fields, meadows and wooded hills. Fall rains had given the fields of late-sown grain, also the lawns, meadows and pasture lands, a robe of dark luxuriant green, while the groves were clad in their variegated suit of green and gold, of orange and crimson, that makes Autumn the most magnificent season of all the year for display of coloring.

October is Autumn's own month. September is in part a summer month, while November is divided usually with winter, but October is shared with no other season, and is, in more senses than one, the very crowning glory of the solar year, in the north temperate zone.

The main line of the "C. & A." for many miles out from Chicago lies along the famous "Drainage Canal" that unites Lake Michigan with the great Mississippi system, and with the Gulf of Mexico. Passing through Joliet, we catch a glimpse of the gloomy stone walls of the Illinois penitentiary and see the smoke issuing from innumerable factories. Then, in a south-westerly direction our train,—the very finest I ever rode upon—speeds away through an agricultural country of rare beauty and fertility, and cultivated by an apparently industrious and prosperous farming population. While other sections of the "great west" have been parched by drouth, Illinois seems to have suffered but little for lack of rain.

Arriving without incident worthy of note, at Bloomington, I find myself most agreeably domiciled in the very pleasant and commodious suburban home of the Peemans,—name most appropriate for **Lucifer's** old-time friends, at which home I hope to gain renewal of strength, health and flesh, for a winter campaign

of effective work with hand and pen, with tongue and brain. Until further notice my address will be Bloomington, Ill., care Col. James Freeman. Meantime letters intended for the business department should be directed, as usual, to Lucifer, 500 Fulton St., Chicago. M. HARMAN.

High Treason!

Congress will have to hurry up with its anti-treason legislation by which we are to "prevent personal criticism of the chief executive."

"The most damnable outrage which has ever been perpetrated by any citizen of the United States was committed by the president—"

O, where is the rope and the mob to fittingly punish the traitor who penned and printed those words! And what was the grievous wrong perpetrated by the president? It was "When he invited a nigger to dine with him at the white house"! So says the Memphis "Scimitar." The "nigger" was Booker T. Washington. Theodore Roosevelt, the man, was on friendly terms with Mr. Washington, and Roosevelt, the president, continues the friendship regardless of the wishes of the negro-phobists. The Memphis "Commercial-Appeal" joins in the treasonable outcry thus:

"It is now incumbent on those white Democrats of the south who had received appointments at the hands of President Roosevelt to resign their offices. They cannot afford to remain the recipients of any favor at his hands, certainly there is no honor attached to his benevolence or bestowals."

Will these papers be suppressed?

L. H.

What They Say.

The extra copies of Lucifer No. 886, containing "Archism vs. Anarchism," "The Social Side of Anarchism," "Freedom in Love," etc., are going rapidly. In ordering fifty copies, J. L. Buxton, Milford, Mass., says:

"The last Lucifer analyzes and explains Anarchy so thoroughly that I want to give some of the Milford people a few papers to show where I stand as a man and a radical."

From Ithaca, N. Y., comes \$5 with an order for copies of 884, 885, and 886. "I want to thank you from away down in my heart," says this friend, "for the stand you now take." In a postscript he adds: "I have ordered 'Freethought Magazine' sent to you for my unexpired term of subscription."

In sending the money for fifty copies of No. 886, to be mailed to addresses furnished by himself, a Kansas City subscriber says:

"On reading in your paper that H. L. Green, of the 'Freethought Magazine,' had declined longer exchanging with Lucifer, I was reminded of the shameful attack made by this man on Samuel P. Putnam after the Freethought leader's death several years ago. When Mr. Green published this slanderous editorial I withdrew what little support I had been able to give his paper and have given it to more worthy publications. I think every friend of liberty should do his best to extend the circulation of Lucifer, whose editor is one of the most thoroughly emancipated men in America."

While we appreciate all efforts of our friends to extend our circulation, we would not advise them to discontinue taking the "Freethought Magazine," as several have written that they have done because of its refusal to exchange with Lucifer. Its editor has a right to discontinue that neighborly courtesy for any reason or for no reason. We do not feel injured, as the loss is his quite as much as ours. Indeed, his is the only loss, as we are to have the pleasure and benefit of the possession of copies of his Magazine anyway. Nor would we, if we could, interfere with its circulation. In its limited field—that of Anarchism, self-government, in the realm of religion—it is doing effective work. In denying the right of church and state to control free thought and free expression of religious views, the ground is prepared for sowing the seed of free thought and free

expression on all other questions. Mr. Green's desire that thought shall be free only so far as he himself has gone cannot limit the good effect of his work. Many will stop at his "half-way house," but many more will go on. They will dispense with church and state not only on Sundays and at the cradle and the grave, but on every day of the week and in every relation of life.

So again I say, More power to Mr. Green in his chosen field! "The Freethought Magazine" is an excellent text-book for the primary class in Anarchism. If you have a friend who is beginning to awaken to the uselessness of church control, send him the "Freethought Magazine." It may be the necessary entering wedge. Price fifteen cents a copy. Address H. L. Green, 213 Indiana street, Chicago. L. H.

"Strike While the Iron Is Hot."

Now is the time when every friend of free speech and a free press finds the soil prepared for the sowing of the seed of a larger liberty. Recent issues of Lucifer have been mainly devoted to a consideration of the present crisis, and we have had many calls for extra copies. To facilitate ordering the following leading articles are named. Please order by number:

887. Free Unions and Parental Responsibility (editorial); Individualistic Anarchism Opposed to Force; A Democratic View of Postal Censorship; The Mother Not a Parent. Also accounts of arrests in Home, Washington, and in California.

886. Archism vs. Anarchism; The Social Side of Anarchism, (editorials); Freedom in Love, by Karl Heinzen; Who Are Anarchists? by Eugene V. Debs, and Women and Modesty, by Dorothy Dix.

885. Sentenced to Die; The Ultimate of Anarchy (editorials); Two Epochs in Man's Progress, by P. J. Proudhon, and From My Point of View, by Lillian Harman.

884. We have had so many calls for 884 that the supply is almost exhausted.

883. The Lesson of the Hour (editorial); Anarchism and the Trusts (a selection from the speech of Benj. R. Tucker before the Conference on Trusts, held in Central Music Hall, Chicago, '99), and Jane Addams (of Hull House) on the Anarchists.

Price two cents each, twenty cents a dozen, seventy-five cents for fifty copies.

This issue (888) ought to be very valuable for distribution because of Benj. R. Tucker's masterly exposition of Anarchism. Please let us have your orders as early as possible.

R. Heber Newton Endorses the Ideal of Anarchism.

In All Souls' Protestant Episcopal Church, New York, the Rev. R. Heber Newton last Sunday startled his hearers by his endorsement of philosophical Anarchism. He took for his text St. Matthew v., 17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." The following paragraphs are taken from the newspaper reports of his sermon:

"Perhaps the most remarkable religious leader at the present time is the Russian Tolstoi, who is an individualist. Anarchist. He does not believe in the law, not because he would have chaos, but he would have men govern themselves, in the broadest sense of the word.

"Anarchism is in reality the ideal of political and social science, and also the ideal of religion. It is the ideal to which Jesus Christ looked forward. Christ founded no church, established no State, gave practically no laws, organized no government and set up no external authority; but he did seek to write on the hearts of men God's law and make them self-legislating.

"The most appalling fact of life is the multiplication of paupers, tramps, vagabonds—diseased, insane and criminal—who become the parents of future generations. Anarchism is a revolt from an oppressive and unjust social order which generates poverty and disease. Vice and crime turn dreamy youths into assassins, who, after the deed is done, say 'I have done my duty.' On the other hand, there is a revolutionary Anarchism

which seeks to establish a social and political terrorism as a means of frightening society into a state of concession and paralyzing law in order that lawlessness may in fact reign. In our country there is no justification for terrorism. It is an outrage against society, a crime against humanity and a barrier to future progress.

"The problem of revolutionary Anarchism is a problem not for statesmen alone. We must deepen our abhorrence of lawlessness. We must cherish a deeper reverence for the law. We must learn to hold all life, even in its humblest forms, sacred. We must seek and embody whatever truth there is in philosophical Anarchism. We must individually seek to realize the ideal, and become each of us self-governing beings, enshrining the moral law so as to need no restraint of external legislation.

Is the Death of Love a Necessity?

BY CARRIE A.

In a somewhat elaborate and beautifully expressed article in *Lucifer*, No. 883, Voltairine de Cleyre assumes that the death of love is a necessity, and her reason is that the place it occupies in the mental repository is needed for the exercise of other budding faculties. There isn't room, she thinks, in the magnificent edifice of the human mind for both love and intelligence to have full swing without colliding and bringing about disastrous results. If we love, she says, we cannot think, and if we think great thoughts, it will preclude our loving.

This assumption is based on the fast-dying belief that man's mind is greatly circumscribed and generally inefficient. It is well for the world, however, that all are not of this opinion, and that thousands of advancing souls are now learning that the capabilities of the mind are not limited, but are as vast as the Infinite after whose image and likeness it is fashioned.

Love, in its various phases, and intelligence, ever unfolding, constitute the mind of man, and to dispense with either element is to leave the mental machinery greatly in need of repair. Love is to the intellect what spirit is to the body—its life and vitalizing power. More than that, it is its spiritualizing element. Therefore it is an unwise teaching that would relegate love—and that, too, in its most complete and vital expression—back to the first few and infantile years of experience. That would make love fit simply to sit in the lap of ignorant and frivolous youth, when in reality it yields its highest and best only to the matured intelligence and highly evolved soul.

Youth, whose shoulders are too narrow to carry any other great responsibility, cannot, surely, bear worthily the whole of love. If we think so, we have not yet learned love's name. Oh! that is the difficulty. Man, failing to find himself, how can he know love's deeper significance?

Miss de Cleyre speaks of "spoon" love, and insane love, (passionate love). As for the former, to speak plainly, it is simply milk for calves, and becoming only to the calf stage of one's experience. But the latter—passionate love—is drawn from the depths of the soul, and would be perfectly sane and beautiful if only it were born into a sane mind.

But love coming, will he go? That depends on whether he meets with thoroughly congenial friends. Miss de Cleyre says he always goes, that love must die. A very sweeping assertion, this, to be accounted for only on the ground that reformers sometimes fall into pessimistic moods and for the time being fail to see other than the evils they would remedy. A cloud overshadows one mind and it believes the whole creation is wrapt in darkness. Love need not necessarily die, as I presume a long array of witnesses would be willing to testify. Many men and women have loved through long years, their love growing the stronger, the sweeter, and the holier because of its prolonged existence. Who can believe that love ever died in the case of Robert Browning and his wife Elizabeth Barrett? and can one for a moment believe that love touching the hearts and quickening the minds of these two grand souls made them less efficient in their chosen calling?

There is something beautiful in contemplating the united lives of such a man and woman; one's mind is pervaded with a subtle sense of appropriateness and fitness of things that one does not feel when contemplating a segregated life, an "alone" life. And why is this so? It is because two truly united lives stand for the ideal life, and whether we deny it, or believe in it, the ideal is always beautiful and ever appeals to us as the desirable.

I have written the foregoing comments in the desire not only to defend love, to hold it as a fit possession for all, but to place it upon a more ideal basis than one that would conceive of it as "spoon," or as the "soaking of one individuality in another." Such is not ideal love. The ideal savors of strength, not of weakness.

The Gentle Methods of the Government-Protected Capitalist.

In the Colorado Springs "Gazette," October 9, 1901, we find the following Victor news note:

"Victor, Oct. 8. The Woods Investment Company today issued an order to the superintendents of its various properties instructing them to discharge any employee who resides in Cripple Creek after Oct. 15. The order was made by Frank M. Woods, secretary and manager of the company's property. He stated that it would be carried out to the letter. In an interview tonight Mr. Woods said: 'It is needless for me to tell you that the Woods Investment Company has always been very fair with Cripple Creek; that we have never discriminated against that city, and that we are the heaviest tax payers in Teller County. We made this order in retaliation for the action of the Cripple Creek city council in refusing to grant the Pike's Peak Company a franchise. This company is a home institution that has spent nearly one million dollars in building a power plant in the county. We asked Cripple Creek for a franchise. The council would not grant this favor, but gave the right to a foreign company. This order is not made for the benefit of Victor, but is directed wholly against Cripple Creek. The employees of the Woods Investment Company may reside in any town or city in the county except Cripple Creek. There is nothing clannish in our action; we are here now as we have been in the past to build up the county and district. Our fairness to Cripple Creek was shown but recently when the Woods Investment Company agreed that the Short Line should be completed to Cripple Creek before it was to Victor. We know that we shall be condemned in some quarters for this action, but think that all fair-minded people will see the force of the argument.' The order affects about two hundred men, most of whom are employed at the Doctor, Jack-Pot, Wild Horse, and Gold Coin Mines and Economic Mill."

Mr. Woods neglected to state that all the money the Woods Investment Company has invested in this county is gold taken out of the earth by the miners of the district; the same is true of the taxes he speaks of. He also fails to state that the Woods Investment Company is practically the owner of the town sites of the district with the exception of Cripple Creek, and therefore the Woods Investment Company graciously permits its slaves to live on the earth anywhere outside the city of Cripple Creek, thereby paying rent to the Woods Investment Company for the privilege of living on the earth.

Victor, Colorado.

H. HANSEN.

VARIOUS VOICES.

M. A. Buswell, Whittier, Calif.:—I have been quite an admirer of *Lucifer* and the fearless stand its editor and his daughter have taken for woman's emancipation from sexual bondage. I notice in the papers the attempt of the police to connect Brother Isaak and his associates with the attempted assassination of President McKinley. I don't believe Brother Isaak, or his co-workers of "Free Society," knew anything about the crime, or had anything to do with it, but the police and detectives have to make a reputation some way, and some one has to be a victim. Of course there will be a great outcry against anarchy but it will only make anarchy stronger. These poor deluded people, such as the man who attempted to assassinate McKinley, realize that something is wrong and strike blindly at what they conceive to be the cause. So long as woman is held in sex-

ual bondage such characters as these will be born, as a matter of course. There is talk of excluding the foreign anarchists from this country. Can the government stop assassins and criminals generally from being born here?

When woman is free to bear children only when she desires them, and free to choose the father of her child whether he have a license from the government or not, then we may reasonably expect an end of assassinations, an end of lynching, an end of wars and of murders generally.

Later I hope to order the Autobiography of the editor.

W. Fretz, Trenton, N. J.:—I am somewhat in arrears but you kindly continued sending the paper, for which I am glad. I herewith enclose a dollar. I was pleased with what you said in No. 883 in regard to the murdered president; it was equitable and just. Such crimes tend to centralize government and make it still stronger, while it weakens the cause of Anarchy and brings disgrace and reproach upon it. I say this because Czolgosz claims to be an Anarchist. No paper can countenance assassination if it wants to hold the respect of well-meaning people. Even a president has a right to life, liberty and the pursuit of happiness.

H. Hanson, Colo.:—I suppose all the Anarchists will be driven out of the country now, because one of them killed President McKinley. Would it not be a good plan to drive all the Republicans out, too, because it was a Republican that killed Garfield? While we are at it we might just as well drive the Democrats out, also, because it was a Democrat that killed Abraham Lincoln, and while we are at the driving out business why not drive the whole Catholic church out, because all three of these president slayers perchance happened to be Catholics. Enclosed find sixty-five cents for subscription to Lucifer, a stray copy having come my way—also to pay for a few pamphlets.

L. M. H., Colo.:—When Czolgosz said he was an Anarchist of course that was enough to set the whole world in a furor. If he had really been one he would not have mentioned Emma Goldman so quickly to get her into trouble. Nothing that any one can say—the inconsistency of Anarchists having "leaders," "high priestesses," of organizations, plots and conspiracies, of "commands to kill which must be obeyed at the price of death," when they do not believe in the authority of any person over another and rely thoroughly on the responsibility of each for his own deeds and for no one's else—nothing will stop the clamor, the persecution, the misrepresentation, the frenzy of the public hounded on by pulpit, press, and the teachers, until there are more innocent martyrs.

J. D. Wilbite, Vallejo, Calif.:—Enclosed find \$1.25 to apply on subscription and pamphlets. In looking over back numbers of Lucifer I discover some references to the quick game of skinning the ignorant through the "Lost Manhood" fake. It seems to me that it would be in line with Lucifer's policy of throwing light on sexual subjects, to give some advice in its columns from some of its scientific friends, that would point out the proper course for those to pursue whose physical condition makes them ready victims of those scoundrels. It may be and doubtless is just that vice should be punished with loss of health, but when the victim sees the error of his way it is needless cruelty to leave him, in his search for saving knowledge and help, a prey to those merciless robbers. I sincerely hope the present wave of fanaticism excited by the capitalist press will leave Lucifer unharmed.

James B. Elliott, Phil., Pa.:—Permit me to congratulate Lucifer upon coming of age. I have been a subscriber some ten years or more. I should have liked to see how the bright star of the morning looked when he was born. A reproduction of the modest little sheet in childhood dress would be a very interesting souvenir for the old time subscriber; but all these little things cost.

I am still hard at work in preparing a suitable programme for the Centennial Anniversary of Paine's Return to America and hope as many of Lucifer's subscribers as are in favor of having the Original Edition of Common Sense placed in Independence Hall, and those desiring to help in the good cause the Paine Memorial Association is engaged in, will send ten cents and receive the portrait of Thomas Paine now hanging in Independence Hall, and full particulars of the objects of the Association to, Jas. B. Elliott, Secretary, 3515 Wallace St., Phila., Pa.

"COMING OF AGE," a brief sketch of the twenty-one years of the life of our paper, together with other interesting matter, is contained in our Anniversary double number. Price, five cents.

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THIRD SERIES, VOL. V., No. 41.

CHICAGO, ILLINOIS, OCT. 31, E. M. 301. [C. E. 1901.]

WHOLE No. 889

SESTINA OF THE RED HEART AND WHITE WORLD.

My songs have breathed the music oft of love,
And oft intoned a lyric for the free,
And often chanted Nature and her charm;
And now I sing the Red Heart's purpose great,
And sing the White World that this shall become
When men count manhood more than things that serve.

When men count manhood more than things that serve,
We shall not need, I trow, to speak of love;
For, certes, to fit souls sweet love shall come
In Nature's course, when first the way is free,
But most of all to those whose thoughts are great,
And least to jealous ones who prison charm.

Monopoly of land and love and charm,
And lust of power unpaid to make men serve —
These are the things which are not truly great,
And yet this Dark World yields them all its love,
And mocks at those who prophesy the free,
And says, 'neath heaven, the White things cannot come.

Yet, when the Red Heart beats, shall surely come
The White World with its peace and health and charm,
Its comrades working side by side, yet free,
Each other serving, yet unforced to serve;
Its daily life a garden wherein love
Blooms large, and each man's genius ripens great.

When each man's selfhood grows to ripeness great,
Root-based in Nature, whence all ripe things come,
Its bud and fruiting eye the genius-love
Of perfect skill in dainty feats that charm
And true success in sterner works that serve, —
Art shall be all delightful, being free.

I see my song return to all things free,
It finds no other theme so truly great;
Nature alone, in freedom, may I serve;
It shall be so with all when White days come,
Wherein no deed of mastership may charm,
Nor coldness check the Red Heart's crimson love.

Comrades, be free! and then the White shall come,
Life's commonplace grow great and rich in charm,
And all hearts Red to serve with human love.

—J. Wm. Lloyd, in "The Red Heart in a White World."

The Ruinous Effects of Slave Labor.

BY RACHEL CAMPBELL.

In saying that marriage is largely responsible for the low wages of women, I am not running atilt against that union which exists only in the dreams of poets. I mean marriage as it is exemplified in common usage, and defined in common law; where woman is "given in marriage," and becomes a servant without wages in her husband's home. That a class of unpaid laborers will degrade any branch of industry in which they toil, has already been so clearly and forcibly shown in other departments, that we have only to

apply the same logic to this one, and the point is carried. In the old days, when abolition of negro slavery in the south was an unsettled question, we were told that slave labor tended to make the laboring white man poor and keep him so; and that free labor never can compete with slave labor without reducing the free laborer to a condition very little better than slavery. Understanding this principle, Northern working men are forming leagues to resist the encroachment of convict labor, knowing that the kind of work done by unpaid convicts will be so cheapened and degraded that free labor will be driven from the field. Now, just as slave labor operates against free labor, just as the prison system of offering cheap convict labor injures honest working men, just so wife labor affects free working women. It is the character rather than the name of anything that makes it either good or ill. The injury to labor is caused by having a class of unpaid laborers to compete with; and whether that class be called slave, convict, or wife, the ruinous effect on free labor remains unchanged.

I am well aware that wives are not generally considered or thought of as a class of laborers, the popular opinion being that wives are a non-producing class of laborers, depending for support on the labor of their husbands. Many husbands, otherwise intelligent, whose wives toil early and late, honestly and conscientiously take to themselves the whole credit of supporting their families, and not unfrequently their hard working, over-tasked wives share the delusion. Wives have worked so long without wages, that "women's work," sweeping, dusting, cooking, etc.—the never ending routine of house work that must be done in every home, is not regarded as labor exactly. It is an inferior grade, lacking the dignity and importance of man's labor, and when performed by a wife in her husband's house, has no financial value.

There is, however, another way in which wife labor tends to reduce the wages of working girls. The germ of independence has quickened in the hearts of a large majority of the wives of this age. They feel bitterly the humiliation of being obliged to ask for every dime they may need, to explain just what they wish to buy with it, and then argue the case to convince their husbands that the purchase is really necessary; and to avoid the necessity of frequent begging, they go out to the work-shops and get sewing to do at home. They cannot leave home and work in the shops, and in order to get the work they are obliged to underbid the shop-girl and reduce her already low wages a little lower still. Married women, doing cheap work at home, make it possible for manufacturers to get fine, white shirts made for a dollar a dozen, and the other kinds of

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shop work at proportionally low rates. Full of their own sorrows, and adopting the only method they can find to better their own condition, wives have crowded into this field of labor, destroyed the business of the shop-girl, compelled her to work more hours for less pay, and driven her to want, poverty, destitution and prostitution.

It may perhaps be thought incredible that the condition of working girls is as I have represented. I tell you it is even worse! It can never be told, but must be endured to be understood! Human speech cannot voice the long drawn out agony of a life, robbed of all the hopes and pleasures that make up the joy of living, and forced into a treadmill of constant toil for a bare subsistence. The best years of my life have been dragged out in a New Hampshire cotton mill, so I know what I am talking about. New England people are naturally proud of their manufactories, and many of them seem to think these are run by water power alone. This is a mistake, the water power only propels the machinery. Another force is requisite to make the machinery effective. A deep, full current of human life is constantly pouring in, as freely as water and almost as fast. Women and children especially, are being used up and worn out with a rapidity unthought of by those who look only on the surface of things. If the blood of all the victims, whose lives have been crushed and broken in the mills that stand on its banks, were spilled in its tide, the Merrimack river would flow on towards the Atlantic, as red as were the waters of the Seine on the morning of St. Bartholomew. But blood-spilling is barbarous, and puritanical New England never tolerates barbarism. She freely grants to Capital a "bond" that enables it to take from labor the "pound of flesh," but, because of her pious, puritan faith in her own righteousness, bloodshed is forbidden. The Yankee Shylock, however, has more inventive genius than the old Jew, and finds a way to enforce his bond without either breaking the law or shocking public sentiment. Human strength and endurance are put to work against tireless machinery, in gas-poisoned rooms, until the flesh wastes and the cheek pales as the red blood is gradually transmuted into sweat and tears, and a used operative quietly passes away to make room for a fresh hand. All the proprieties observed, and everything done "decently and in order."

I have no fault to find with the work in a cotton factory, in and of itself. A reasonable amount of work, a reasonable number of hours for a day's labor, and reasonable wages therefor would make of mill work pleasant and healthful employment. As it is, corporate greed has assigned to each operative too much work—too many spindles, too many frames, too many looms, etc., and insisted on too many hours in the day, and in the meantime little by little has reduced wages, till these mills, instead of being "hives of industry," as they are sometimes called, are become hells of torture where men are overworked, women are enslaved, and children sacrificed.—From "The Prodigal Daughter."

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

News-Notes and Comments.

In a report of a meeting of the Manhattan Liberal Club, New York, on Friday evening, Oct. 8, Emma Goldman is quoted as saying that, as an Anarchist, she was opposed to violence. She deplored the assassination of McKinley, and said that if the people want to do away with assassins they must do away with the conditions which produce murderers.

In the trial of Powers for the killing of Gov. Goebel of Kentucky, N. I. McDaniel testified that he heard Dr. Robinson of Frankfort say, after Goebel was shot: "Let's get guns and kill Taylor and every white Republican on the square." This testimony was given on Oct. 23. Up to our going to press we have not learned of the suppression of the Democratic papers of Kentucky.

A great wave of sympathy for Miss Stone, the missionary held by the bandits, is sweeping over the country. But why for her only? She is an exceedingly robust woman of middle age, if her picture represents her fairly. Little is said of her companion; yet Mme. Tailha has given birth to a child while held in captivity. It would seem that hers is by far the saddest case. Is she less deserving of sympathy and aid because she is not an American?

"Keep out the foreigners!" is now the cry. The United States is to be the home of natives, only, henceforth. Very well; but shall we also keep the "foreigners" (ourselves) out of the territory of other nations? The United States is large enough for its citizens. Let them remain at home instead of involving themselves and the nation in broils in the Philippines, in China, in Bulgaria. "Sauce for the goose" should be "sauce for the gander."

"O, that such difference there should be
Twixt tweedidum and tweedledee!"

Letters addressed to "Helen Wilmans" are held non-deliverable by the post-office department, and returned, stamped "fraudulent," to the senders. Meanwhile, Col. Post is informed by the officials at Washington that as Helen Wilmans-Post is not being proceeded against, letters addressed to her will be delivered. If Helen Wilmans is convicted, will she be sent to prison while Helen Wilmans-Post is left to do business at the old stand? Those desiring to know more of the case should send for a copy of "Freedom," Sea Breeze, Florida.

The Rev. Charles G. Adams who recently killed Dr. John G. Jessup, in Berkeley, California, has been acquitted on the plea of insanity. It was claimed that Adams' daughter had appealed to Jessup for protection from her father's brutality. Adams is reported to have said, after the trial:

"If I have had all the things the doctors say I have, the wonder to me is that I have lived through them. I will have to go to an asylum. I do not anticipate that the association with the lunatics there will bother me much. I do not expect to find those people a great deal different from some people I have met who are not in asylums."

Commenting on the case the San Francisco "Star" says:

"If Adams was not insane when he killed Dr. Jessup, then he escaped punishment for a crime most foul. If he was insane, then it is proper that he should be confined now, however sane he may appear, to prevent his doing further harm. Too many people escape punishment for taking human life, on the plea of insanity; but if it were once understood that any one acquitted on such a plea would be confined for life in an insane asylum, it would seldom be resorted to."

An interesting case has just been decided by the Illinois Supreme Court. Curtis E. Robinson died, leaving an estate of \$1,000,000. He had lived for many years with Johanna Schoeninger, whose husband was still living. Robinson's wife, also, was alive, though no children had been born of the marriage. After the birth of several children to Robinson and Mrs. Schoeninger, they married, Robinson's wife having died, though Mrs. Schoeninger's husband still lived. Robinson's brothers and sisters claimed the estate, arguing that the children, being ille-

itimate; could not inherit. The court decided in favor of the children, giving them the property. Without going into either the question of the rightfulness of the possession of such a large fortune by anyone, or that of the mixed-up relations of the people concerned—of which no one can judge fairly without knowing all the facts in the case—it seems a wise decision. There should be more parental responsibility for offspring, rather than less. The theory that children have no claims on parents unless those parents have gone through a certain formula, is most pernicious and mischievous.

One of the most notable instances of passive resistance against a law-sanctioned mammoth steal is that of the citizens of St. Clair County, Missouri. More than a quarter of a century ago they voted to issue \$25,000 in bonds to aid the construction of a railroad through the county. The promoters of the road got possession of the bonds and sold them, but the road was never built. The citizens paid some of the bonds and repudiated the remainder. The United States court, on hearing the case when the county was sued ordered that a special tax be levied for the payment of the bonds. This the county judge refused to do, and was sentenced to jail by the federal judge for contempt of court. Each succeeding county judge, for thirty years, has served his term of office in jail rather than levy the special tax for the payment of the bonds. The debt is now over \$1,500,000, with no prospect of compromise. If a man orders a ton of coal and it is not delivered he is not forced to pay for it. There have been many cases where citizens of a county have been compelled to pay for railroads that were never built, but the action of St. Clair County is perhaps as unprecedented as the attempted robbery through the federal courts is outrageous. All honor to the St. Clair County practical Anarchists.

L. H. M.

The Gentle Art of Persuasion as Practiced by the Russian Police.

The truth about the extreme brutality displayed by the Cossacks during the late student riots is gradually coming to the knowledge of those beyond the reach of the Czar's police. Here are a few facts concerning the trouble at St. Petersburg on March 4:

Before the demonstration by the students began there was not a policeman or a Cossack in sight; the evident intention being to throw off their guard the malcontents and gather them all into one trap, as Bismarck wished to do with the revolutionists of Europe during the commune of Paris. Since early morning the people began to gather near the Kazansky Sobor (a large cathedral). Fully ten thousand people, consisting of students, men and women, lawyers, writers and laborers, were in the assemblage. About noon one of the students began to read from a manifesto, copies of which had been freely distributed to the crowd. This manifesto set forth the reasons for the demonstration and protest. The cheer that greeted the conclusion of the reading seemed to be the signal for the Cossacks. They rode from every gate and side street into the crowd, trampling men, women and children under their horses' hoofs. There was no effort to disperse the crowd. The brutal soldiers rode in a circle, much as the vaqueros do around stampeded cattle on the American plains, using sword and quirt, till not a man or woman in all that vast multitude stood upright. The Cossacks then drove their horses upon the upturned faces of their victims. The fiendishness of the Cossacks stands without a parallel, and only when the truth leaked out that they had been given vodka (whisky), by the higher officials, was it understood.

The policemen fell to work when the soldiers had completed their bloody work. They dragged the young women students by the hair of the head across the square and threw them into buggies and drove off with them. Some not utterly crushed staggered to their feet and vainly tried to escape, holding, in some cases, their cheeks, that had been laid open by the Cossacks' swords, together, that they might not bleed to death. The Cossacks made a special effort to murder the ringleaders. One

was dragged to his feet and lashed with the lead-tipped quirt till he fell on the pavement and neither moved nor breathed. A large number of mechanics gathered together with the intention of plunging into the seething mass of humanity to aid their fellow-workers. Without warning, volley after volley was poured into them from the guns of a re-enforcing army and hundreds fell to rise no more. No one even now has the least idea of the number of these workmen who were killed. It is another secret to be dragged from the officials when the final revolution comes.

The chief of police, Kleygels, is entirely responsible for this massacre, and to show in what esteem he is held by the Czar, the latter granted him a private audience and with his own "royal" hands pinned a large medal on his murderous breast.

"I (the writer) saw this brute calmly smoke a cigarette in the midst of the carnage, and when a student with his face split open begged him to interfere and save a sixteen-year-old girl who was being fearfully misused by the drunken Cossacks, saw him playfully puff the cigarette smoke into the bleeding wound and tell the student to go to the devil."

The government sets much store by public opinion in Russia, as elsewhere, during riots. Every effort is put forth to turn the shopkeepers and the working men against the students. To that end, in the late trouble Kleygels resorted to a trick that explains more than volumes the subtlety of his Muscovite character. He sent his police, dressed as students, to the various cathedrals of St. Petersburg, and ordered them to desecrate the altars and other holy things. The police pulled the garments of the priests and tweaked their beards, and laughed and danced and sang bawdy songs. They kicked the images and put cigarette ashes in the holy water. This had the desired effect. The Russian character is essentially religious and prayerful. Anything approaching blasphemy arouses their hatred. And when the report of the supposed students' actions spread over the city, the real students had not a friend to whom they could appeal.

Just one more incident, then I close. This is so horrible that only the good it may do by stirring up a feeling in America against the Russian government impels me to mention it. The young women students who were caught at the demonstration of March 4th were stripped naked and whipped through the streets. It is almost impossible to believe such things could happen in this twentieth century, and possibly some doubt may linger in the minds of some; but when we have Professor Belabasky banished from Russia because he protested against this one act, there need be no longer a doubt.—From the San Francisco "Star."

Commission of Crime Not Essential to Conviction.

In sentencing Most to one year's imprisonment, Justice Holbrook enunciated a principle that is about as bad in law as anything that Most has put forth is in political philosophy. He said:

It is not necessary to trace any connection in this late article with the assassination of the late president. The offense here in the eye of the law is precisely the same as if the event had never occurred.

Truly enough it does not seem to have been necessary to connect Most with any crime in order to jail him; but I think it ought to be necessary. I may be wrong, but it seems to me that in punishing for the commission of a crime there should be a line drawn between the innocent and the guilty—that is between the man who committed it and the man who did not. Otherwise, what approval has a person, except his own conscience, for being innocent? Most reprints Heinen, saying Assassinate rulers. The Bible Society reprints Moses, saying, Stone to death the man who picks up sticks on Saturday. These are "Twin Thoughts," both sanguinary and barbarous, but the promulgator of one goes to jail, while the disseminator of the other goes to heaven, let us hope.—Geor. E. Macdonald in "Truth Seeker."

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFER—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

889.

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Cowardly Murder—McKinley and Czolgosz.

To kick or strike a man when he is down and disarmed, even though an enemy, is always considered a mean act, a cowardly act—an act that no honorable or brave man will be guilty of.

To kick or strike an unarmed, unresisting or surrendered enemy, so hard that he dies from the effect of the blow, is usually considered murder, cowardly murder, and punished as such.

On the sixth of last month, at the Buffalo Exposition, a murder was committed. It was a treacherous act, a stupid, idiotic crime, but it was not a cowardly murder. McKinley was not down, and though himself unarmed he was closely guarded by armed men—an instructive commentary, by the way, upon our costly police service when these well-paid guardians of the official head of the national government allowed their charge to be approached by an unknown man with his right hand muffled in a handkerchief, and this hand tucked away under the lapel of his coat.

Yes, it was a treacherous murder, because, like unto Ehud, Joab, Jael and other Bible heroes and heroines, Czolgosz approached his victim under the guise of friendship, and without giving warning of his murderous intent; but it was not a cowardly murder. The assailant knew full well, if not wholly demented, that if he succeeded in his purpose his own life would be forfeited to the Christian's code of justice. To do that which will bring certain death to the doer is not commonly called a cowardly act.

But what of the electrocution that is to take place Oct. 31, within the silent walls of the Auburn prison?

The victim in this case will be down; he will be unarmed and helpless. He has long since surrendered to superior force. He has long since acknowledged his mistake—provided reports do not lie; says he does not know why he fired the fatal shot, and is sorry he did it. His assailant, the executioner, will not meet him on equal terms, but will be armed with the means to kill. And not one assailant alone, but the entire force of the prison guards, and these backed by the armies and navies of a nation numbering more than seventy millions of people, will do the killing.

Under such very unequal conditions, will not the killing of the helpless prisoner Czolgosz be MURDER? Cowardly murder! Murder such as the "roughs" and "toughs" of frontier life would scorn to be guilty of!

MARTYRDOM.

Yes, the killing of the man McKinley was a crime, one of the very worst of the calendar. A crime because it was committed against a MAN, and NOT against a RULER; for mark you! the ruler was not hurt at all. Rulership went on all the same as before, and would have gone on if Roosevelt and all the officers of the national government had been slain. Rulership would have gone on if the NATION, as such, had been slain, for the nation means simply the officials of the artificial machine called the national government. The people would have remained, but with their present superstitious notions about government they would at once have elected a new set of rulers. Like the frogs in the fable they must have rulers if for no other purpose than to be devoured by them.

Yes, the act of Czolgosz was a crime, not against McKinley alone—to whom as a man life was probably as sweet as to any other man; as sweet, perhaps, as to the overworked and underpaid father of a numerous family, such as McKinley did not have—but a crime against the cause of the working man and woman, a crime against the cause of human liberty and justice, in whose behalf it is supposed the deed was committed. Hence it was MORE than a crime, it was a political BLUNDER, which, as can easily be shown, is worse than an ordinary crime, because it has the power of multiplying itself manifold.

Czolgosz had seen and felt, doubtless, the utter powerlessness of the working people as against the monopolistic trusts. He had seen, perhaps, the cartoons, "Willie and his Papa," in the daily papers, representing McKinley as the product or child of the trusts, and imagined, illogically imagined, that if he could kill the child the parent would die; which is simply another way of saying that if he could kill a ruler he would kill rulership—with the result that while the man McKinley is dead rulership still lives; rulership is more alive, much more alive than ever before. The trusts are much more firmly established than ever before, because now they have their MARTYR!

It was the martyrdom of the Nazarene reformer and of his apostles that made creedal Christianity a success. It was the martyrdom of Abraham Lincoln, more than any other one thing, that made nationalism a success in this country. It was the martyrdom of Julius Caesar that made Roman imperialism a success, and no event in our political history has given such impetus to the drift towards imperialism as has the assassination, the martyrization of William McKinley by Leon Czolgosz.

And what is imperialism? What but the concentration of irresponsible power in the hands of one man or of a few men. In former times power meant militarism, mainly. Now it means COMMERCIALISM, mainly, with the military arm to enforce its behests.

What is this but Mark Hannaism, J. Pierpont Morganism, Schwabism, Rockefellerism, behind the national government?

Yes, the crown of martyrdom placed upon the head of William McKinley was all that was needed, two months ago, to establish imperialistic commercialism as the recognized policy of our national government. The pocket pistol of Leon Czolgosz supplied the long-felt want, and now, henceforth and forever, he who says a word or writes

a line against the trusts, or against the figure-heads that they may set up, shall be deemed guilty of treason, and dealt with as a traitor against the national government, the plutocratic empire.

But just here there comes a suggestion that perhaps the martyr business may be overdone. There is a proverb which says, it is a poor rule that won't work both ways. If the pistol of Czolgosz set the crown of martyrdom upon the head of William McKinley, may not the electric bolt of a New York sheriff do the same thing for Leon Czolgosz? and may not the canonization of McKinley's assassin lead to other assassinations?

If McKinley's name will go down to posterity as the martyr of and for capitalistic imperialism, will not that of Czolgosz be regarded by many as fit company for Leonidas, the immortal Spartan; of Arnold Winkelreid, the deliverer of Switzerland; of Joan of Arc, and of thousands more who in all the ages have bravely thrown their lives away in the forlorn hope that humanity, the larger self-hood, would profit by the sacrifice?

Let me not be misunderstood. Most sincerely do I desire to do no injustice to the memory of these two men. Regarding the earthly career of both as now run, I would say that neither did anything in life to merit the canonization of martyrdom. Neither was a hero, a philanthropist or benefactor of his race, in any large sense or degree, and yet it is probable if not certain that each did what he thought to be right and best under the circumstances. Neither was exceptionally good or exceptionally bad. With like heredity and environment I myself would have done as McKinley did, and with like heredity and environment I would have done as Czolgosz did. Each was probably the slave of "duty," as each understood that much used and much abused term.

What more can be said?

Praise and blame are alike irrational, illogical, unphilosophical. McKinley was an opportunist; a very capable man, a very practical man, with instincts that led him to side with the rich and powerful few, rather than with the poor and oppressed masses. Hence he easily persuaded himself that a strong centralized government in the hands of a few strong and capable rulers was better for all concerned than any attempt at self-government by the poor, the ignorant, the incapable. In his youth he took the sword—to invade the people of the south,—and in his riper years he sent his armies to invade the people of the Philippines, and in his case is now fulfilled the saying, "He that taketh the sword shall be slain by the sword"—figuratively speaking.

Czolgosz was in most things the counterpart or exact opposite of the man whose life he cut short—he and the medical doctors! Czolgosz was impractical—a dreamer, as I take it—incapable of adapting himself to his environment. Had he been capable of becoming a monopolist, he too might have been found among the oppressors of the poor and the weak.

But why go on! To sum up:

Our irrational, artificial, anti-natural, conventional, tradition-ruled human society will continue giving birth to McKinleys and Czolgoszes, especially the latter, until womanhood awakes to a sense of its responsibility, and demands the conditions necessary to create a better race of human beings. Then and not till then, will rulers cease to rule, and assassins cease to kill rulers.

M. HARMAN.

Pulpit Pointers.

Scanning the reports of the pulpit utterances on Sunday October 20, several things attracted the eye. Under a large-type heading "Lauds the Reds from Pulpit," were four sub-heads giving the chief points in the sermon of one of Chicago's most popular preachers, a sermon so wholly different in tone from that of the average talk from the pulpit in regard to Anarchists and Anarchism that it seems to have created a profound sensation among the hearers. The following paragraphs are taken from the "Chicago Chronicle" of Monday, Oct. 21:

Rev. Frank Crane at the Hyde Park Methodist Episcopal church yesterday morning furnished a surprise when in the course of his sermon he took occasion to defend Emma Goldman and the Socialists. Although the pulpits of Chicago have been denouncing in unmeasured terms Anarchy and its believers. Rev. Mr. Crane insisted that Socialists and reformers of every class were advanced thinkers.

"When Emma Goldman was arrested," he said, "she had in her hand a copy of the book 'Toward Democracy.' How many of you have read it, or how many of you could read it through? You say that Socialism, Single Tax and nearly all reforms are wrong. How do you know? Have you studied these questions? No, you prefer to travel in the same rut that you have traveled for years.

"Down at the public library you will find books on political economy and on sociology thumbed and worn and marked. Who did it? Did any of you believers in the constitution of the same old social order of things that we have had for years do it? No, it was done by the men who cannot afford to buy the books they love.

POINTS TO THE "DEAD ONES."

"They are progressive and they study the questions that you condemn without reason. Those men are thinkers. You are the dead ones."

RICH ALSO ARE ANARCHISTS.

Under this heading we find the following in the same paper:

Rev. A. Lazenby, preaching in the Unity church yesterday morning said:

"The present distress of society arises from the fact that so many people do not feel under moral compulsion, any moral authority. They are the children of impulse, the creatures of opportunity. They are the slaves of liberty.

"Not merely the low-down but the high-up in society feel themselves free to do as they like instead of as they should. And when you have a crowd of people making license their only law then you have a condition of Anarchy. And it matters not whether those people gather about the court or herd together in hovels, they are to all intents and purposes Anarchists."

WANTS TAX ON CHURCHES.

Is given as the leading feature of the Sunday discourse of another leader among Chicago's pulpitariums:

M. M. Mangasarian spoke before the Independent Religious society at the Grand opera house yesterday on "The American Church."

"The church is not protected in America as it is in Europe, though it is not as yet completely divorced from the state," he said. "You and I are taxed to pay the bills of the churches. The building in which we hold our services is assessed, while the Methodist church, within a few doors south of us, is exempt from taxation. This gives them a decided advantage over us. They are protected, we are not. You and I are taxed to support the minister of that church.

"Is not that a species of Europeanism? Does it not seem as if America, while endeavoring to divorce the state from the church, has only kept the word of promise to the ear and broken it to the heart? If the liberal people would combine their forces it would not be long before the vast property of the churches would yield an income to the municipalities."

SCORES RICH IN CHURCHES.

Under this heading is given the following protest against the almost universal away of dollars in ecclesiastical organizations:

Rev. J. Clayton Youker, at the Euclid Avenue M. E. church,

Oak Park, yesterday spoke upon the influence of the wealthy in religious work. He said:

"The monetary minority is largely composed of individuals who by deeds, if not by words, insist that gold and not grace shall dominate in ecclesiastical affairs. Finding its wealth apparently omnipotent in the world of finance, it demands for its dollars, which are often dirty, equal sway in the sphere of religion."

"It insists upon being the dominating power in the individual church organization. So far as the preacher is concerned it arrogates to itself the supreme function of passing upon his ministerial qualifications. It adds that the pulpit shall make no attack upon its pet foibles. If 90 per cent of a church membership wants a preacher returned and the 10 per cent of rich persons do not he cannot return; dollars must count for more than people."

These and a few other pulpit utterances in the same line, or similar lines, that could be gleaned from one only of the Chicago dailies, of the date named, would seem to show that Gold, Grundy and Co. have not yet succeeded in muzzling all the preachers of this mammon-ruled city.

M. H.

The Crusade of Plutocracy.

Among the papers foremost in defense of freedom of press and of speech, as against the crusade for censorship and suppression now so popular everywhere, there is none that deserves more honorable mention than does "The Public," published at 1501 Schiller Bldg., Chicago, Louis P. Post, editor. Its size and shape make it very convenient for propaganda work. Only one dollar per year, weekly. In a recent issue the editor filled several pages reviewing the situation and prospects in regard to freedom of criticism under the rule of plutocracy with which we are now threatened. The following paragraph is a fair sample of this exceptionally strong and able editorial:

"But blind indeed must that man be who sees in this programme only a move against Anarchists. The sentiments of philosophic Anarchists that really make their speeches objectionable to the plutocratic engineers of this conspiracy against free government in America, are cordially shared by every one who opposes the political and economic influences which are everywhere making a few rich through privilege and keeping the many consequently poor. This crusade of plutocracy, nominally against Anarchists, is in reality against all who express these sentiments. It includes, also, such as oppose the policy of conquest, colonialism and imperialism. Indeed it includes all who criticize with any vigor at all the political party which happens to be in power."

"Is this not so? If not, why has the assassination of President McKinley been coolly charged to Bryanism? If not, why is it traced to Bryan's speeches criticizing the imperialistic policy upon which our republic has embarked? and the inequitable distribution of wealth which its laws promote? If not, why has it been charged to public men and private men upon no other basis than that they have spoken against conquest, against militarism, against colonialism, against trusts and against other public policies that tend to subvert the principles of liberty and to make the few rich at the expense of the many?"

"Let there be no mistake. This movement for the abrogation of constitutional guarantees of free speech and for the creation of a new form of treason—or rather, the revival of an old one,—has for its object larger game than philosophical Anarchists. No effective law to suppress philosophical Anarchists can possibly be drafted which would not be a most powerful weapon for any party in power to use against the opposition."

Readers of Lucifer will do well to send for sample copies, and if possible subscribe for this valiant defender of liberty and justice.

M. H.

Once upon a Time a Constitution followed a Flag for a Considerable Distance, and a Humble Citizen gave it a great deal of attention.

He would neither be convinced that the Constitution followed the Flag nor that the Flag took the Pace from the Constitution.

Sometimes he thought one way, then Again he Thought the Other, and still Again he did not know what he Thought.

After awhile the Tax Assessor came Around and Explained to the Humble Citizen that in Cases like This it was Necessary to Pay for the Track whereon these Trials of Speed took Place.

Moral—The Humble Citizen can rest Assured that he is Marked for the Gate Money right Along.—Baltimore American.

A Theory of the Determination of Sex Questioned.

I was very much pleased to see in a late number of Lucifer communications from two of my friends: E. F. R. and Aunt Elmira. I agree with Mrs. R. most thoroughly: Nothing contributes so much to making a woman lovable as an independent income. A demonstration of affection from such a woman is always free from the suspicion of any particle of interest other than that which attaches to a man's personality. I wish she had added to her statement "When sex is properly understood and taught we shall have gods on earth," the word practiced, making it stand thus: "understood, taught and practiced," because there are always so many who know better than they do. To be familiar with a theory is doubtless beneficial, but it takes the living impulse of action behind the saw to cut ice.

I entirely fail to see how Schenck has proved Aunt Elmira's theory in regard to the determination of sex, or that the facts sustain the position she takes in a former article as well. Will she kindly explain how it happens that up to a certain stage of development the embryo is always female; and that when male characteristics appear it is never until later? That is to say, how does it happen that if there be no change by further development beyond that stage, the child remains (not becomes) a female?

It seems to me, Auntie, that your conclusion is logical, rather than correct; as is the conclusion drawn in a former letter to Lucifer where your finding is that because female children are produced more frequently when the means of life are easily obtainable, and male children with greater frequency under difficult living conditions, that the female is therefore the superior product, or a later stage of development. Unfortunately the history of the development (or evolution, if you prefer) of the human race, as shown by the scientific observation of the embryo, in no wise supports such a conclusion; and, in fact, directly confutes it. As a matter of logic merely, it would seem that one might more reasonably conclude that the greater number of females born under favorable circumstances or easy living conditions indicates rather nature's method of regulating the consuming power by the relative plenty of food and the ease with which it may be obtained. The reproductive power of a community does not depend upon the number of males it contains so much as upon the number of its females, the "time limit" which nature imposes upon the female power of reproduction being no factor of the male capacity. That is to say, where the means of life are easily obtainable nature's method of meeting the more favorable living conditions is by bringing forth an increased number of females, affording the opportunity for increased racial production or consuming power; and that under conditions of hardship an increased proportion of males is a most effective means of controlling increase of population, as the productive capacity of a community depends upon the female factor as stated above. Have I made this clear?

At the same time, understand, I cheerfully and thoroughly discredit the Biblical account of the crowning act of the creation. Whether created or evolved the female was first, and the male the afterthought. Are you contented with this proposition in place of yours?

L. A. DuBois.

65 West 95th St., New York City.

Vice: Its Friends and Its Foes.

This is the title of a newly published pamphlet by Edwin C. Walker. The contents are:

Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definitions of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen"; What are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

With Appendix:

The Wanderings of a Spirit; Our Fair Civilization, and the Folly and Cruelty of It All.

Price 15 cents. For sale at this office.

Books Received.

Socialism in the Home, by May Walden Kerr. Number 28 of the Pocket Library of Socialism, published monthly at 50 cts. per year, by Chas. H. Kerr & Co. 56 5th Avenue, Chicago; price single copy five cents.

A Sketch of Social Evolution, by W. Boyd Mackay. Number 30 of the same monthly publication, price of single copy five cts.

Socialism vs. Anarchy, by A. M. Simons, editor "International Socialist Review." Number 31, (September) of the same series. Address publisher, or this office.

The Temple of the Rosy Cross—the Soul, its Powers, Migrations and Transmigrations. Fourth edition revised and enlarged. By B. T. Dowd, 1901. Eshon Publishing Co., Salem Mass. Cloth and gold; price two dollars post paid.

To those interested in studies of the "occult," this book will prove very interesting. As pointers showing the drift of the author's thought, here are a few specimen paragraphs:

"The belief in a creator who uttered the first curse is a hereditary poison which destroys freedom and even the soul itself. Besides it furnishes an excuse for men to curse, for that which God does, every 'Godlike' person should at least try to do."

"The concept of God's justice as set forth in the legend of creation and fall of man, is a conception unworthy of a savage, though it has been accepted in its literal aspect as absolute truth, and worshipped from time immemorial, until it has become the soul of individuals, families and governments."

"Had Jesus manifested the powers of a God, vanished from the cross, etc., he would have converted the Jewish nation in a day, and they would have worshipped him as a God; but what good would it have done? Lo! the world has been worshipping gods for countless ages, and some portion has been worshipping Jesus ever since his crucifixion, but what good has it done?"

VARIOUS VOICES.

O. P. Whitman, El Paso, Ill.:—My wife and I are with you in your work, and we feel this cause ought to have the hearty support of every good, honest, and free thinker. We intend to give you ours as long as we can raise the money to keep up our subscription. We enclose money for which send us Lucifer a year.

H. W. W., Cal.:—No matter when my subscription expired—here is another \$5, as a result of the big storm of intolerance and unprecedented brutality since Haymarket event. I enclose \$10. Give \$5 to "Free Society." I will hereafter give Lucifer, "Free Society" and "Discontent" at least \$10 a year. Now is the time that all friends of free speech and free press should support our standard-bearers.

Marion B. Carter, Lockport, New York:—Although my subscription to Lucifer is paid to No. 1073 I wish to avail myself of your premium offer, so enclose \$1 for "Nora," and Lucifer another year. I like Lucifer better and better with every number, and wish you success, and better health for the dear editor. May both father and daughter live many years to continue the good work they are doing. I also enclose a few stamps for copies of No. 886 to give to my friends.

J. G. Hunter, Sheridan, Wyoming:—As I see that my subscription for Lucifer, has nearly expired, I enclose two dollars, to pay for same one year and a copy of "Karezza." May be able to do something for Lucifer after awhile. Am strongly in favor of M. Harman taking a rest. He is too valuable to be worn out, and further I have every confidence in Lillian, that she will fill the editorial chair to the full satisfaction of the subscribers. I think by the actions of the officers of the law, in Chicago, that Illinois might as well follow the example of Virginia, and abolish the freedom of speech and of the press, as it seems to be a dead letter in Chicago, at least.

While I am a Socialist, I recognize that the ideal government is Anarchy, but believe that it can be reached quicker through Socialism. I do not consider that the mass of the people have as yet evolved far enough, to make Anarchy possible. Where can I procure "The Philosophy of Anarchism" by Parsons? Find it very hard to procure subscribers, and would rather pay for a subscription, than hunt up a subscriber.

Similarity of temperament and tastes, pleasant intercourse, services rendered will secure friendship, procure pleasure and obtain gratitude, but not love, which is inspired and is never given as a reward.—Max O'Rell.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

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A Beautiful Head of Hair. For 25 cents we will send our formula for a preparation for restoring gray or faded hair to its natural color; positively promotes its growth and prevents its falling out. It is not a dye, but restores the natural color and growth by supplying its proper nourishment. Prepared from herbs that can be procured in any town. Address BOTANICAL COMPANY, Back Bay, Boston, Mass.

SEND the date of your birth and 10 cents and we will tell you your prospects in business and social life for one year. GOLD SEAL SUPPLY COMPANY, 181 Dartmouth Street, Boston, Mass.

"Our Home Rights" Fifty cents a year, 14 Boylston St., Boston, Mass. Advocates reform in social, political and religious life. Good for sample copy, and you will become a subscriber. From the First of January "Our Home Rights" will be enlarged, and the subscription price will be \$1.00 a year.

Dr. Fletcher the editor, has fasted in the interest of science for 21 days and 21 days, and is an expert in the laws of true living. He gives advice by letters. First letter \$5.00, subsequent letters \$1.00.

Wanted:—Address of Ladies, free from religion and Mother Grundy—who will correspond with gentlemen likewise free. Gentlemen must send ten cents silver and two cent stamp for List. Arthur C. Everett, N. M., Santa Barbara, General Delivery, California.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Snowville, Va. ELMIRA DRAKE SLENNER.

RADICAL LITERATURE.

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THIRD SERIES, VOL. V., No. 42.

CHICAGO, ILLINOIS, NOV. 7, E. M. 301. [C. E. 1901.]

WHOLE No. 890

CROSS AND CROWN.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We're driven back for our next fray
A newer strength to borrow,
And where the vanguard camps today
The rear shall rest tomorrow.

Tho' hearts brood o'er the past, our eyes
With smiling futures glisten;
For, lo! our day bursts up the skies—
Lean out your souls and listen!
The world is rolling freedom's way,
And ripening with her sorrow;
Take heart—who bear the cross today
Shall wear the crown tomorrow.

—Wm. Lloyd Garrison.

"Purifying" the Tenements.

These paragraphs concerning "tenement house purification" are being put into type in the last days of August, 1901, after a year of religious, political, and so-called moral agitating and crusading, after a year of threatening and raiding, and nearly two months after the new tenement house law was expected to go into effect in New York. "Was expected," I have said, but that statement needs modification; probably no observing man of affairs had any expectation that the anti-vice part of the law would be enforced generally; I do not know even that it was enacted in order to be honestly enforced—I should say, rather that I am morally certain that the impartial application of its provisions dealing with the social evil was neither expected nor desired by the men who put it among other laws of similar character and like ineffectiveness. Putting it on the statute books has opened a new and exceedingly rich field for tillage by official and semi-official blackmailers.

What is the law? One part of it cannot be condemned off-hand; if enforced, undoubtedly it would do much to give to the masses of the poor more securely built and better arranged dwelling places, more healthful homes and surroundings. The object is most commendable, its realization greatly to be desired. But the zealous men and women who have been instrumental in securing these amendments to the building law should understand that those who will occupy the more commodious and sanitary tenements will pay for the improved conditions of existence, that better houses and better neighborhoods mean higher rents. Where shall those go who now are paying for rooms all they can spare for that purpose? Must they not seek cheaper, less wholesome,

quarters or cut their expenditures for food, clothing, and other necessities? Or, will their wages rise as rents advance under the spur of the law? If there is no such corresponding increase of the earnings of the tenants and if building improvements are general, is it not self-evident that this augmentation of the rent-cost of living must result in pushing into pauperism or crime the most helpless members of the poorest class?

If the worker had the products of his labor, should we be confronted by this painful dilemma? What is the part played here by monopoly, rent, trade discriminations, interest, and speculative profits? Will legislatures and tenement-house reformers try to discover a connection between these absorbers of labor products and the terrible conditions they are examining in the crowded sections of our cities? Really, is it inevitable that smoother streets, better sanitation, more parks, and improved houses should be positive hardships to many?

Now to the social-evil features of the law: The hope to extirpate either sexual vice or official corruption by means of the machinery here set up is wholly visionary. On the contrary, the ultimate effect will be an increase of both. The landlords are made directly and financially responsible for the presence of the women. If they do not take the initiative in eviction, notices may be served upon them, liens filed, and receivers of rents and profits appointed. Touching this matter, "The Evening Sun" of July 1, 1901, said:

All over the East Side and in other parts of the town where there are tenements or where disorderly women are likely to be found, patrolmen were making a house-to-house canvas to-day, warning the women whose characters were well known in the neighborhood to be undesirable that they must get out. Now that the eviction of such persons is "put up" to the landlords, it is thought likely by those familiar with the aspects of the question that something effectual will really be done. ["Something effectual" will be done, no doubt, as in the past.]

"The Times," of the same date, after showing how difficult the enforcement of the sanitary provisions of the law will be, said concerning the parts of the law that attack prostitution:

In the moral purification of the tenements the work which largely devolves upon the Health Board demands moral courage of a much higher order than that required in enforcing cleanliness and requiring necessary repairs. What is done in this direction will touch a very tender spot which Tammany does not want to have probed, much less surgically explored. The citizen who supposes that vice has flourished in the tenements unknown to the police, or that the abandoned women who have flocked to the apartment houses of the formerly clean and respectable neighborhoods have hidden themselves so effectually that the wardman can not find them for the purpose of blackmail, is credulous indeed. Tammany is understood to

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have lost much revenue of late from vice which it has found itself unable to protect, and if this source of profit is cut off, the official responsible for such destructive activity will have committed the unpardonable political sin, and his fate, so far as Tammany is concerned, will be that of the scapegoat of the Hebrew ceremonial. President Sexton [Health Board] may have forgotten that the definition of a tenement in the new law includes the better classes of tenement houses, and if he does not know that a great many of his political friends are the owners of such houses, which should be designated by the familiar danger signal of the East Side, the ominous red light, the fact will be borne in upon him with disagreeable directness the moment he begins to serve notices upon owners, to file liens when such notices are disregarded, and to appoint receivers of rents and profits when the liens are not discharged.

It will be observed that both "The Evening Sun" and "The Times" speak as enemies of Tammany Hall. This would not call for comment were it not for the fact that it appears to be taken for granted that the "protection" of vice is a party offense, that Tammany must be overthrown in order that better conditions may prevail, and it is assumed that better conditions would prevail were Tammany permanently out of power. The microscopical atom of truth in this assumption is that Tammany is in a better position to blackmail vice than are its opponents because it is more compact and homogeneous, and is in a more efficient state of discipline, than are their parties and factions. If Tammany could be put out of power and kept out it would be by a more compact and homogeneous and a better disciplined party than is Tammany itself. Let this party come, let Tammany be submerged, let the laws through which Tammany levies blackmail remain on the statute-book, let human nature remain what it is, and the supplanter of Tammany would become very soon as great a stench in the nostrils as the Wigwam is today. And the laws are likely to remain, human nature will not change suddenly in a noticeable degree; so the old dance of oppression and corruption will go on from year to year, as it has through the centuries.

This new law, in so far as it attempts to curtail prostitution by holding the landlords responsible, puts a new and tremendously powerful squeezing machine into the control of the officials. The women are here, the over-breeding swarms that bring them into existence are here, the economic conditions and moral and religious superstitions that drive them into prostitution are here, the masculine demand for them is here, the buildings are here, the owners of the buildings are here, the police and higher officials, who, in a measure, can enforce the law, or who can shut their eyes, are here; and so, in some way, the women and the buildings will get together, the landlords will pay and curse, the officials will receive and smile.

"The Times" refers to "the abandoned women who have flocked to the apartment houses of the formerly clean and respectable neighborhoods." Well, how came they to flock there? The cause of the migration is not forgotten by "The Times," we may be sure. It will not be forgotten while the Rev. Mr. Parkhurst is remembered. Rather, that begira from the slums bids fair to be his enduring monument. These women were scattered abroad by a mad crusade, just as they or their successors will be scattered again and more widely by this later mad crusade. Such crusades, such statutes as this which went into effect (in imagination) on the first day of July, 1901, are so many evidences of the miserable folly and Bourbonism of mankind, and especially of the folly and Bourbonism of the moralists who sit in the shadow of tradition and the elected persons who sit in the place of authority. "Behold with how little wisdom the world is governed!"

This law, which decrees that the rents of property used for purposes of prostitution shall be seized for the city, seems to be a step in the direction of the avowed socialization of the industry. Among other lawgivers, Solon set an example in the municipalization of prostitution. Dr. W. W. Sanger, in his "History of Prostitution" (p. 43) says:

Solon, . . . by law formally established houses of prostitution in Athens, and filled them with female slaves. They were called *Dieteria* and the female tenants *Dieterides*. Bought with the public money, and bound by law to satisfy the demands of all who visited them, they were in fact public servants, and their gains were a legitimate source of revenue to the state. Prostitution became a state monopoly, and so profitable that, even in Solon's lifetime, a superb temple, dedicated to Venus the courtesan, was built out of the fund accruing from this source. The fee charged, however, appears to have been small.

In its issue of August 30, 1901, "The Times" says:

It can not too often be repeated that it is not the hope of the men engaged in an effort to purify the government of this city to extirpate the particular kind of vice the traffic in which gave rise to this latest incident. [A sensational raid.] Their plans are not directed to any such extreme achievement. They are determined, however, if they can, to stop the notorious corrupt protection which the police extend to this and to other forms of vice and lawlessness. The evil to which their energies are directed is not one inherent in the social conditions of great cities. . . . It is entirely practicable to abolish it wholly by the right kind of a change in the elective offices of the city.

That is optimism. But the facts, in brief, are these: A city having anti-vice statutes may—must—do one of three things: One. Let it be known that the statutes are not to be enforced; then no one will be simple enough to pay the police for "protection." Two. Do as New York does, as so many other cities do, pretend the statutes are in force, enforce them here and there and once in a while; then the police can extort pay for "protection" to their hearts' content. This is tyranny tempered by robbery: Three. Suppress every bit of vice in sight; hunt for it everywhere; try to do what "The Times" says the crusaders have no hope of doing, that is to say, endeavor to extirpate sexual vice; send to prison every official who is convicted of bribe-taking. Then at the next election another party will take hold of the city government; Plan No. Two—the present plan—will be tried again, for, so long as the offending laws continue to be fashionable—as advertisements of our amiable intentions—no party in power will think of trying Plan No. One. Yet until we definitely decide to abandon the regime of violence, to stop expending energy upon effects and ignoring the existence of causes; until we get ready to give equal liberty a chance, to reason about social problems, to establish the economic independence of woman—until we become sane and free, city governments will swing from the extreme of Puritanism, with plenty of official corruption under the surface, to the extreme of Tammanyism, with more official corruption, under the surface and elsewhere.

Inasmuch as the crusaders are orthodox moralists, as a class, favoring repression rather than liberty, they are the real defenders of sexual vice; its friends while despising it and its propagators while fighting madly for its destruction.

They only are the effective foes of prostitution and its congeners who intelligently work for liberty and equity in production and distribution, for the economic independence of women, for peace between nations, for thorough study of sexology, for utter frankness in discussing social and moral problems, for normal sex life for all men and women when the need therefor is felt, and for liberty and responsibility in love and parentage. Men and women were before institutions, they make all institutions, and are more than all institutions.—From "Vice: Its Friends and Its Foes," by E. C. Walker.

Will This Anarchistic Association Be "Stamped" Out?

I have recently become a member of a new Anarchist organization—but I am perhaps the only member who knows that such is its nature. In fact, it is probable that every other member would indignantly deny the imputation of being an Anarchist. Yet the object of the organization is purely Anarchistic—to voluntarily organize and do that which we pay taxes to have done but which our "servants" fail to do.

"The Fulton Street Improvement Association" was called into being for the purpose of defending its members against an order of the city council requiring the property-owners along Fulton street to pay for the re-paving of the street with asphalt. The street is in need of repair but not of re-paving. When the property-owners agreed to the ordinance granting right of way to the Fulton street electric railway the company bound itself to keep the street in repair. But the old adage, "Promises, like pie-crusts, are made to be broken" was as applicable to the promises of the railway company as to many others.

When the objects of the Fulton Street Improvement Association were explained to me in soliciting my contribution, I asked a few questions:

What are the city officials for if not to enforce the ordinances? Since the matter was settled, what have we to do with it?

In reply I was told that the city officials were there to draw their salaries and their sole interest in us was to collect our taxes. If we want anything done we must band together and do it.

"But," I asked, "Do you believe streets would ever be paved if the matter were left to the property-owners? Isn't it really necessary for the council to see that the work is done?"

My neighbor laughed. Why, of course the streets would be paved, and the work would be better and less expensively done, too, if left to the property-owners. A hundred streets in Chicago, he said, have been paved by the people who own the houses on those streets, and the work is well done and will last more than twice as long as when paved by "boodle" contractors. He went on to give me details of the streets and the work, which, though interesting to me, I will not take space to give here. I told him I was very glad to get the information; that I was not very well posted on the subject; but that one of the stock objections to Anarchistic voluntarism is that no public improvements would be made unless ordered by a centralized government.

Near our home are some decayed places in the street which cause a great deal of hardship, sometimes, to heavily-laden teams. I asked him how we should go about it to get these places fixed—if merely notifying the street commissioner would be sufficient. He replied that it might; it would do no harm to try. "You could go down to the city hall and give them a piece of your mind, anyway." But he added that there was little use in one going down alone; "They'll just laugh at one." Numbers count, and the only reason they listened to the "Fulton Street Improvement Association" was that it went in a body and demanded attention—and received it.

Well, the association has gained its point. The street is not to be re-paved at present, but is to be kept in repair—at the expense of the street car company. Even as I write I look from my window and see men at work replacing the decayed paving with new. But this has cost much time and money, all of which has been voluntarily contributed. If the officials down at the city hall are our "servants" why should it be necessary to spend so much time and money in doing the work for which they are paid? Would an individual employer submit to such negligence by his employes?

It may be said that it was only through the city government that the street car company was finally forced to repair the street. Perhaps. I do not claim to be authority on the subject. But the street car company wants to run its cars on this street, and there have been instances in which street cars have been prevented running on streets whose residents were determined to prevent their passage.

Unless it be worthy of respect, the officers of government, municipal or national, cannot hope to have it regarded with confidence. As long as affairs are mismanaged thinking men will express their disapproval. If it were possible today to suppress every person claiming to be an Anarchist, the facts on which the philosophy of Anarchism are based would remain, and the ideas would be expressed, whether under the same name or another would be quite immaterial.

Since the Buffalo tragedy I have used the term Anarchism more frequently, probably, than in the entire fifteen years previous. As a matter of fact I do not like to call myself an Anarchist, it being a term which expresses so many different meanings to different persons. But since the philosophy and its exponents have been so bitterly maligned, we have done what we could to bring about a better understanding. Personally I prefer words which do not have to be explained. I believe in Anarchism because to me it means SELF-CONTROL. The best of people refrain from murder, arson, robbery, and the like, not from a fear of the law, but because there is a law in their own consciousness which is more effective than any statute law. We need a greater sense of personal responsibility, rather than less. We should not delegate responsibility for our actions to pope or policeman, nor should they have power to grant us absolution for our invasion of others. More than bullets or ballots do we need self-knowledge and self-control. L. H.

A Simpleton's Remedy.

Old Lady Finance was breathing hard.

Dr. Pop said she must go to the Government Sanitarium.

Dr. Banks said that she was poisoned by bryantide of silver. Dr. Prohib said that the drain through the saloon had depleted her system.

Dr. Over-Production said that the trouble was that she was too well.

Dr. Bags said that Honesty, Industry, and Perseverance would make her all right.

They got a trained nurse with a college diploma. The nurse offered her bounties and subsidies to rouse her to activity. Still she was clearly in a precarious state.

Said Merchant, her youngest son: "You've taxed her resources in trying to reduce over-circulation."

Said Farmer, her eldest son: "You've checked her circulation."

Said Wage, her second son: "Your gold cure has created an unnatural craving for stimulants."

Said Dr. Liberty: "Remove those restrictions that are choking her and let Nature make her well." But no one was so ignorant as to permit such a thing as that.—*Bolton Hall, in "Life."*

Evidence of Returning Sanity.

The constitutional convention of Virginia has reconsidered the action taken in the heat of excitement some weeks ago, when it struck out or compromised the guaranty of the freedom of speech in the state bill of rights. The members are to be congratulated upon their recovered sanity and mental poise. Whatever may be the dangers in the direction of undue license they cannot possibly be equal to what would happen should this nation surrender those dearly bought rights, freedom of speech and of the press, which, with freedom of religion, constitute our most sacred heritage from the fathers and from the very corner stone of our institutions.—*Albany Argus.*

Anarchism, far from having outrage and murder as its object, deplores the use of force against the state in any form or at any time, and sanctions it only when freedom of the press has been absolutely suppressed, and all peaceful means of restoring it has failed.—*Benj. R. Tucker.*

Many married couples would be happy if they could only forget that they belonged to each other.—*Max O'Rell.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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The rulings of the postal department regarding second-class matter (the papers enjoying the rate of one cent a pound) are becoming more and more stringent. These rulings are made, mainly, with the object of keeping out the thousands of tons of advertising matter, heavy books, etc., which have heretofore been admitted under the pound rate, and which help to swell the deficit of the postal department.

We endeavor to comply with all these rulings, but in order to do so we need the co-operation of our subscribers. One of the most important of the requirements is that each paper shall have half as many PAYING subscribers as the total number of papers printed each issue. Lucifer's subscription list more than fills this requirement. Yet the subscriptions of many have lapsed, and we should like to hear from them. We are required to make frequent statements of the number of our subscribers, and the department verifies our statement by asking these subscribers if they pay for Lucifer or if it is sent free. Thus it will be seen that it is vitally important that we should hear from every subscriber whose subscription is in arrears.

Will not you compare the whole number of this paper (890) with the number on your wrapper? and if you are in arrears, either

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Every year we send statements to our delinquent subscribers, and this means a heavy expenditure of time, labor, and money. If each subscriber will comply with the foregoing request, it will be a great help to us. It is probable that we may be required to make a new report by the first of the year. We hope our friends will see to it that we are prepared to make a satisfactory statement.

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We hope to make the paper worth the support of its friends, and we hope to hear from all who feel it is worth their support.

L. H.

The Nation's Crime.

Some years ago, in Jackson County, Mo., there was a public hanging. Looking over the crowd of spectators, numbering many hundreds if not thousands, an old physician remarked to a friend,

"This is the saddest sight I ever saw."

"Why so?" was the reply. "Is not the condemned man guilty? and does he not deserve hanging?"

"It is not the guilt or innocence of the man who is to suffer the extreme penalty, that I was thinking of. Do you note that a large part of this vast concourse of people is composed of women? To the eye of a physician this fact means that more murders, and then more hangings, will result from this day's job."

"How do you make that out?" replied the friend.

"Easy enough. Of the women present a score or two, at a low estimate, are expectant mothers. This means that some of these mothers will give birth to children marked with a homicidal tendency. In other words, some of these children will be born murderers. Then, in due time, more work for the hangman."

The killing of McKinley sent a thrill of horror over the land, followed quickly by a cry for VENGEANCE upon the assassin. That cry, that demand, has had its effect upon thousands, perhaps millions of expectant mothers. Whether these mothers sympathized with the slain McKinley or with his slayer, the natural effect, the inevitable effect, of such sympathy of the mother upon the sensitive plate of the mind of the unborn child, must be DISASTROUS. Such is the teaching of all time.

It will perhaps be argued that inasmuch as these expectant mothers did not witness the murder of the president nor the electrocution of Czolgosz, little or no impression has been or will be made upon their offspring. She or he who argues thus forgets the power of imagination, especially when that imagination is excited and fixed by daily reports in the papers, and by frequent appeals from pulpit and public platform.

The public announcements telling the day and hour when the man Czolgosz was to be put upon the fateful chair and the burning current sent sizzling through his veins and nerves, was itself a CRIME AGAINST POSTERITY, a national crime, the magnitude of which surpasses all power of human calculation.

The writer of these lines is personally acquainted with at least one parent who got little or no good sleep on the night preceding the electrocution of Czolgosz. Though a MAN, and though condemning the assassin's deed, this parent saw in endless phantasmal procession, not only the distorted features of the condemned man but also those of his own CHILDREN who, in some mysterious way, seemed to him connected with the execution and suffering with or for the victim of "civilized" vengeance.

If this father—a man not usually considered hysterical, or even imaginative, could suffer for many hours in this way, what must have been the effect of the published announcement of the electrocution upon the sensitive minds of millions of women, and especially the millions of expectant mothers?

In this view of the matter the crime of the one man Czolgosz—putting the worst possible construction thereon, dwindles into insignificance when compared to the crime committed upon the race of mankind by the millions composing what we call the American Nation—which means of course the rulers and the voting population thereof.

"IT IS FINISHED."

In popular and unscientific estimation the great tragedy is finished. The great spectacular American tragedy of the first year of the new century—the tragedy that began with the public shooting of McKinley on the sixth of September, and ended with the private killing of Czolgosz by the prison officials at Auburn, N. Y., on the twenty-ninth of October following, is now regarded as a thing of the past—a night-mare dream of the past, as it were, nevermore to return.

But is it so? Alas, No!

In the light of science, physical and mental, the tragedy whose chief acts or incidents, thus far, are the shooting of the nation's political head, at Buffalo, and the burning to death of his slayer by electricity some seven weeks later—these are but the beginnings of a tragedy, a national drama, the end of which no mortal eye can see, and no mortal mind rightly estimate.

If the Archists—the governing classes—of this country had been sane; if they had been as nearly sane as McKinley himself seemed to be when he said, "Let no one hurt him" (or words to that effect), then there might have been some ground of hope that the bloody tragedy of which he was the victim would not be repeated. But "whom the gods destroy they first make mad," seems to be as applicable to the affairs of men to day as when this maxim was first uttered some thousands of years ago.

If the act of Czolgosz at Buffalo was that of an insane man then the act of his slayers at Auburn, backed and authorized as it was by the great majority of the American people, was as much more insane as the numbers, the intelligence and the power of the murderers of Czolgosz exceeded the number, the intelligence and the power of McKinley's slayer.

If, as Lucifer has contended, the shooting of McKinley was a "stupid, idiotic crime," then the burning to death of Czolgosz in what may be called the refinement of barbarism—the "electric chair"—was a crime millions of times more stupid and idiotic.

What then? As rational human beings, what may we expect?

What shall the harvest be from such sowing?

Is insanity to be cured by more insanity?

Are stupid crimes, idiotic crimes, to be prevented by the commission of crimes incomparably more stupid, more idiotic?

Already the sowing—the Archistic sowing of dragon's teeth—is beginning to bear fruit. Czolgosz was not an Anarchist, in any proper or etymologic sense of the word, but the Archists have so persistently advertised him as such—lionized him as such—that the common people, the ignorant common people, are beginning to think better of Anarchy and Anarchists, are beginning to accept Czolgosz as the type

of the savior that is to come—the savior of the working masses, the oppressed masses, from the tyranny of the trusts, and of the government that creates and upholds the trusts.

Already a plan is on foot and widely advertised, to erect a two hundred thousand dollar monument to the memory of Czolgosz.

Already his memory is being honored by admiring parents who call their babes by his name.

The fact that Czolgosz was denied the right to a last word to a crowd large enough to make it probable that his dying words would be correctly reported to the world, will be regarded as evidence that the officers of the law have been persistently lying to the public, and that they did not dare to let the persecuted prisoner, the oppressed and suppressed prisoner speak for himself.

These and many other facts that could be named, did space permit, make it reasonably certain that the McKinley-Czolgosz tragedy is not yet ended—perhaps scarcely yet begun.

M. HARMAN.

Bloomington, Illinois.

It may surprise our friends to be told that notwithstanding the recent bitter outcry against Anarchism and the fact that we have given more space to that malignant philosophy than previously for many years, our books show that receipts from October book sales are more than for any of the preceding eleven months. And in only three of those months have receipts from subscriptions been greater than in October. This is encouraging, as it shows that our readers are, in the main, thinking and self-reliant men and women who are neither cowed nor carried away by popular clamor. We want to continue to make *Lucifer* alive to the great questions of the day, and it gives us great pleasure to know that we have the substantial endorsement of our friends.

We are still able to supply orders for September and October issues, except No. 884, and we hope all will soon be put in circulation.

We are again able to fill orders for "The Chicago Conference on Trusts." After quoting therefrom, in No. 883, a portion of Benj. R. Tucker's speech, the supply on hand was soon exhausted, and we have had orders unfilled for several weeks owing to an unavoidable delay in procuring a new supply. The book contains 626 pages, comprising speeches and portraits of the leading speakers at the conference, which was held in September 1899. Doubtless the most interesting to the majority of our readers is the address and portrait of Benj. R. Tucker. Among the other prominent men whose speeches and portraits appear are: William Jennings Bryan, Bourke Cockran, Samuel Gompers, Laurence Gronlund, Samuel M. Jones (Socialist Mayor, Toledo, Ohio), H. W. Pingree (then Governor of Michigan), Louis F. Post (editor the "Public"), and George A. Schilling. Price 50 cents.

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Who does this on behalf of vice? So far as I can judge, even the vilest criminal, in his inmost heart, admires truth, justice and right and therefore cannot be a real friend to vice. But as long as language never conveys the same meaning (in full) to any two different individuals, we need a multitude of workers,

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ELMINA DRAKE SLENKER.

The Home Colonists.

BY ED. W. CHAMBERLAIN.

Under the pretense of promoting purity the Comstock law is responsible for more unalloyed devilishness than any other accessory of malignity. It has just been pressed into service to harass and annoy, for the third time, the little colony at Home, Washington.

These frugal, thrifty, inoffensive people have gone as pioneers to a remote place, where they hope to realize their aspirations in the homes they are establishing by their industry.

Many violent people, today, are clamoring that Anarchists should be exiled to isolation. The Home colonists are Anarchists, and they have practically exiled themselves to the wilderness to escape the offensive hypocrisies of these very people who are thus clamoring. It would seem that both parties should be satisfied with the situation, but the malignity of the persecuting spirit has followed the Home colonists to their retreat and attacks them once more with the Comstock law.

The assassination of the president staggered the pulse of the nation. Legally the trial of the assassin presented as simple a case as any prosecuting attorney ever had to try. Witnesses of the act were abundant, the fact of premeditation was clear, no defense could have prevailed but the one which should have prevailed, that of insanity. But a vain prosecuting attorney was not content with this simplicity. He wanted to flourish his importance before public attention, and his weak brain, nourished probably on dime novels and yellow journals, conceived the silly idea of a conspiracy of Anarchists, and he started a crusade against Anarchists in our large cities, exciting a frenzied horror against them, to the great delight of the corrupt police, very much as Jew-baiting crusades were started in several European countries. And in the vindictiveness thus excited the very people who shout for "Law and Order," and who cry out against the blackmailing practices of our vice-promoting police, took up the cry against Anarchists, overlooking the fact that they were thereby serving the worst purposes of the corrupt police.

Among the victims of this hue and cry were the Home colonists, who published a little paper called "Discontent." The meddlesome officials of the postal censorship, jealous of seeing all the credit of persecuting Anarchists go to the police, determined to display their activity to advantage, and so they attacked this little paper by means of the Comstock law, procuring the indictment of three of the colonists upon the entirely false charge of mailing obscene matter published in "Discontent."

In the case of one of the colonists, James W. Adams, the matter pretended to be obscene, of which he was the author, was printed as long ago as last January and was evidently raked up as the most available matter for the purpose of a prosecution which would never have been thought of had the censors not seen a chance to make capital out of a show of great activity in the suppression of Anarchy.

Adams had nothing to do with the mailing of this and so could not be convicted under the law, and no indictment could have been found against him except as a result of perjury before the grand jury. The article itself is in no sense obscene, nor is the other article relied upon for the conviction of the other colonists, Larkin and Govan, obnoxious to the law in any sense. The colonists have reprinted these articles and circulated them widely, so that the falsity and the wickedness of the charge against them may be apparent.

The whole scheme is as wicked an outrage upon the con-

stitutional right of free press as could be devised, and should be resented by every patriotic citizen. The time fixed for trial of this abominable charge is February next. Possibly by that time public sentiment will have so changed that the officials will not have the effrontery to press it, but it is not safe to anticipate any change of heart in those who have so little moral character as to make such an attack and it will be well to watch the proceedings and to furnish these worthy Home colonists with moral and financial support in the struggle which has been so outrageously thrust upon them.

VARIOUS VOICES.

F. Eccleston, Seattle, Wash.:—Please send Lucifer, beginning with Sept. 1, and send back numbers to date. Enclosed are twenty-five cents on subscription. Lucifer is Grand; (big G.) Good luck to you, and success.

J. W. B., Alliance, Ohio:—I notice your advertisement in "Fred Barry's Journal," and enclose twenty-five cents for Lucifer and "The Prodigal Daughter." I am interested in the social problem and if three-fourths of the women were half as much interested we would go on a "strike" until our social freedom was secured.

W. A. W., Caplinger Mills, Mo.:—Through the courtesy of a friend I have been permitted to read several copies of Lucifer, the aim of which I unhesitatingly endorse; for the emancipation of our wives and daughters is of vital importance to the advancement of the human race. I enclose \$1 for one year's subscription to Lucifer, with the premium, "Nora," by Ibsen.

Flora W. Fox, Rochester, Minn.:—I enclose \$1 to apply on subscription to Lucifer; also stamps for a copy of "The Strassburg Geese." Glad the editor has taken a vacation. The Home, Washington, folks are "catching it," but it does not seem possible they can be convicted. Lois Waisbrooker, "the old war horse" of justice, vim and vigor, is doing good work. She will never rust out, that's a sure thing.

L. M. B., New Florence, Mo.:—Please send Nos. 886, 883, and 888 to enclosed list of names, if these stamps will pay for them. There are plenty of stamps, but like "prosperity" and hell they are mostly for "the other fellow," so what is lacking in stamps please consider made up with good wishes, although you may think good wishes, like thanks, poor "collateral"—whatever that is.

L. P., Milford, Mass.:—Many thanks for your accurate description of the ultimate of Anarchy. Up to July of this year I did not realize the awful misery resultant from our present social system—or lack of system. Now I do. Enclosed find seventy-five cents for which please send me "Hilda's Home," "The Prodigal Daughter," and Lucifer for thirteen weeks. It may be that in the coming months the plutocracy will seek to stamp out Anarchy—but such efforts will fail.

J. L. H., Abilene, Tex.:—Enclosed find small order for pamphlets. I want to say that your answer to a Kansas City subscriber concerning the refusal of the "Freethought Magazine" to longer exchange with Lucifer is the most magnanimous, sensible and unselfish thing I have ever seen in journalism. Oh, how sweet is such a spirit contrasted with the pugnacious and cannibalistic spirit displayed in nearly all the partisan and sectarian papers. It strengthens my hope that the world of mankind will not always be governed by the same desires, appetites and passions that govern the carnivorous beasts of the field.

W. B., Cincinnati, Ohio:—I enclose \$2 on subscription, and I will have to ask you to stop my paper. This I do regretfully but it is either domestic hell or a discontinuance of my Lucifer and I am tired of the hell. It is astonishing how even intelli-

gent women will hug delusion and slavery. I appreciate your good work, and hope to see it kept up. It is seed sown that will blossom in future years.

[We occasionally receive similar letters from women whose husbands disapprove of Lucifer, as well as from men whose wives dislike it. The disadvantage of an entirely communistic home is here apparent. Where two people have established a communistic home it is not right that either should bring into that home anything which is offensive to the other, no matter how good, in itself, that thing may be. But it would seem to be advisable for each individual to have some spot on earth which should be sacred to him or herself; if not a room, then a desk, or even a little corner of a desk in which literature might be kept without obtruding it on the attention of one to whom it is distasteful. L. H.]

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

As They "Coo" Together.

He—Well, dear, if I am a fool I can't help it.

She—But you can help showing it, dear; other men do.—*Life.*

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WHOLE No. 891

LIBERTY.

By JOHN HAY, NOW SECRETARY OF STATE OF THE UNITED STATES.

What man is there so bold that he should say,
"Thus and thus only, would I have the sea?"
For whether lying calm and beautiful,
Clasping the earth in love, and throwing back
The smile of heaven from waves of amethyst;
Or whether freshened by the busy winds,
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars
At all its rocky barriers, in wild lust
Of ruin drinks the blood of living things,
And strews its wrecks o'er leagues of desolate shore,—
Always it is the sea, and men bow down
Before its vast and varied majesty.

So all in vain will timorous ones essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law;
It makes its own conditions, and in storm
Or calm alike fulfills the unerring Will.
Let us not then despise it when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover round its head;
Nor doubt it when in mad, disjointed times
It shakes the Torch of Terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of Riot and War we see its awful form
Rise by the scaffold, where the crimson axe
Rings down its grooves, the knell of shuddering kings,
FOR EVER IN THINE EYES, O LIBERTY,
SHINES THAT HIGH LIGHT WHEREBY THE WORLD IS
SAVED,
AND THOUGH THOU SLAY US WE WILL TRUST IN THEE.

[If it is just to punish the author of arguments which may incite to violence; if Emma Goldman was justly hounded by the police and imprisoned because it was at first reported that Czolgosz said he was influenced by her words to kill McKinley, why is McKinley's Secretary of State exempt? The foregoing lines from his pen are infinitely more revolutionary than anything in Emma Goldman's lecture, "Modern Phases of Anarchism," which it is asserted was heard by Czolgosz. The last three lines have appeared as the motto of "Liberty," a pioneer Anarchist paper, for seventeen or eighteen years. Perhaps Czolgosz read and was "fired" by these lines. It is but fair to add that Hay would now disavow the sentiments here expressed. But such disavowal would be no protection from tactics such as those used against Emma Goldman. In her case the newspapers resurrected sentences alleged to have been used by her which if she ever uttered were spoken nearly ten years ago in the heat of a big strike in New York. No allowance was made for the time which had elapsed, nor the possible change of view, nor was the explanatory context given. If such tactics are justifiable in dealing with one, why not with the other? If the jail is the proper place for Emma Goldman, why not for John Hay? Will our Secretary of State be deported to the proposed island along with the rest of the propagators of Anarchism? L. H.]

To Mothers.

The age of inquiry is the age for instruction. Nature herself indicates when the child should be taught the genesis of its being. When the developing mind is sufficiently unfolded to question, it is entirely competent to receive the truth. It is just as easy for it to understand the truth as a falsehood, and how is it that we have come to meet the very first inquiry of the questioning mind regarding its origin with an evasion or a lie? It is a need of the child and should be truthfully satisfied. The penalty for evading this duty is often severe. But the mother's duty begins earlier than this. She must guide the instincts of the child, form its habits so far as possible, before it can walk or talk, before its intellect is sufficiently developed to understand her words. She can do this by watching and warding off pernicious practice sometimes formed in babyhood. This lesson cannot begin too early.

There is often a premature development of the sexual nature by unnatural excitement. Such development is abnormal and the child becomes morbid, diseased. This may occur at a much earlier period than mothers are generally aware, especially those mothers who are ignorant or careless of consequences. Mischief may be done while the child is yet in the cradle, and the foundation laid for a life of self-abuse.

Young children should be so dressed as to forestall these injurious habits. Mothers cannot be too vigilant; this vice creeps in early, and often ruin is wrought while she is wholly unconscious of it.

When the little one begins to inquire, "Where did you get me, Mamma?" the only right way is to answer with the truth. I doubt if there is ever an excuse for a lie.

It is just as easy to say "You grew in mamma's body, dear," as to say "An angel from heaven, or the doctor brought you," or (as I heard when a child at school), "You grew in a hollow tree."

The mother can embellish the story, as all mothers know how, making it as beautiful and poetical as the nature of the child requires. It will instinctively feel its oneness with the mother and refrain from talking of it in the presence of the vulgar. She can tell how he lay like a wee bird with folded wings in a snug little nest close under her heart; how he was wrapped in a blanket softer than silk, where he slept and grew, while mamma warmed him with her love, kissed him with every heart-beat, sharing her life with him until he was grown a perfect baby boy (or girl as the case may be). How eagerly the little heart would respond, how satisfied the questioning mind; how this truth would knit

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him to his mother! An impression would be made that would be utterly impossible to produce a few years later, when he had been shocked by its recital from the profane lips of one who had come to his knowledge through unchaste teaching.

He will not question further until some time later, years perhaps, when he has come to recognize that there is a cause for all things, and here again the truth should be told, letting him into the secret of the use, and at the same time the danger attending the abuse of this part of his nature.

As the age of puberty approaches, the child should not be left in ignorance of this physical change, but should be taught everything concerning it by the parents or guardians. No feeling of delicacy should stand in the way—it is a false delicacy at best. Bring your children so close to you by your confidence in them that they cannot but render back to you the full measure of their own confidence, for in this way only can you counteract injurious influences. Talk freely, in chaste language, upon this subject, and also purify it in the mind of the child, in whose thought it is so often associated only with debauchery.

Teach this long-neglected but paramount lesson of childhood, this initiation into the sacred mystery of maternity, so reverently as to awaken only veneration in the mind of the child. That this part of our nature has come to be looked upon as low, and spoken of with averted eyes, is due to the fact of its abuse, and abuse has come through ignorance, through lack of proper instruction at a proper age.

Parents have sent their children into the street to learn this most important of all lessons, to learn it from vile lips, often accompanied by a viler practical lesson.

There is great need that mothers awaken to a sense of their responsibility in this matter; that they do their duty in molding the plastic material they hold; then shall we have men and women fit to be the fathers and mothers of a race.

It is high time that our sons and daughters were taught the sacredness of the reproductive function; taught to look forward to paternity and maternity as a crowning honor, if they come to this high office unperverted.

The sense of shame comes from depraved associations in the mind of the child. The very first lesson was unchaste, not to say indecent, communicated as a dark secret, and the same dark secrecy engenders secret vice.

Why should the son be so taught that he cannot look into the face of his mother when the legitimate exercise of the reproductive function is mentioned? Why the daughter blush with shame at the thought of a child in her womb, when she exhibits with pride the child in her arms? It is a false teaching that has brought about the unhealthy state of things. This subject, pure in itself, has been made foul by execrable teaching. Only chaste lessons from pure mothers can cleanse it of the rottenness that has come to it through neglect.

The generative, the creative processes are carried on through the brain and sexual organs. They represent the opposite poles of our being, mental and physical; they act and react upon each other. No abuse of one but impairs the usefulness of the other, and especially is this true of abuse of the sexual nature—imbecility sometimes results from it. Mothers may begin their influence upon the character of the child as soon as it is conceived, and quite as much is it felt upon the sexual as any part of its nature.

She may go back even farther and begin her work of right generation in a preparation for motherhood by magnetizing the tiny nest with sweet thoughts, by a love that reaches forward toward the little one she is about to invite

to come and dwell with her, and by all the harmonious influences that she can draw.

If she puts her house in order for the entertainment of an angel, an angel and not a devil will come to dwell with her. We as mothers prepare the dwelling for the spirit we invoke. Shall we lay the foundation in sexual passion? Shall we build the superstructure of selfishness, antagonism and hate?

We weave into the very fiber of the little body that which we habitually hold in thought while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thought are we constructing an instrument through which the spirit of our child is to make itself known to us. If the key-note is passion, what must we naturally expect?

It is right here we must make our first impression; right here we may stamp purity or passion. Let us begin with ourselves. Let us not fashion in ignorance these instruments that human souls are to play upon. If not in tune, the manifestations must necessarily be discordant.

Let every prospective mother pause often to inquire what cords or discords she is arranging for the fortunate or unfortunate soul that is to find expression through her organism; for through mothers must the race be redeemed. —Mary B. in "Modern Thought."

The State Should Set the Example.

BY MORRISON L. SWIFT.

The state as an instrument of justice was a successful superstition only so long as its deeds of brutality were not confronted and exposed. Nothing has ever given the state as a moral entity or idea (according to philosophers) such a staggering blow as the Boer and Filipino wars. In these wars the state plays the part of a bandit on the scale of the ancient giants before human conscience existed. The state can do anything, and it is just—because the state to cover its crimes says it is just. It uses force, fraud, cowardice, hypocrisy and murder. Every step in South Africa and the Philippines is marked by these sins. War is a training school of vice and crime. It trains not only the soldier but the people at home who send him out, reducing the nation's morals to mere war morals.

And how is this all done? The brutal and selfish element of a nation get within and behind the big thing called state and there work their brutal and selfish will. The decent class, not discriminating, says, "Well, that is our state, and no matter how wrong we must uphold it." This foolishness is the cause of the continued victory of brutality and selfishness in the world. If a villain got into a good man's clothes would the good man be bound to uphold him on account of the clothes? If villains get into the clothes of state and rampage, shall good men uphold the state clothes and villainy committed in them? So long as we revere state clothes, brutality and villainy will have a magic mask.

Now the state-clothes propose to cure Anarchy by suppressing brutality. The state, which has exercised myriad-handed murder in South Africa, the Philippines and elsewhere, will turn savagely upon those who, following its example, have turned its brutal weapons against itself. If anything can be clear it is that this is the wrong way to cure forcible Anarchy. It will merely breed more of it. The wretchedness of society breeds numberless cranks, if nothing else, to joyfully rush into the breach as martyrs if the state plays into their hands.

What is the cure? Let the state set the example. Let the state take off its murder clothes. Let the state stop the devil-wars it is carrying on, where it crowns murder with laurels and bibles.

A great renovation of the world is at hand. Murder in every form, war equally with assassination and capital punishment, have grown intolerable. Moral individuals swearing by

the abandoned immorality of a big soulless entity called Stat begin to see their nakedness and feel ashamed. That this portends great transformations of human society and that we are now on the verge of them is evident. It is certain that the political state is near its death. When there is general co-operation among men what role will be left for politics to play? None.

The Cynic Meets with a Congregation of Martyrs.

"I got into a singular environment night before last," remarked the Cynic. "It was a gathering of comeouters. There was a speaker and he was a Jew—a rabbi of local eminence. The little room was crowded. The rabbi was a man possessed of a few eloquent turns of speech which served with variations to capture the easy battery of a noisy majority, mainly female, which applauded sense and nonsense with equal fervor. The rabbi was to deal with the Dreyfus case. And, it is true, he alluded to Dreyfus. But I discovered before he had got far on that his main concern seemed to be to assert and reassert the martyrdom of the Jew. There he stood for an hour turning his question inside out and outside in, upside down, left and right, making in fact two score picturesque exhibitions of the one idea. Before he was through we were quite persuaded that he was a martyr lacking only the objective fire to roast him into immortality. Yet he looked wonderfully well clothed and well fed and seemed to enjoy his martyrdom. In fact the joyousness of his grief became finally so evident that I swallowed all my salt tears and swore inwardly that it would take as much as a dollar and a quarter to bribe me to deprive him of his thorny crown. I was amazed, too, with the result. Instead of being allowed to have his martyrdom all to himself two or three Christians who followed him in the discussion exploited their own sorrows. They also were victims and the Jew this time was the persecutor. The usurious Jew was the shadow of Christendom. He robbed nations of liberty, gave disrepute to religion and mingled more percent than ethics with his bargains and contracts. The rabbi evidently feared a loss of some prestige. He several times interrupted his brother martyrs with questions intended to reduce the distinction of the opposing martyrdoms. A very short man with very long hair, a Jew, at one moment took hurried possession of the floor in order to deplore the 'blasphemy' of a debater who had been among the critics of the rabbi. The chairman hereupon rose to make an explanation, advising the Jewish pietist that the hall in which they were met was dedicated to blasphemy as well as to faith—that the gods were often held at arm's length on this spot by bold dissenters. The chairman added playfully that he had always assumed that the gods could and observed that they did maintain their own in such encounters. Then the martyrs resumed, one after another. The Jews rehearsed the crimes of the Christians and the Christians reciprocated with lurid pictures of Jewish transgression. Here was a forum converted into a confessional. The atmosphere became impregnated with the martyr spirit. I could see that everyone present felt stewing within them a lively sense of their own wrongs. I had never supposed myself a martyr. I had always felt my fate fixed with the social average. But so pungent and subtle were the distillations of this incense that I, too, suddenly became aware of the presence of men banded against me and realized that I played hark to the general hound. I was, in fact, almost on my feet, ready with a speech designed to portray the pitfalls encountered by my innocence, when something occurred to stay my aroused ambition.

"The pale chairman rose. He announced that he had a few remarks to make. He made these remarks. The rabbi's adherents were chagrined. The riff-raff on the edges of the meeting applauded. All the velvet and the broadcloth was for the rabbi. All the rags were for the chairman. The chairman's little speech was this: 'We seem to have resolved ourselves into an experience meeting. I have heard the voices of the martyrs. These are the martyr Jews, victims of a Christian theological dynasty. These are the martyr Christians, victims of Jewish usury. It

curs to me to make a confession myself, confessions being in order. If the martyrs are to have their crowns here and now I must put in a claim for mine. You have been told what Jews must suffer being Jews, and what Christians must suffer being Christians. I can go the martyrs one better. I am a child of a father who was a Jew and of a mother who was a Christian. I am therefore the victim or the proud subject of two martyrdoms. I have always been assured by Jews and by Christians alike that I am a confused or a dubious mix. This has been repeated to me so often from both sides as to incline me to accept Huxley's description of the half breed as one who inherits the vices of both parents and the virtues of neither.'

"There was a solemn pause when the chairman had resumed his seat. The martyrs shuddered. Velvet went below par. Rags were at a premium. Women whispered their horror to each other, the angry growled, the frivolous giggled, the irreverent cried: Hear! Hear! There seemed to be no one to take up the fiery thread after the chairman had put ice on those flaming craniums. The rabbi made a speech to formally conclude the sitting. But it was only an anticlimax. And when he had spoken his last word, and the ladies had perfunctorily clapped their gloved hands, the chairman declared an adjournment. Whereupon the audience arose. But before we had crowded into the aisles our attention was arrested by the orotund voice of a giant Hebrew near the door, who lifted himself ponderously to the full stature of his seven feet and gave solemn utterance to this astounding profanity: 'I shall not keep you long. I wish to add only a few words. I want to say to the chairman that he may be the result of a mix. But he mustn't let that worry him. For to judge from what I have seen here tonight, the result of that particular mix was a damned good one!' This unexpected sally was greeted by a surprised laugh and aroused some lost good humor. It also restored some wanderers from martyrdom to manhood. I myself departed as I had come—a simple cantankerous human busybody. I had narrowly escaped a great disaster. I had nearly confessed myself an ass. I resolved to keep all my martyrdoms well under cover until martyrdoms are rare and the martyr is worth something more than the man. As martyrdoms go today I don't think any martyrdom I own would pass me up town on a street car or buy me an apple off the stand yonder."—*Horace Traubel, in Conservator.*

Our Fair Civilization!

On August 25, 1901, this dispatch was received by "The New York Herald" from Dunkirk, New York: "... a young Fredonia lady, coming of very respectable people, became the mother of a ten-pound girl in a woods about a mile distant from her home, Wednesday afternoon. The girl, aware that she was about to become a mother, stole off to a wood near Leona, intending to commit suicide. Her courage deserted her and she wandered about the forest.

"Friday, in a heavy rain-storm, she became a mother. In the meanwhile, searching parties had been sent out to find the missing girl. They came upon her late Friday afternoon, hiding under the roots of an overturned tree, sleeping, her infant at her breast. After remaining for two days and two nights exposed to such hardships, rain and hunger, and giving birth to a child, the young woman is in a precarious condition. The child will live."

This story told with the quaint defiance of the rules of construction which is so characteristic of the rural narrator, is full of pathos and startling suggestiveness. All the material, intellectual, moral, and religious forces of our vaunted civilization are at work in this country, yet a young woman is so conscious of and terrified by the veneered barbarism about her that she flees to the woods to commit suicide because her promised motherhood has received no sanction save that of nature, which is the matrix of all that live. How bad must have been the instruction given to this poor girl that, in the sweetest, the most solemn crisis of her life, she did not dare to trust those nearest to her by blood and who should have been nearest to her in understanding, sympathy and helpfulness! There have been uncountable millions brought up on the falsehoods that have wrecked this young girl's happiness, if they have not ended her life. Is it strange that prostitution flourishes in spite of preachments, crusades, and elections?—*From "Vice: Its Friends and Its Foes," by E. C. Walker.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Anarchy in the Family.

As never before, perhaps, Anarchy is now on trial at the bar of public opinion.

The assassination of William McKinley by an alleged Anarchist is mainly responsible for the increase of interest now felt in the question, "What is Anarchy?" and "Who are Anarchists?"

In our issue of two weeks ago we republished from the "Chicago Chronicle" the report of a sermon by a prominent Methodist minister, in which the speaker eulogized Emma Goldman and the Chicago Socialists, calling them "advanced thinkers" and chiding his hearers for condemning doctrines they had never taken time to investigate.

Two days after this report appeared in the "Chronicle" that paper printed an editorial entitled "Anarchy in the Family," of which the following is an exact copy:

A Chicago minister described Anarchy Sunday last as only "advanced thinking."

An object lesson in this species of advanced thinking has just been enacted in a squalid resort. It carries to every home the practical significance of the philosophy which declares that there ought to be no government in the nation, no government in the household, no government by any human being over passion.

"Freedom" to do whatever anybody pleases without any regard to the rights of others is the essence of Anarchy.

All the vocabularies invented by sophistry to gild this destructive creed cannot cover up its truth. Applied to the country, it sends a democratic representative ruler tragically to his grave. Applied to the family, it lured a mother away from her husband and little children to live for months in shame with an "advanced thinker" who had betrayed his family.

In complete fulfillment of the creed of Anarchy these two preached and practiced that there shall be no government of individual passion. The wretched woman died a victim to Anarchy, leaving her babes to grow up as best they may, to learn in time the tale of perjury from whose effects their seared recollections will never wholly recover.

The cowardly wretch who conspired with the weaker Anarchist to blight two families helped her to die, but was cautious enough of his own miserable carcass to preserve it for further indulgence in his advanced thinking.

To this piteous close Anarchy brings those who see in "no government" an ideal system for the human race to adopt.

By common consent it is the family life of human beings that, more than anything else, makes character. If, then, the influence of Anarchy on the family be bad; if it causes women and men to be unreliable, dishonest, unmindful of the rights and privileges of others in the intimate relations of the home, this fact should condemn Anarchy in

the estimation of well organized and rightly cultured minds.

The family is the unit and type of the larger aggregations, whether political, military, educational, financial, industrial or what not. Hence the pre-eminent or fundamental importance of the family relation in human life.

But let us see. Let us compare the term Anarchy with its parent, ARCHY—in its various combinations or compounds, and see which represents ideas most favorable to the formation of habits of right thinking and acting, in the family, as well as in all other relations of life.

First: ARCHY is a Greek word meaning "rulership," from ARCHEIN "to rule;" ARCHON being the Greek term for "ruler." From these words we have such combinations in English as

- (a) Mon-arch, a king, or single ruler.
- (b) Hier-arch, a priestly ruler.
- (c) Olig-arch, one of few rulers.
- (d) Patri-arch, a ruling father.
- (e) Arch-bishop, a ruling bishop.
- (f) Arch-angel, a ruling angel.
- (g) Arch-fiend, a ruling fiend, etc., etc.

Secondly: AN-ARCHY, without a ruler; ANARCHIST, one who opposes rulership; one who neither commands nor obeys, but who wants every one to be his or her own ruler, own governor, so long as he or she does not invade the equal right of others—which invasion would necessarily be the denial of Anarchy, the defeat of Anarchy.

The Century Dictionary defines Anarchy: "A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty."

In dealing with a matter so important, "let us be honest, let us be just"—honest with ourselves as well as with others; just to ourselves as well as just to others. To do this it will be necessary to lay aside inherited prejudices. We have all inherited a horror of the words Anarchist and Anarchy, just as we have inherited a horror of the words "infidel," "atheist," "skeptic," etc., and are by this horror disqualified for honest investigation, or just judgment.

Laying aside these inherited prejudices let us ask, in the light of the foregoing scientific definitions, whether Archy or Anarchy would be the more favorable to the practice of justice, truth and righteousness in the family.

In the past history of the human race the family has been mainly patriarchal—the father and husband being the ruler and head of the family. Most savage tribes put the patriarchate as a fundamental part of their religious systems, as when the Hebrew hierarch makes his god to say to the woman, "Thy desire shall be to thy husband and he shall rule over thee," and as when Paul—the chief law-giver, chief hierarch, of the reformed Hebrew religious system—himself a "Hebrew of the Hebrews," re-affirmed the old patriarchate by the command, "Wives, submit yourselves to your husbands as unto the Lord," and by declaring that woman was made for man, not man for woman, and that "man is the head of woman as Christ is the head of the church," etc., etc.

Among the primitive tribes the patriarchal rule was absolute. It included the power of life and death over the wife, or wives, and children, by the masculine head of the family.

Out of the patriarchate very naturally grew the other archies already named—the rule of one man or a few men in the state, and of one man or a few men in the church. Family government being the type and basis of all other governments instituted by man, we have in the patriarchate

the logical explanation of the failure of all democracies and republics, so-called. All attempts at "government by the people, of the people and for the people" have quickly degenerated into monarchies—more or less thinly disguised; degenerated into hierarchies and oligarchies, simply because the unit, the type, of these so-called governments of the people has always been the old patriarchy in the family.

Under the most enlightened human governments today woman is still denied citizenship, and, vastly more important, she is still denied the ownership and control of her own person; denied the rulership of her own creative powers and functions.

Naturally and rationally womanhood, motherhood is incomparably the most important factor in the family. Woman should be the central magnet of the home, the family, but under the patriarchy woman is subordinate to man in the home; her "bed and board" belong to him, and she is made to be primarily and chiefly a breeder of subjects for the state—a breeder of slaves and serfs for the use of the archies, the monarchy, the oligarchy, the hierarchy; and secondarily she must be herself the slave and serf of her own particular lord and master—be a minister to his comfort and pleasure.

In the light of the foregoing comparison between Archism and Anarchism the statements made and inferences drawn by the editorial writer in the "Chronicle" are seen to be evidence of gross ignorance or of unscrupulous disregard of truth. The "object lessons" spoken of by this editor as showing the result of Anarchistic teaching are, on the contrary, the legitimate and necessary result of archistic interference in the private and personal affairs of women and men. The "wretched woman" referred to, did not die a "victim to Anarchy" but died a victim of her own adhesion to Archistic and irrational standards of virtue and goodness, and also a victim to the heartlessness of others whose standards of right and wrong were probably like those of the Pharisee who thanked his god that he was "not as other men."

Anarchy teaches government—self-government in all things, including "government of passion," not because a monarch in the skies or a theocrat on earth has so commanded, but because human experience has shown that unrestrained sex passion results in invasion, and because invasion is the defeat of Anarchy, the suicide of Anarchy.

When man abuses and neglects woman and her children he is logically carrying out the teachings of Paul who said that woman was made for man, not man for woman, and also the teaching of Genesis—one of the standard authorities of Christian archists—"thy desire shall be to thy husband and he shall rule over thee."

Anarchy is the determined and consistent foe of ignorance and credulity, because experience shows that through ignorance and credulity the Archists of all lands succeed in securing obedience to their selfish demands and commands. Especially do Anarchists insist that children shall be taught all that is known concerning their own reproductive powers and functions, because it is through ignorant reproduction, uncontrolled or haphazard reproduction, that monarchs and hierarchs obtain the necessary supply of subjects, of subjects so poorly endowed by nature that they need rulers and governors.

On the first page of this issue is found an article written several years ago, and read at a "Mother's Meeting" in a

western city. This article outlines the kind of teaching that Anarchists insist shall take the place of the ignorance and credulity upon which all Archists rely for a continuance of their power and privileges.

OBSCENITY LAWS.

In the so-called "middle ages" the battles for human liberty and equality were fought on religious lines mainly. Kings and priests and nobles tried, by the terrors of laws against heresy, to keep their subjects in ignorance, and dependence upon authority for their hope of heaven in the next world, and in this way tried hard to keep the ignorant masses quiet under the robberies of their cunning rulers—church and state. Now that the right to religious freedom and knowledge has been wrested, in the main, from the Archists these crafty diplomats have changed their tactics. Now the battle for liberty and equality is waged on social or "moral" lines. To keep the masses in ignorance and subjection freedom of speech and of press in regard to sex and reproduction is made unlawful, especially so the discussion of methods of limiting the size of families, and for more than a quarter of a century in the United States there has probably been no year that has not witnessed the prosecution and imprisonment of one or more persons, generally editors and publishers, under what are called the postal censorship laws.

At the present moment three men, publishers of a little paper called "Discontent" printed at Home, Washington, are under bonds of one thousand dollars each, charged with sending obscene literature through the public mails, with intent to corrupt public morals. That this charge is simply a dishonest pretext to cover an attempt to suppress and break up an experiment in sociology and economics, which, if successful, would serve as an opening wedge to destroy the invasive power of Archistic government, is very plainly to be seen by any one who cares to acquaint himself or herself with the facts.

To all who are interested in object lessons bearing upon the general question of "Anarchy in the Home" I would earnestly recommend the reading of the paper "Discontent," published weekly at Home, Washington, at fifty cents per year; also the reading of a monthly paper published at the same place, by that tireless worker for the emancipation of womanhood and motherhood, Lois Waisbrooker. For more than thirty years Mrs. Waisbrooker has been writing and lecturing upon this and kindred reforms. She is now seventy-five years old, but seems as full of zeal and energy as ever. She has herself had experience with the modern inquisition, having been prosecuted and put under bonds for her diligence in trying to show the necessity of a higher and better education for the on-coming generations than that allowed by priest, parson and Mother Grundy. The name of Mrs. Waisbrooker's paper is "Clothed with the Sun." Send for a trial subscription, only twenty-five cents for six months, also for a catalogue of her numerous books and pamphlets.

M. HARMAN.

Bloomington, Illinois.

Fear.

The Spirit of the Plague entered the gate.
One waiting asked, "How many wilt thou slay?"
"A thousand," spake the Spirit, "is my quest."
The Plague made end. The Spirit left the gate.
The Watcher cried, "Ten thousand didst thou slay?"
"Nay, one!" the Spirit said. "Fear killed the rest!"

—R. R. Bowker.

News-Notes and Comments.

Commenting on General Wade's order prohibiting the use of the Spanish forms "Don," "Señor," "Señorita," etc., in southern Luzon, the "Pittsburg Dispatch" says it is "One of those things that were better left undone. It serves no useful purpose and can only irritate. Besides time will work the transition to American style without military forcing." General Wade is evidently determined that the natives of Luzon shall not be allowed to forget their subjugated condition. "And thus the star of Empire takes its way!"

Captain A. S. Rowan who achieved considerable notoriety as the bearer of "a message to Garcia" at the beginning of the war with Spain is now stationed on the island of Bohol, in the Philippines. He writes home that the situation is extremely discouraging, and that there is no prospect that the war will ever end. Probably many more soldiers in the Philippines who enlisted with enthusiasm to help an oppressed people escape from Spanish rule are now disgusted and discouraged by their enforced enactment of the part of Spain in the Philippines.

"Free Society" is again admitted to the mails at second class rates, after being excluded on a technicality since the release of its publishers from jail. The paper has been printed every week, just the same, and now the five numbers are sent to its subscribers. The delay has been annoying; but such attempts at suppression serve to propagate an idea and strengthen the persecuted paper and publishers. I do not agree with the theory of Communist-Anarchism advocated by "Free Society," but I think that every one who believes it desirable and practicable should have the opportunity to advocate it and live it. Only through freedom of speech and experiment can we hope to improve our condition.

Here is some news of interest to our vegetarian friends. An English woman, a missionary in China, wrote to her friends a letter from which the following is an extract:

"Soon after our return a young widow from the capital of the province came to our Bible woman. This widow had been a vegetarian for many years and had been living in a temple. That day she took her rice with Mrs. Chang, but not before she had the gospel from the old woman. I am glad to tell you she very soon decided to give up vegetarianism, and I have since seen her eating fish and pork with as much relish as the others. Oh, that there were more like this dark soul hungering for the truth!"

This appeared in London "Truth," the editor of which, Henry Labouchere remarked that the missionary "apparently looks upon the development of a taste for fish and pork as a most important outward and visible sign of inward and spiritual grace." This method of "carrying the gospel to the heathen" is of a piece with the introduction of opium, rifles and bayonets, with the Bibles. No wonder the Chinese would like to exclude the "outer barbarians."

L. H.

The Largest Photograph in the World

Of the handsomest Train in the World. The Alton Limited. A pamphlet of finely finished pictures and a history of how the big picture came to be taken, can be had by sending a two cent stamp to Geo. J. Charlton, Gen. Passenger Agt., Chicago & Alton Ry., Chicago Ill.

The Stern Realities.

Auntie Black (watching young colored couple)—What dey'd like is ter go aroun' an' take in all sorts ob' amusements like befo' dey was married.

Mrs. Brown—And they can't afford it?

Auntie Black—Dat's it. Dey're findin' out dat ma'age ain't no cake walk.—Puck.

How It Looked.

Wife—I've gotten so that I don't care if you are not at home more. I have resources of my own.

Husband—You don't mean to say that you have learned to quarrel with yourself?—Life.

VARIOUS VOICES.

M. G. P., Fall Brook, Cal.:—Enclosed find \$3.25, for which please send Lucifer to me one year, and the accompanying list of books. Long may Lucifer shine to enlighten a benighted world!

A. G. Lengberg, Grove City, Fla.:—You will find twenty-five cents enclosed for which please send me "Vice, Its Friends and Foes," and samples of Lucifer to list of names sent herewith. Lucifer is very good of late, and I wish to see its circulation increased.

Arthur Wastall, Bilbao, Spain:—Am here enroute for Seville, Tangiers, and newly explored Niger river gold fields of West Africa. Your birthday double number was a literary feast I much enjoyed; it should be widely circulated. Trust you have escaped the persecution to which "Discontent," "Freedom," and other radical organs have been recently subjected. Hope to soon connect again with America's advance thought journals.

Geo. W. Argo, Sioux City, Iowa:—Find enclosed \$1.25 subscription for Lucifer and copy of "Prodigal Daughter." The sample copy just received proves that Lucifer, the Light-Bearer has been improved and is a better and stronger paper now than at any time in the past. I notice that Flora W. Fox of Rochester, Minn., is not only a subscriber but an occasional contributor to your valuable paper. Mrs. Fox is a grand, noble woman and her writings are always worth reading.

S. B. Benedictson, Selkirk, Manitoba:—I herewith send you names of Icelanders that I consider worthy a few copies of your splendid paper, and enclose 50 cents to pay for same. I find no better paper now. I used to think lots of "Freethought Magazine," but am surprised by its misrepresentation of Anarchism. I consider Lucifer the text book of a true civilization. If I was to be electrocuted tomorrow I would still believe and say that Anarchism is the most noble ideal I have ever heard.

N. W. Lermond, Thomaston, Maine:—I read every word in every issue of Lucifer—that shows that I am somewhat interested in the principles you are advocating. In fact, I am a strong believer in freedom in marriage, or of "love in freedom." Your last issue is particularly a strong number and I wish you to send sample copies of it to the enclosed addresses—for which I enclose stamps. Many years ago, long before I ever saw a publication on "free love," I used the same argument you use in this week's Lucifer, to wit: That the animals of the forest and the birds of the air, in their sexual relationship and conduct, are far superior to man in all his boasted "civilization." May you be spared for many a long year to continue your noble battle for truth, justice and freedom.

James Beeson, Hytop, Ala.:—I am in receipt of a copy of Lucifer of Sept. 28 which I must say is grand in sentiment and the enunciations of the principles upon which our republic was founded. That we have drifted far out of the ways of our Revolutionary fathers goes without saying; but not until very recently was the English policy of imperialism advocated in both public and private affairs without shame or excuse. I can't speak too highly of the article on the McKinley burial display, because it shows to what depths of moral and political degradation we, as a people, have descended. We are now nothing more—nothing less—than hero worshippers, and no better than our ancient prototypes, who were not only hero worshippers but creators of the gods also. There are now plenty of Alexanders—imitators of the great marauding thief—who would be willing to be worshipped as gods before they die.

On Nov. 11 there will be an election held here in Alabama for the sole purpose of ratifying a constitution which will disfranchise many native born white men; and this too by men claiming to be Democrats. This election will take place on the 14th anniversary of the legal murder of the Chicago Anarchists, of whom one was a native Alabamian. Shame on the memory of men who would disgrace the name of Albert R

Parsons by voting away their own birth right! But, they, say, it takes many kinds of people to make a world.

If the voters of this State had been asked to vote on such a constitution fifty years ago they would have responded with their rifles and shot guns, but now it is almost a foregone conclusion than the degenerate sons of ante-bellum sires will ratify this bunglesome product of tools of the money power, whereby they sign away the political equality so much boasted of by all native Americans.

The Real Cause.

Miss Gabbey—I suppose it was the kisses he stole from Mrs. Giddy on the porch that evening that started all this scandal.

Mr. Short—Not at all. It was the gossips who saw the kisses stolen.—*Philadelphia Press.*

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCINE—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's prices.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

How the Devil—Satan—Beat the Salvation Army. 5c.
 Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.
 Sermon from Shakespeare's text. William Denton. 5c.
 Truth Seeker Annuals for 1890, 1891, and 1892. Illustrated. 10c. (Postage 5c.)
 "Two Gods." Rev. J. E. Roberts. 5c.
 State Medicine and Doctorcraft. A. E. Giff. 10c.
 Church and State. The Bible in the Public Schools, the New Party. 5c.
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 Eureka. How to prevent colds, hay fever, etc., without drugs 5c.
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Should one man, ten men, fifty thousand laugh
Because thy thoughts breed folly in their minds,
Fear not. Think on. Such laughter is but chaff,
Mere dross of reason wasted by the winds.

Should one man, ten men, fifty thousand cry
"Thy words are false. Forbear thou to condemn!"
Fear not. Say on. Time's self shall justify:
Thy words shall live, and give the lie to them.

Should one man, ten men, fifty thousand curse
These acts of thine that counter to their will,
Fear not. Act on. Have courage! Which is worse,
To die for truth—or live—to die for nil?

—W. L. Buntz.

"Thou Shalt Not Kill."

BY COUNT LEO TOLSTOI.

"Thou shalt do no murder."—Ex. xx. 13.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."—Matt. vii. 12.

When Kings are tried and executed like Charles I., Louis XVI., Maximilian of Mexico, or killed in a palace conspiracy like Peter III., Paul and all kinds of Sultans, Shahs, and Khans, the event is generally passed over in silence. But when one of them is killed without a trial, and not by a palace conspiracy, like Henry IV., Alexander II., Carnot, the Empress of Austria, the Shah of Persia, and just now King Humbert, then such a murder causes great surprise and indignation among Kings and Emperors, and those attached to them, as if these persons were the great enemies of murder, as if they never profited by murder, never took part in it, and never gave orders to commit it. And yet the kindest of these murdered Kings, such as Alexander II., or Humbert, were guilty of the murder of tens of thousands of persons killed on the battlefield, not to mention those executed at home; while hundreds of thousands, even millions of people have been killed, hanged, beaten to death or shot, by the more cruel Kings or Emperors.

Christ's teachings cancels the law "An eye for an eye, a tooth for a tooth"; but those men who have kept to that law and still keep to it, act upon it by punishing and carry on wars; and not only "an eye for an eye," but give orders to kill thousands without any provocation by declaring war; they have no right to be indignant when the same law is applied to themselves in so infinitesimal a measure that hardly one King or Emperor gets killed to a hundred thousand, perhaps a million ordinary people killed by the order or with the consent of Kings and Emperors.

Kings and Emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which Kings and Emperors are always so much occupied, and of which they are the organizers, what is it but preparation for murder?

The masses are so hypnotized that, though they see what is continually going on around them, they do not understand what it means. They see the unceasing care Kings, Emperors, Presidents bestow on disciplined armies, see the parades, reviews and manoeuvres they hold, and of which they boast to one another, and the people eagerly crowd to see how their own brothers, dressed up in bright-colored, glittering clothes, are turned into machines to sound of drums and trumpets, and who, obedient to the shouting of one man, all make the same movements; and they do not understand the meaning of it all.

Yet the meaning of such drilling is very clear and simple. It is preparing for murder. It means the stupefying of men in order to convert them into instruments for murdering.

And it is just Kings and Emperors and Presidents who do it, and organize it, and pride themselves on it. And it is the same people, whose especial employment is murder-organizing, who have made murder their profession, who dress in military uniforms, carry weapons, (swords at their side), who are horror-struck and indignant when one of themselves is killed.

It is not because such murders as the recent murder of Humbert are exceptionally cruel that they are so terrible. Things done by the order of Kings and Emperors, not only in the days of old, such as the massacre of St. Bartholomew, persecutions for faith, terrible ways of putting down peasant riots, but also the present executions, the torture of solitary confinements and disciplinary battalions, hanging, decapitation, shooting and slaughter at the wars, are incomparably more cruel than the murders committed by Anarchists.

It is not on account of their injustice that these murders are terrible. If Alexander and Humbert did not deserve death the thousands of Russians who perished at Plevna, and of Italians who perished in Abyssinia, deserved it even less. No it is not because of their cruelty and injustice these murders are terrible, but because of the want of reason in those who perpetrate them.

If the regicides commit murder under the influence of their feeling of indignation evoked by witnessing the sufferings of the enslaved people, for which sufferings they hold Alexander II., Carnot, or Humbert responsible, or by the personal feeling of desire for revenge, however immoral such person's conduct may be, still it is comprehensible; but how can an organized body of Anarchists by whom, it is now reported, Bresci was sent out, and by whom another Emperor was threatened, how can it, quietly considering means of improvement of the conditions of the people, find nothing better to do than to murder people, the killing of whom is as useful as cutting off one of the Hydra's heads?

Kings and Emperors have long established a system resembling the arrangement of the magazine rifle, i. e., as soon as one bullet flies out another takes its place. "Le roi est mort—vive le roi!" Then what is the use of killing them? It is only from a most superficial point of view that the murder of such persons can seem a means of saving the people from oppressions and wars, which destroy their lives.

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We need only remember that the same kind of oppression and war went on quite independent of those who stood at the head of the Government, whether it was Nicholas or Alexander, Louis or Napoleon, Frederick or William, Palmerstone or Gladstone, McKinley or anyone else, to see that it is not some definite person who causes the oppression and the wars from which the people suffer.

The misery of the people is not caused by individuals, but by an order of society by which they are bound together in a way that puts them in the power of a few, or more often one man: a man so depraved by his unnatural position of having the fate and lives of millions of people in his power that he is always in an unhealthy state, and suffering more or less from a mania of self-aggrandisement, which is not noticed in him only because of his exceptional position.

Apart from the fact that such men are surrounded from the cradle to the grave by the most insane luxury and its usual accompaniment of flattery and servility, the whole of their education, all of their occupations, are centered on the one object of murder, the study of murder in the past, the best means of murdering in the present, the best ways of preparing for murder. From their earliest years they learn the art of murder in all possible forms, always carry about with them instruments of murder, dress in different uniforms, attend parades, manoeuvres, and reviews, visit each other, present orders and commands of regiments to each other. And yet not only does nobody tell them the real name of their actions, not only does nobody tell them that preparing for murder is revolting and criminal, but they hear nothing except praise and words of admiration from all around them for their actions.

The part of the press which alone reaches them, and which seems to them to be the expression of the feelings of the best of the people or their best representatives, exalts all their words and deeds, however silly and wicked they may be, in the most servile manner. All who surround them, men and women, whether cleric or laymen, all these people who do not value human dignity, vie with each other in flattering them in the most refined manner, agree with them in everything, and deceive them continually, making it impossible for them to know life as it is. These men might live to be a hundred and never live to see a real, free man, and never hear the truth.

We are sometimes appalled by the words and deeds of these men, but if we only consider their state we cannot but see that any man would act in the same way in such a position. A reasonable man can do but one thing in such a position, i. e., leave it. Everyone who remains in such a position will act in the same manner.

What must indeed be going on in the head of some William of Germany, a man of limited understanding, little education, and with a great deal of ambition, whose ideals are like those of a German "yunker," when any silly or horrid thing he may say is always met with an enthusiastic "Hoch!" and commented on as if it were something very important by the Press of the whole world? He says that the soldiers should be prepared to kill their own fathers in obedience to his command. The answer is, "Hurrah!" He says the Gospels must be introduced with a fist of iron. "Hurrah!" He says that the army must not take any prisoners in China, but kill all, and he is not placed in a lunatic asylum, but they cry, "Hurrah!" and set sail for China to execute his orders.

Or Nicholas, who, though naturally modest, begins his reign by declaring to venerable old men, in answer to the desire they express of being allowed to discuss their own affairs, that their hope for self-government is a senseless dream, and the organs of the Press that reach him, and the people whom he meets, praise him for it. He proposes a childish, silly and untruthful project of universal peace at the same time that he is ordering an increase of the army, and even then there are no limits to the laudations of his wisdom and his virtue. Without any reason, he senselessly and pitilessly offends the whole French nation, and again hears nothing but praise. At last he starts the Chinese slaughter, terrible by its injustice, cruelty, and its contrast with

his project of peace; and he gets simultaneously applauded from all sides, both for his own conquests and for his adherence to his father's policy of peace. What must indeed be going on in the heads and hearts of such men?

So that it is not Alexanders and Humberts, Williams, Nicholases and Chamberlains who are the cause of oppression and war, even though they do organize them, but those who have placed them and support them in a position in which they have power over the life and death of men.

Therefore it is not necessary to kill Alexanders and Nicholases, Williams and Humberts, but only to leave off supporting the social condition of which they are the product. It is the selfishness and stupefied state of the people who sell their freedom and their honor for insignificant material advantages which supports the present state of society.

Those who stand on the lowest rung of the ladder, partly as a consequence of being stupefied by a patriotic and falsely religious education, partly for the sake of personal advantages, give up their freedom and their feeling of human dignity to those who stand higher, and who offer them material advantages. In a like position are those standing a little higher. They, too, through being stupefied, and especially for material advantages, give up their freedom and sense of human dignity. The same is true of those standing still higher; and so it continues up to the highest rungs, up to the person or persons who, standing on the very summit of the social cone, have no one to submit to, nor anywhere to rise to, and have no motive for action except ambition and love of power. These are generally so depraved and stupefied by their insane power over life and death, and by the flattery and servility of those around them which is connected with such power that while doing evil they feel convinced they are the benefactors of the human race. It is the people themselves who, by sacrificing their human dignity for material profits, produce these men, and are afterwards angry with them for their stupid and cruel acts; murdering such people is like spoiling children and then whipping them.

Very little seems needed to stop oppression and useless war, and to prevent anyone from being indignant with those who seem to be the cause of such oppression and war.

Only that things should be called by their right names and seen as they are; that it should be understood that an army is an instrument of murder, that the recruiting and drilling of armies which Kings, Emperors and Presidents carry on with so much self-assurance are preparations for murder.

If only every King, Emperor and President would understand that his work of organizing armies is not an honorable and important duty, as his flatterers persuade him it is, but a most abominable business, i. e., the preparing for and managing of murder; if only every private individual understood that the payment of taxes which helps to equip soldiers, and above all, military service, are not immaterial, but highly immoral actions, by which he not only permits murder, but takes part in it himself—then this power of the Kings and Emperors which arouses an indignation, and for which they now get killed, would of itself come to an end.

And so the Alexanders, Carnots, Humberts and others must not be killed, but it ought to be proved to them that they are murderers; and, above all, they should not be allowed to kill men; their orders to murder should not be obeyed.

If men do not yet act in this manner, it is only because of the hypnotic influence Governments for self-preservation so diligently exercise on them. Therefore we can contribute towards stopping people killing kings and each other, not by murder (murders only strengthen this hypnotic state), but by awakening from it.

And it is this that I have tried to do in these remarks.

One Qualification for It.

"Shure, Mrs. McGoggin, an' it is thure that yer mon's got a position on the p'lace foorce?"

"Yis, indade, Mrs. O'Hoolihan. An' phwy not? He was afther gittin' too fat t' worruk."—*Philadelphia Bulletin*.

In Our Book Department.

One of the latest and most important of the new books is "Fields, Factories, and Workshops; or Industry Combined with Agriculture and Brain Work with Manual Work," by Kropotkin. The author presents an exhaustive array of facts. The scope of the work is outlined in the chapter headings, as follows:

Chapter I. The Decentralization of Industries. Division of labor and integration—The spread of industrial skill—Each nation its own producer of manufactured goods—The United Kingdom—France—Germany—Russia—"German Competition."

Chapter II. The Decentralization of Industries (continued). Italy and Spain—India—Japan—The United States—The cotton, woollen and silk trades—the growing necessity for each country to rely upon home consumers.

Chapter III. The possibilities of agriculture. The development of agriculture—Can the soil of Great Britain feed its inhabitants?—British agriculture—Compared with agriculture in France; in Belgium—Market gardening: its achievements—Is it profitable to grow wheat in Great Britain?—American agriculture: intensive culture in the states.

Chapter IV. The possibilities of agriculture (continued). The doctrine of Malthus—Progress in wheat growing—East Flanders—Jersey—Potato crops, past and present—Immigration—Major Hallett's experiments—Planted wheat.

Chapter V. The Possibilities of Agriculture (continued). Extension of market gardening and fruit growing: in France; in the United States—Culture under glass—Kitchen gardens under glass—Hot-house culture: in Guernsey; in Belgium.

Chapter VI. Small industries and Industrial Villages. Industry and agriculture—The small industries—Different types—Petty trades in Great Britain: Sheffield, Leeds, Lake District, Birmingham—Petty trades in France: weaving and various others—The Lyons region—Paris, emporium of petty trades.

Chapter VII. Small Industries and Industrial Villages (continued). Petty trades in Germany: discussion upon the subject and conclusion arrived at—Petty trades in Russia.

Chapter VIII. Brain Work and Manual Work. Divorce between science and handicraft—Technical education—Complete education—The Moscow system: applied at Chicago, Boston, Aberdeen—Concrete teaching—Present waste of time—Science and technique—Advantages which science can derive from a combination of brain work with manual work.

Among other matter of interest the Appendix contains: French Imports; Growth of Industry in Russia; Iron Industry in Germany; Machinery in Germany; Cotton Industry in Germany; Mining and Textiles in Austria; Cotton Factories in India; Irrigated Meadows in Italy; Imports of Vegetables to the United Kingdom; and Market Gardening in Belgium.

The book is illustrated, and contains 270 pages. Swan, Sonnenschein & Co., London, publishers. For sale at this office. Price 40 cents; postage 6 cents.

"Marriage in Free Society," by Edward Carpenter, is a daintily bound, handsomely printed booklet treating of the relations of the sexes as they exist today and as they will (it is to be hoped) exist in a more civilized future. It is difficult to make a selection—the entire work is so good—but we will give the closing paragraphs:

If it be objected that such private contracts, or such facilitations of Divorce, as here spoken of, would simply lead to frivolous experimental relationships entered into and broken off *ad infinitum*, it must be remembered that the responsibility for due rearing and maintenance of children must give serious pause to such a career; and that to suppose that any great mass of the people would find their good in a kind of matrimonial game of General Post is to suppose that the mass of the people have really never acquired or been taught the rudiments of common sense in such matters—is to suppose a case for which there would hardly be a parallel in the customs of any nation or tribe that we know of.

In conclusion, it is evident that no very great change for the better in marriage-relations can take place except as the accompaniment of deep-lying changes in Society at large; and that alterations in the Law alone will effect but a limited improvement. Indeed it is not very likely, as long as the present commercial order of society lasts, that the existing Marriage-laws—founded as they are on the idea of property—will be very radically altered, though they may be to some extent. More likely is it that, underneath the law, the common practice will slide forward into newer customs. With the rise of the new society, which is already outlining itself within the structure of the old, many of the difficulties and bugbears, that at present seem to

stand in the way of a more healthy relation between the sexes, will of themselves disappear.

It must be acknowledged, however, that though a gradual broadening out and humanizing of Law and Custom are quite necessary, it cannot fairly be charged against these ancient tyrants that they are responsible for all the troubles connected with sex. There are millions of people today who never could marry happily—however favorable the conditions might be—simply because their natures do not contain in sufficient strength the elements of loving surrender to another; and, as long as the human heart is what it is, there will be natural tragedies arising from the willingness or unwillingness of one person to release another when the former finds that his or her love is not returned. While it is quite necessary that these natural tragedies should not be complicated and multiplied by needless legal interference—complicated into the numberless artificial tragedies which are so exasperating when represented on the stage or in romance, and so saddening when witnessed in real life—still we may acknowledge that, short of the millennium, they will always be with us, and that no institution of marriage alone, or absence of institution, will rid us of them. That entire and unswerving refusal to 'cage' another person, or to accept an affection not perfectly free and spontaneous, which will, we are fain to think, be always more and more the mark of human love, must inevitably bring its own price of mortal suffering with it; yet the Love so gained, whether in the individual or in society, will be found in the end to be worth the pang—and as far beyond the other love, as is the wild Bird of Paradise, that comes to feed out of our hands unbitten more lovely than the prisoner we shut with dragged wings behind the bars. Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others.

Sent from this office on receipt of 25 cents.

We have recently received from England a supply of Socialistic and Communist-Anarchist pamphlets, which we expect to keep in stock. The titles are:

Monopoly, or How Labor Is Robbed. By William Morris. Illustrated. Price 5 cents.

Useful Work versus Useless Toil. By William Morris. Price 5 cents.

Anarchist Morality. By Peter Kropotkin. Sixth edition. Price 5 cents.

The Commune of Paris. By Peter Kropotkin. Price 5 cents.

The Socialist League. A short account of the Commune of Paris. By E. Belfort Bax, Victor Dave, and William Morris. Price 10 cents.

Chants for Socialists. By William Morris. Contains: The Day Is Coming; The Voice of Toil; The Message of the March Wind; No Master; All for the Cause; The March of the Workers; and Down Among the Dead Men. Price 5 cents.

The State: Its Historic Role. By Peter Kropotkin. Price 10 cents.

Evolution and Revolution. By Elisee Reclus. Price 5 cents.

God and the State. By Michael Bakounine. With a preface by Carlo Cafiero and Elisee Reclus. Price 25 cents.

The Man Who Pays the Tax.

When the cannon's thunder ceases
And the foe is overcome,
And no more the army marches
To the beating of the drum,
Oh, the Bond will not have perished
In the fury of the strife,
But the Bond will have been funded
And will have eternal life.

Soon the foe will yell for quarter
And the butchery will cease,
And the silence of the mortar
Will proclaim the reign of peace,
And our armies will have conquered
All the oriental blacks;
But the Bond will, err, 'No quarter'
To the man that pays the tax.

Oh, the fools that live! shaking
On the men of other lands!
They are only blindly binding
Their own children's children's hands,
Who will fall beneath the burdens
Of the army on their backs,
For the Bond will give no quarter
To the man that pays the tax.

—Selected.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Socialism and Anarchism.

In last week's Lucifer the leading article treated of definitions and comparisons of and between the two opposing systems or cults scientifically named Archism and Anarchism, or Archy and Anarchy.

In this article it is purposed to treat of "Socialism" in its relation to the two cults just named, the moving cause to such consideration being, in part at least, the statement in a leading Chicago daily that the Socialists of Chicago have decided to make the fight against Anarchy their fight. Under the head "Coming Into the Open" an editorial in the "Chicago Chronicle" of Nov. 7, says:

The essential connection between Anarchy and Socialism as now advocated is frankly acknowledged by the Socialists organized in this city.

At a meeting held Sunday the Chicago Socialists decided "to make the fight against Anarchy their fight."

True, ideal, Socialism is the exact opposite of Anarchy. The gospel of Anarchy is single. It is abolition of government—freedom for every human being to do as he pleases without regard to the rights of any other human being. Necessarily this single gospel means that the physically strong shall do what they please with the physically weaker. At the start, therefore, it reduces woman to the place she is held in among savage men. Free love is one of the avowed tenets of Anarchy. At that point, however false, Socialism, as now preached, is at one with Anarchy.

The Chicago Socialists are resolved that no laws shall be passed detrimental to the advocacy of another form of government "or of no government."

The ballot box is the place to propose change in the government. But your Anarchist does not believe in a ballot box. If he could lay aside his gospel for a day and submit to the ballot box the question "Shall all government be abolished?" he would discover that the number of idiots, fools, fanatics and maniacs in the United States is surprisingly small.

The Socialists of Chicago have cleared the air by coming out into the open and declaring the cause of Anarchy their cause.

It will doubtless be noticed that Lucifer quotes frequently from the Chicago "Chronicle." The main reason for this is the fact that the "Chronicle" is the oldest of the great Chicago dailies, published in English, that calls itself "Democratic;" also because during the late "Anarchist" scare it was the only leading party organ of this city that took ground against the proposed enactment of laws intended to "stamp out" Anarchistic literature and to banish or deport all who claimed to be Anarchists.

Is it because the "Chronicle" lost prestige with its plutocratic masters by its advocacy of fairness and justice

for the persecuted Anarchists, that it now "out-Herods Herod" in its misrepresentation and abuse of Anarchy and Anarchists?

In our quotations from this democratic authority we have been careful to avoid the imputation of unfairness by giving partial or garbled statements from its columns. We have given its editorial broadsides in their entirety. If the "Chronicle" had treated others in like manner, if it had been willing that its readers should see what the doctrines of Anarchism really are, would it not have quoted the exact language of some recognized teacher of that cult, or at least have referred its readers to the books or papers published by such recognized teacher?

Evidently the Archistic organs are unwilling that their readers should read and judge for themselves. As in all the past the Archistic tyrants and robbers of the masses of the people know that their power and privileges depend upon the ignorance and prejudices of their victims. To tell the truth is fatal to the game of tyrants, whether of state or church.

Having shown in last Lucifer what the word anarchy means, and what its scientific or philosophic defenders teach we shall omit a repetition of that statement here; the main purpose of this article being to show what Socialism—scientific Socialism, is, and wherein its objects are identical with those of Anarchism.

Quoting from the New American Cyclopaedia, edited by Charles A. Dana and George Ripley, "Socialism is the name given to the philosophy or doctrine which teaches that the social relations of mankind are susceptible of a more precise, orderly and harmonious arrangement than that which obtains in existing society."

The word socialism is derived from the Latin socius "a companion," and this again is said to be derived from the word sequor "to follow," or "to seek." Hence, by etymology those who are seeking the better way, the more precise, orderly and harmonious arrangement of human relations, may be rightly called Socialists.

But in the larger or more general sense, all are Socialists who do not wish to live alone. Even the veriest hermit owes his existence to Socialism, for without the association of two persons no hermit could come into life on the human or mortal plane. Take, for instance, the individual known as Archbishop Corrigan whose utterances against Socialism have been much commended by the editor of the "Chronicle." This man is himself a Socialist of a very pronounced type. What could he do, and what would he be, without the Socialistic help he receives from thousands of his parishioners, also from thousands of Protestants and from those who are members of no church at all?

In the "Chronicle" of Nov. 12, this man is quoted, approvingly quoted by the editor in an article entitled "Socialism and Labor," as saying:

"In endeavoring to transfer the possessions of individuals to the community the Socialists strike at the interests of every wage-earner. They deprive him of the liberty of the disposal of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition of life."

When Archbishop Corrigan voluntarily pays his taxes, his equal share of the government taxes on his cathedral, his parsonage, his nunneries, his other school buildings etc., his criticisms of Socialists will perhaps be listened to with more respect.

But when and where does he get his authority for saying that Socialists would deprive the laborer of "the liberty of the disposal of his wages"? That this is what the Arch-

bishop and the other Archbishops of church and state are now doing, forcibly depriving the laborer of his wages, can easily be shown, but since there are said to be "just fifty-seven kinds of Socialists" it would be well always, in his "sermons to the laboring classes," that this distinguished beneficiary of church-state Socialism should tell what kind of Socialists he is talking about; and be well to be very sure also that he quotes correctly their own words before holding up Socialistic doctrines for public reprobation.

IDEAL SOCIALISM.

"Ideal Socialism is the exact opposite of Anarchy." This statement is no doubt true—from the standpoint of the "Chronicle" and of Archbishop Corrigan and of the other Archbishops to whose interests the "Chronicle" seems devoted. It has been truly said that every man creates the god he worships. The god of the ancient Hebrews was, like his creators—vain, jealous, cruel, revengeful, bloodthirsty, deceitful, grasping, unscrupulous. The god of John Calvin, of Jonathan Edwards, of the popes of Rome, and of most professed Christians, is simply the ideal, the personification of the characteristics of their creators—meddlesome, invasive, self-seeking, cruel, revengeful, hence we find Christian missionaries the loudest and most insistent in their demands that vengeance be inflicted on the Chinese, the Turks and others who have resisted the attempts of said missionaries to supplant and overthrow their own cherished religious ideals.

Just so with ideals of Socialism. The state of society that would fill the ideal of the falsely called Democrat and the pseudo-Republican of the present day, is a society in which the few rule and rob the many according to law—as they do now; the only change they desire being such modification of our present laws as would make perpetual the privileges now enjoyed by the rich, such as exemption of the property of all corporations of capitalists from taxation, after the example set by church corporations; also a permanent increase of the regular army added to such changes generally as would give our present rulers all the perquisites and privileges enjoyed by European monarchs and titled aristocrats—as was lately suggested by ex-President Cleveland when he said, if only monarchy can protect us against Anarchy, then the "American people are prepared for the departure," or words to that effect.

But while the majority of clergymen seem to agree in denouncing the ideal of Socialism that would make common cause with Anarchism there are a few notable exceptions, as when Heber Newton, of the Protestant Episcopal church, New York, is reported in a recent sermon from his pulpit:

"Anarchism is in reality the ideal of political and social science, and also the ideal of religion. It is the ideal to which Jesus Christ looked forward. Christ founded no church, established no state, gave practically no laws, organized no government and set up no external authority, but he did seek to write on the hearts of men God's law, and make them self-legislating."

THE BALLOT BOX.

"The ballot box is the place to propose change in the government."

It is a wise maxim which says, "Never bet your money against a gambler's own tricks." The ballot box is simply a game in which the owners of the machine—the monarchists, hierarchists etc., hold all the winning numbers, cards, chips, or what not.

These Archbishops say, in effect, to the self-rulers—the Anarchists and Socialists, "Heads I win; Tails you lose!"

This is so plain that he who runs may read; as when the "Chronicle" man himself says, "The Chicago Socialists are resolved that no laws shall be passed detrimental to the advocacy of another form of government or of 'no government.'"

The very evident meaning of this is that freedom of speech should not be permitted to the extent of advocating another form of government, or the abolition of the present form of government.

Thomas Jefferson, the reputed founder of the Democratic party in the United States, in the Declaration of Independence claimed it as the fundamental or inalienable right of every people to change their form of government, or to abolish it entirely. Evidently such doctrine is no longer tolerated by the professed followers of Jefferson.

With the ballot box in the hands of those who make it a crime to advocate or vote for a change in the form of government, why should Anarchists and Socialists go to the polls and vote? To do so is more foolish even than to bet one's money against a faro bank, where the winning numbers are always held by the bankers.

Besides the certainty of losing his vote when voting against the Archbishops' own game the voter stultifies himself by tacitly agreeing to submit to the verdict of the game, and thus becomes a party to his own enslavement.

Anarchists and Socialists do not wish to abolish government, as a general proposition. They are very willing that Democrats and Republicans shall have all the government and all the rulers they want, provided they do not impose their government upon those who prefer to be their own rulers, just as agnostics and freethinkers are willing that Archbishop Corrigan shall have his present princely revenues so long as he does not compel non-Catholics to contribute their money for the maintenance of those revenues by means of our partialistic, paternalistic and invasive taxation laws.

This ruling bishop himself uses Anarchistic arguments against our State-Socialistic government when protesting against laws which compel Catholics to pay taxes for the support of public schools.

So long as the ballot box is owned by and controlled by Archbishops no self-respecting Anarchist or Socialist whose motto is equal rights for all can be blamed for shunning "the polls" on election days as he would shun a faro bank or moral pest house.

M. HARMAN.

AT HOME. Till further notice the address of the editor will be 500 Fulton St., Chicago.

DOES YOUR subscription expire before No. 892? See your wrapper. If you are unable to send money now, please let us know whether you want us to continue sending Lucifer to you, or not.

Please send in your orders as early as possible if you want extra copies of this issue for distribution. Two cents each, to any address. Postage extra if you want papers sent before regular mailing day.

THE FOURTEENTH ANNIVERSARY of the legal murder of the five "Chicago Anarchists" was observed as usual in Chicago on Nov. 11. The "Record-Herald" estimated the attendance at 1200; but the newspapers usually underestimate the size of such meetings. Voltairine de Cleyre made the principal address.

Emma Goldman Defines Her Position.

In *Lucifer* No. 889 was printed a report that at a meeting of the Manhattan Liberal Club I deplored the assassination of McKinley. This is a misrepresentation, for at that particular meeting there was no particular occasion to either deplore or applaud the assassination, consequently I made no such statements. Besides, in my article on the Buffalo tragedy in *Free Society* of Oct. 6 I plainly and emphatically stated my position, and instead of retracting I could only add that I have since come to the firm conclusion that Czolgosz was a man with the beautiful soul of a child and the energy of a giant. I have observed with great sorrow that the majority of Anarchists have utterly failed to comprehend the depth of that soul, that was put to death by organized authority on Oct. 29.

Methinks that Anarchy is the philosophy of life, and as such it includes every branch of human knowledge pertaining to life. If this be so, and I know of no Anarchists who would deny it, Anarchists ought to be students of psychology and honestly endeavor to explain certain phenomena, not only from a politico-economic but also from a psychological standpoint. Had they done so, they would not have joined the thoughtless rabble in its superficial denunciation of Leon Czolgosz as a lunatic and a villain. Do not we know that every act which ignorant minds have failed to explain, have ever been stamped as insane or villainous?

Surely it does not behoove thinking people to adopt such methods in their search for a cause for certain acts. Besides, is it not time to perceive that the act of Sept. 6, like many previous acts, was but the result of the elements pent up and stifled in the human heart through a false and pernicious system and bound to leap through the heavy walls of organized authority sooner or later?

Of course I believe that each individual has a right to his opinion, but I do not wish to be a party in the vain endeavor of some of our Anarchists to howl before respectability by sacrificing their ideas to its altar.

It has taken all my time for the past fourteen years to deplore human misery in all its awful forms, so I have not a moment left to deplore the assassination of one who has ignored all rights of the people, and bowed before the dictum of a privileged few; then, too, I am kept busy regretting the fact that so many even in the radical ranks have lost their manhood and womanhood at the sight of Government and Power let loose, and have denounced the man, who was so pitiful in his loneliness and yet so sublime in his silence and superiority over his enemies.

New York, Nov. 11.

EMMA GOLDMAN.

VARIOUS VOICES.

F. H. Bergman, Chicago:—Find enclosed \$2 for subscription and books. Your *Lucifer* is a brave little paper and deserves the support of all liberty-loving women and men.

W. E. T., Little Rock, Ark.:—Please send me three copies "Vice: Its Friends and Its Foes" for the enclosed 50 cents. Judging from synopsis of contents it will be good reading for a whole lot of people.

A. L. V., Hannibal, Mo.:—I send names of a few friends to whom please send copies of *Lucifer*. I admire the outspoken sentiments of Lillian and the editor in regard to Anarchism, and am certain they should convince any thinking person.

S. B. Benedictson, Selkirk, Manitoba:—I am working in an unfertile field, and the name *Lucifer* is dreaded by most people; but I have succeeded in getting a subscriber for *Lucifer* and enclose a dollar for same. Please send "Nora" as premium.

W. G. Markland, Highland Park, Tenn.:—Please place the enclosed \$1 to Leon's credit on subscription. *Lucifer* is highly appreciated in our circle; but the consensus is "Socialism first." This makes it difficult to get subscribers. Can't be helped just now.

Mrs. Katherine Buck, Elkton, S. Dakota:—Enclosed find 50 cents for pamphlets. *Lucifer* and Helen Wilman's "Freedom" are the delight of my life. I am sure you are teaching the truth and are very brave to do so; but what a pity so few people will receive it.

T. F. Burns, Mt. Pleasant St. Plymouth, Mass.:—Enclosed find \$2 to continue my subscription and pay for enclosed list of books. "Man is the noblest work of creation, the masterpiece of God," says man. "The female is the superior," says Aunt Elmira. Wonder what the monkey thinks about it?

James Thierry, Otter Lake, Mich.:—Why do not the apostles of Philosophical Anarchism, Mr. Benj. R. Tucker and Mr. V. Yarros, come forward and explain to the befuddled masses the nature of a much abused philosophy, that must be voluntarily realized for the benefit of all terrestrial organisms, without exceptions?

Laura H. Barle, Germantown, Pa.:—We have positively exulted in *Lucifer's* recent editorials on the state of the public mind just now; and on Archism vs. Anarchism. We are in thorough sympathy too, with Mr. Harman, in his appreciation of "The Public" of Chicago, which we have found invaluable for several years past.

Arthur C. Everett, Gen. Del., Santa Barbara, Cal.:—Please credit enclosed on my subscription, and insert my "Wanted" ad. again. I have better returns from my ad. in your paper and the "Free Thought Ideal" than from all the other papers combined in which it has appeared. *Lucifer* is like California wine—grows better with age. I like *Lucifer's* attitude in defense of free speech.

Geo. W. Faulkrod, Suffolk, Va.:—I enclose \$1 to apply on my subscription to *Lucifer*. I think its editors stand at the head of the class, even though H. L. Green would like to banish them to his island in the Pacific. I was sorry to see that article in the "Free Thought Magazine." I always thought Mr. Green a true advocate of free speech and free press; but my faith in him in that respect has been shaken. He would not only send *Lucifer* and all Anarchists in this country to his island, but if Paine and Jefferson were here they would have to go too.

Aurin F. Hill, 13 Elizabeth St., Boston, Mass.:—You are an old man and should take a reasonable view of things. One person holds more land than one person can cultivate. This is selfish on the part of the holder thereof. *Lucifer* has a dearth of ideas because one mind is overworked. Several persons pay the expenses of *Lucifer* and a few hold all the space on its pages. It seems to me that a wiser system and more justice would prevail if one page of *Lucifer* were used for short letters from the people who are for or against the objects for which *Lucifer* is established.

Chas. L. Govan, Home Wash.:—We have sold more literature since the excitement over McKinley's death than all together that we have sold since we commenced to carry pamphlets and books, and to people we had never heard of before. I sold pamphlets today to the German Lutheran preacher who has taken it on himself to try and convert us. He was our friend when the Tacoma papers were trying to incite a mob to come out here. He told them if they did succeed in doing so he would lead a company against them. He is well-meaning and has a keen sense of justice. He preached tonight in our school house.

Our trip to Spokane was not an unenjoyable one, though we went as prisoners. We were treated by all with the greatest consideration. The deputy took us into a sleeping car and we had a good night's rest. The deputy said to me: "Govan, you ought to pay me for bringing you to Spokane, for you have gotten your ideas before more, and a different class of people in these three days than you would with 'Discontent' in ten years. You have done good propaganda." The Spokane people

treated us as fairly as possible. Larkin and I visited the Seventh Day Adventist mission and discussed Anarchy in their reading room, with the person in charge, who was a very manly fellow. Larkin is a good reasoner and he put in some good licks, which his hearers will not soon forget. All in the room dropped their papers and listened. If those fellows in Tacoma who thought they could scare us, could only see our nice new print shop which we commenced the day of our arrest and have just completed, they would think we don't scare as easily as they think. Money for the defense is coming in slowly. We ought to be able to carry the case to the highest courts if necessary but it takes money which we radicals have not.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

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WHOLE No 893

THE CAPTIVE.

BY L. H. EARLE.

"My bonds accurst," says Love

"I cannot burst" says Love,

"In village, town and plain,

By stream and rolling main,

Release I seek in vain,"

Says Love.

"They make my name" says Love,

"The butt of shame" says Love,

"Target for every wrong,

Denied by every tongue,

I still must suffer long"

Says Love.

"My hands and feet" says Love,

"With chains discreet" says Love,

"They guard, as all may see,

Romance must feigned be,

And so they call me free"

Says Love.

"But in my dreams" says Love,

"It ever seems" says Love,

"My savior giveth ear,

My freedom draweth near,

And I am Freedom's seer."

Says Love.

"Who Is the Somebody?"

"Somebody gets the surplus wealth that labor produces and does not consume. Who is the Somebody?" Such is the problem recently posited in the editorial columns of the "New York Truth." Substantially the same question has been asked a great many times before, but, as might have been expected, this new form of putting it has created no small hubbub. "Truth's" columns are full of it; other journals are taking it up; clubs are organizing to discuss it; the people are thinking about it; students are pondering over it. For it is a most momentous question. A correct answer to it is unquestionably the first step in the settlement of the appalling problems of poverty, intemperance, ignorance and crime. "Truth," in selecting it as a subject on which to harp and hammer from day to day, shows itself a level-headed, far-sighted newspaper. But, important as it is, it is by no means a difficult question to one who really considers it before giving an answer, though the variety and absurdity of nearly all the replies thus far volunteered certainly tend to give an opposite impression.

What are the ways by which men gain possession of property? Not many. Let us name them: work, gift, discovery, gaming, the various forms of illegal robbery by force or fraud, usury. Can men obtain wealth by any other than one or more of these methods? Clearly, no. Whoever the Somebody may be, then, he must accumulate his riches in one of these ways. We will find him by the process of elimination.

Is the Somebody the laborer? No; at least not as laborer; otherwise the question were absurd. Its premises exclude him,

He gains a bare subsistence by his work; no more. We are searching for his surplus product. He has it not.

Is the Somebody the beggar, the invalid, the cripple, the discoverer, the gambler, the highway robber, the burglar, the defaulter; the pickpocket, or the common swindler? None of these to any extent worth mentioning. The aggregate of wealth absorbed by these classes of our population compared with the vast mass produced is a mere drop in the ocean, unworthy of consideration in studying a fundamental problem in political economy. These people get some wealth, it is true; enough, probably, for their own purposes; but labor can spare them the whole of it, and never know the difference.

Then we have found him. Only the usurer remaining, he must be the Somebody whom we are looking for; he, and none other. But who is the usurer and whence comes his power? There are three kinds of usury: interest on money, rent of lands and houses, and profit in exchange. Whoever is in receipt of any of these is a usurer. And who is not? Scarcely anyone. The Banker is a usurer; the manufacturer is a usurer; the merchant is a usurer; the landlord is a usurer, and the workingman who puts his savings (if he has any) out at interest, or takes rent for his house and lot (if he owns one), or exchanges his labor for more than an equivalent—he, too, is a usurer. The sin of usury is one under which all are included, and for which all are responsible. But all do not benefit by it. The vast majority suffer. Only the chief usurers accumulate: in agricultural and thickly settled countries, the landlords; in industrial and commercial countries, the bankers. Those are the Somebodies who swallow up the surplus wealth.

And where do the Somebodies get their power? From monopoly. Here, as usual, the state is the chief of sinners. Usury rests on two great monopolies—the monopoly of land and the monopoly of credit. Were it not for these, it would disappear. Ground-rent exists only because the state stands by to collect it and to protect land-titles rooted in force or fraud. Otherwise credit would be free to all, and no one could control more than he used. Interest and house-rent exists only because the State grants to a certain class of individuals and corporations the exclusive privilege of using its credit and theirs as a basis for the issuance of circulating currency. Otherwise credit would be free to all, and money, brought under the law of competition, would be issued at cost. Interest and rent gone, competition would leave little or no chance for profit in exchange except in business protected by tariff or patent laws. And there again the State has but to step aside to cause the last vestige of usury to disappear.

The usurer is the Somebody, and the State is the protector. Usury is the serpent gnawing at labor's vitals, and only liberty can detach and kill it. Give laborers their liberty, and they will keep their wealth. As for the Somebody, he, stripped of his power to steal, must either join their ranks or starve.—From *Benj. R. Tucker's "Instead of a Book."*

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The Movement in Favor of Ignorance.

BY C. L. JAM'ER.

I am glad to learn that "later articles in Lucifer's columns" will deal with the questions how to effect "a change of ideals" and "abolition of the old barbaric systems or institutions," though I had an impression that this description would apply to pretty much any article in Lucifer's columns—always excepting those which represent the Movement in Favor of Ignorance (They proposed no change, except backwards, and no abolition of anything except recent inventions). But I submit the new series should not begin by being unjust to the promoters of positive discovery. Why do not men like Havelock Ellis and Lombroso apply the Bertillon measurements to high class criminals? Because the high class criminals, such as Lord Kitchener, Joseph Chamberlain, and Edward VII. won't let them! You know little of their inquiring spirit if you doubt that they would like to apply these and every similar psychological searchlight to the entire human race! And "why be so very careful to take the Bertillon measurements of men and women, boys and girls for petty offenses, such as stealing a ham of bacon or a sack of flour?" You must ask the police that, not the scientists. It is the police who do it; and their answer would be ready. They do it to assist the rich in keeping the poor subject (which is their business), by facilitating identification of those poor who presume to kick. For the scientist, these prison statistics are merely data, which he can get, as he cannot the measurements of Kitchener, Chamberlain, et al. If you think Lombroso and his school are not so "impartially, that is really, scientific in their investigations" as to investigate high class crime with such means as they possess, you know very little about them. One of Lombroso's most famous books, "The Man of Genius," is entirely devoted to those the world considers great; he has little to say about the qualities which made them so (this being a well-worn subject); but he gives special attention to their vices, crimes, insane-like traits, diseases, and very particularly all he can learn of their physique. A ponderous work by one of his disciples is devoted to "Collective Crimes"—conspiracy, riot, etc., etc., up to crimes of national magnitude, such as slavery and war; moral that man acting collectively is always at his worst,—the morale of a mob, army, nation etc., being determined every time by its oldest lowest element.

The Anarchistic spirit of degeneration-studies can be understood only by those who have read them; but of their Anarchistic effects something may be told. They have got the laws against "unnatural crimes" totally repealed in Italy—cut down to mere regulations against public nuisances, in France. In America, they have brought such penologists as Drahms to favor "dismissal with warning" for all first offenses of a minor sort. The contempt these writers unanimously express for sacred property, politics, common-law jurisprudence, and above all the established sexual code, is extreme, and has this great advantage over other Anarchistic agitation, that it does not appear as the utterance of zealots, but impartial philosophers of the positive school, who never express themselves without facts and figures for everything they say.

When Harry Clinton Goodrich trots out those "statistics the world over" which "prove more deaths by vaccination than where there is none" I promise to give them very particular attention. Meanwhile, I hope he will excuse my saying that I doubt his being able to find the pigeon-hole in which he put them. And while he is looking, I will give him a few figures on which to meditate. The Philadelphia Municipal Hospital for Infectious Diseases, treated 4,777 cases of small-pox between 1870 and 1893. The following is a table of showing the relation of these cases to vaccination:

Class.	Ground of Classification	Cases	Deaths	Percentage fatal.
I.	Not Vaccinated.	1,511	381	25.51.
II.	Said doubtfully to be vaccinated.	349	145	41.55.
III.	Vaccinated in infancy.	2,897	459	15.85.
IV.	Remember vaccination, long ago.	74	15	20.27.
V.	Lately vaccinated.	17	25	147.06.

(These were doubtless first vaccinated after exposure to small-pox.)

The ratio of cases to cases, if we call class I., 100; is, in class II., 16 plus a fraction which we'll omit; for simplicity's sake; in class III., it is 12 and a fraction; in class IV., 4 (fraction); in class V., only 3 and a fraction. Compounding these ratios with those of deaths to cases; and omitting fractions, as before; we see the figures, as far as they go, show the chance of death from small-pox in class I. to be more than five times what it is in class II., nearly eighteen times what it is in class III., sixty-eight times what it is in class IV., more than forty-two times what it is in class V. But, in truth, the figures do not do vaccination justice; for the total number of persons in the different classes can be estimated no more closely than this, that, in all civilized countries, class III. is much the largest.

Henry C. Roberts is respectfully informed that I hate to have the editor of Lucifer make himself ridiculous, first because I respect him highly, secondly because whatever tends to set people of ordinary information laughing at him, is an injury to the cause of woman. If he wishes to know further why I fear the publication of the editor's experience as a medical practitioner would have that effect, I refer him to that statement in Lucifer, No. 889, that McKinley was killed by Czolgosz "and the medical doctors." Is the editor of Lucifer aware that twenty years ago a wound through both walls of the stomach would have been certainly fatal in an hour or two? Does he know that McKinley lived a week with such a wound? Is he aware that McKinley's recovery was expected on Wednesday following the Friday when he was shot? Does he know the reason it was expected is that hundreds as badly wounded as McKinley do recover every year? Is he aware that the disappointment of McKinley's physicians is almost unanimously attributed, neither to the nature of the wound nor of the treatment, but to the patient's advanced age and bodily weakness? I cannot believe he does, for that would convict him, not of criticizing the physicians as individuals—neither he nor I can at all judge whether their treatment were the best,—but of a most uncandid sneer at science in general and its recent progress. I must then, believe he does not know all these facts. But that means he does not know as much about medicine and its recent history as any ordinarily careful reader of the newspapers. And one who does not, can only make himself absurd by writing about it—a suggestion which I hope the editor will not take unkindly, since my whole object in making it is to dissuade him from becoming absurd. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

It may be the mistake of my life to believe in observation and experiment. Perhaps the "progressive hygienists," whose knowledge of the subject dates from the Peloponnesian war; or the Catholic exorcists; or Mrs. Eddy's disciples; or "Indian doctors"; or natural bone-setters, "who never saw the inside of a vivisection bell"; or Seventh Sons of Seventh Sons; are indeed the surgeons and physicians of the future. But I am not in the least afraid. The Movement in Favor of Ignorance causes many deaths. It gives great encouragement to Comstockery and Popery. It makes a few individuals ridiculous, who are capable of better things. But it can no more stop the progress of inductive science now, than it could the motion of the earth in Galileo's time.

Do It Yourself.

You can and you must do your own work.

It makes no difference how convincing the argument nor how fascinating the offer of assistance, there is no power outside of yourself on the earth or in the sky that can infuse into you lasting health or success.

You must evolve your own health and prosperity from the depths of your own consciousness or you will never know the meaning of happiness.

You may find occasional aids along the road. A friend or a stranger may temporarily inspire or relieve you, but unless you take hold of this power and make it an individual working principle, it is of small benefit.—Eleanor Kirke.

The Determination of Sex, Again.

BY ELMINA D. SLENNER.

Our friend DuBois fails, I think, to understand the reason why the female is the superior animal (see Lucifer No. 889). Nature always aims to produce perfection, consequently evolving a female because it is nearer a master-piece than a male,—the male being an uncompleted female.

Schenk says: "Beginning with silk-worms they produce a preponderance of male moths when ill-fed, and the same with other animals or insects."

"Savage tribes in times of great want show an abnormal increase of males. He proves that sex is regulated by the albuminous feed of the mother, and in forty-one cases in thirty-nine he produced females and two failed because the mothers did not follow the instructions."

We see that while nature strives to produce all females, there are so many hindering causes, that left to her own efforts, there are more failures than successes. Under a proper heredity and correct fostering conditions, every organized existence, flower, bird, animal or human being, would culminate in a female. Nor am I at all sure that the "Crowning Act of Creation" was a female, for in all probability it was so imperfect as to be an arrested development, and consequently a male, and through the course of future evolutions conditions became such that a female was the result.

To produce a male, Schenk had to throw obstacles in the way, and thwart nature's processes, and therefore he never failed if a male was desired, but while "doing his level best" to produce a female there was never a surety of success. It is always easier to grow inferior than superior productions.

We read the natural history of ants and bees, and find that among these busy, intelligent, industrious insects the male performs a very inferior part—indeed, in some cases, it seems as if his sole office was to impregnate the female and then die. Of the male, or drone bee, it is said that only one of a thousand does this, and the rest are entirely useless, and all are finally killed off by the females as parasites upon the industry of the colony. The workers are undeveloped females, each one of whom, if fed in the larva state upon a peculiar food, might have become queens and mothers in full. The eggs laid by an unimpregnated bee are all drone eggs; and finally, when she becomes old and feeble, her eggs are once more drone (male) eggs—worthless and useless! The males of most wild animals are killed off as useless to preserve; one strong, robust specimen being sufficient for a great number of females. Of our domestic animals we preserve mostly females, and so of our fowls. The female flowers are the most long-lived, the male ones only blooming long enough to scatter the impregnating dust, and then withering and dying; while the female nourishes the embryo and matures it, and perfects the seed for future generations.

The female spider spins all the webs—and finally, if annoyed by the male, simply eats him up and goes on with her labor! Even of bedbugs the male is a little spider-like thing, hardly worth destroying or even hating.

Who that loves his mother does not agree with the poet that "a mother is the holiest thing alive." She must lead, guide and instruct, govern, rule and control. In the language of Walt Whitman:

"The threads that were spun are gathered,

The web crosses the warp.

The pattern is systematic.

The preparations have every one been justified.

The guest that was coming, she waited long, she is now housed,

She is one of those who are beautiful and happy.

She is one of those that to look upon and be with is enough."

Asked and Answered.

"Professor," said Miss Gidday, "you've made a study of human nature. Now, at what age would you say the average man of intelligence is most likely to marry?"

"Dotage!" promptly replied Prof. Oldbach.—*Philadelphia Press.*

Defense Against Torture and Murder.

C. L. James is still harping on his old favorite theme, "The Movement in Favor of Ignorance."

It was Josh Billings I think, who said, "It is better not to know so much than to know so much that isn't so;" to which wise aphorism should perhaps be added, it is better not to seek so much than to see so much that is brutalizing while adding nothing to useful knowledge.

I have never witnessed a prize-fight, a legalized murder, a battle—in which men shoot and stab and carve each other in the name of patriotism and religion; nor have I ever witnessed the torture and murder by inches of our half-human brothers in the name of medical science, and no bribe that I now think of would ever induce me to witness any of these demoralizing and dehumanizing exhibitions.

If it could be proved that vivisection is necessary to the advancement of medical science, then I would say that only the wisest, most mature, most philosophical and most truly humane of physicians should be subjected to the terrible ordeal of witnessing such experiments. The effects of the dissection of dead bodies, and of necessary surgical operations on living human bodies, is bad enough upon the minds of the young, as is well known; but after having given the subject considerable attention I fail to see that vivisection is ever necessary to the advancement of medical knowledge, and am constrained to believe that Philip G. Peabody of Boston, who has devoted much attention to the matter, is in the right when he says:

"Vivisection is a cowardly, unmanly crime. It has never yet given to the world any discovery of value; it never can, in millions of years, give to the world any discovery of a value at all commensurate with the harm it has done. This harm is not alone the torturing of animals, awful as that is; it is the making wicked and vicious the thousands of men, especially young men, who practice it, and to whom we must, in the presence of illness and death, look for aid and sympathy; also the turning aside of the minds from the legitimate direction of research—directions in which they might possibly find something of real value."

I could quote language equally strong against this Movement in Favor of Cruelty and Murder, from medical doctors themselves, but, as said in my leading article for this week I rely upon the laity for progressive reform, and if Bro. Peabody—who is a faithful friend and paying subscriber of Lucifer—can head a successful revolt against this form of barbarism, as did his fellow townsman—the merchant whose name I now forget—against that other form of barbarism, witch-burning, he will deserve to have his name enrolled as one of the benefactors of his race.

The following testimony in regard to the value of the medical superstition in general, falsely called medical science, from the pen of another distinguished Bostonian, Dr. Oliver Wendell Holmes, is pertinent in this connection:

"The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankerous minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment, or vital stimulation."

"Mankind has been drugged to death, and the world would be better off if the contents of every apothecary shop were emptied into the sea, though the consequences to the fishes would be lamentable."

Having largely exceeded my usual allowance of space for this issue I must close by referring Friend James to the article entitled "The Doctors and the Laity," for answer to his talk in regard to vaccination. As vaccination is now up for discussion and settlement, as it has scarcely ever been before, I shall probably have more to say upon this form of medical superstition next week, and will then answer some other points raised in the article on second page, headed "The Movement in Favor of Ignorance."

M. HARMAN.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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The Doctors and the Laity.

To learn from experience and observation is the art of living.

Not man alone but dumb beasts do this. The horse, for instance, learns from observation, not by the artificial training of a master, to open gates, lay down bars, etc.; that is, learns by observation to adapt himself to his environment.

The Darwinian philosophy of life—development by experience and adaptation to surroundings, has supplanted the old doctrine that man alone reasons. We now know that the reason of man and the instinct of the brute are one and the same.

Instinct may be defined as the unconscious memory—or rather the impressions stored away in the unconscious memory of all past experiences of the RACE or type of animal to which the individual belongs.

TRADITION.

Instinct, then, is closely allied to, if not identical with, what we call tradition; the only difference being that instinct is the result of unconscious or subconscious remembrance of past racial experiences unverified by later and individual knowledge, whereas tradition is the result of conscious remembrance of racial experiences not verified by later and more reliable knowledge founded on personal or individual experience.

In conformity with these fundamental premises or postulates, let us briefly consider the object lesson lately forced upon the attention of the so-called civilized world by the act of Leon Czolgosz at Buffalo, New York. In a recent editorial, the writer of these lines said that William McKinley "was killed by Czolgosz and the medical doctors." A little explanation is necessary to right understanding of this statement.

In the first place it would be well to say that our modern institutions, medical, political, religious, etc., are based largely upon an artificial division of mankind into two general classes, the doctors or professionals on the one hand and the laity or non-professionals on the other. The doctors are of three kinds mainly—doctors of medicine, doctors of law (civil law) and doctors of divinity, otherwise called theology.

Each of these classes or divisions of doctors have interests in common, and these interests are more or less antagonistic to the interests, the welfare, of the laity or non-professional masses. Take for example the medical doctors. The interest, the welfare, of the layman is, first of all, good health. But if everybody were well the medical doctor must starve. Said an old man to his nephew just graduated from a medical college:

"Tell me the truth, Bob, once in your life—if you could have your wish, would you choose to have everybody well this coming summer, or would you prefer what is called a sickly season?"

"Honestly then, Uncle, since you put it that way, while it seems hard to say it you will find your answer in the Lord's prayer—'Give us this day our daily bread.' In order that the physician may have bread somebody must be sick!"

In like manner the lawyer and the judge of civil law. It is to the interest of the layman that there should be no quarrels, no thefts, no murders nor crimes of any sort. But where would the lawyer get his fees or the judge his salary if there were no litigation?

So also of the doctor of divinity. It is to the interest of the layman that there should be no sins, no vices, no wickedness and no misery consequent upon these; but who would be willing to pay the salary of the "minister" if there were no sinners—no drunkards, no gamblers, no prostitutes, no liars, no swearers, etc? In order that the doctor of souls should have bread there must be sinners—souls that need physic.

...

Such being the natural antagonism between the interests of the doctors, the professionals, and the interests of the laymen, the common masses, it is to be expected that the first care of the doctor is to see that there is a demand, a necessity, for his profession. Without such demand the supply would be useless.

The medical doctor, for instance, must convince the people that they cannot get well when sick without his assistance. To convince them of this he must make the healing art as mysterious as possible, so that none but a professional can know how to treat the sick. To make the healing art mysterious and difficult a foreign and dead language is used; much stress being laid also upon the knowledge to be gained in colleges, attendance upon which is beyond the reach of the common people, especially knowledge gained in foreign medical colleges; also upon knowledge to be gained from the reading of foreign authors and especially ANCIENT authors.

...

All these things—the mystery, the deference to precedent, the honor given to ancient and foreign authority, naturally and inevitably cause the medical profession to lean toward and upon TRADITION more than upon the discoveries of modern experimenters.

This was well illustrated in medical treatment of William McKinley. The surgeons had probably done their part fairly well. Accidental but well known cases such as that of Alexis St. Martin, more than half a century ago, had shown the doctors that a large hole in the stomach (a badly neglected gun-shot wound) is not necessarily fatal. In McKinley's case the bullet holes were small and the stomach nearly empty, making it a comparatively easy matter for an IMMEDIATE operation to close the wounds and put the patient on the road to rapid recovery. The daily bulletins of the surgeons testified to his excellent bodily

condition, predicting that their patient would be at his office before the lapse of many weeks.

And such prediction, without reasonable doubt, would have been the history of this famous case if the work of the surgeon had not been defeated by that of the medical doctor. But then as now, the honor, the dignity, the prestige, the mystery, the reverential awe that should ever shield the profession from the comprehension of the vulgar multitude could not, must not, allow McKinley to get well without medicine—without the administration of the traditional drugs with Latin names, *MERCURY* and *DIGITALIS*. To permit the distinguished patient to recover without poisons of some sort would be treason to doctorcraft, whose very existence depends upon the ignorance of the masses, coupled with their superstitious reverence for the learning necessary to administer deadly poisons with healing effect.

But this was not all. The robust constitution and splendid health of the patient—as testified by the doctors themselves—might have withstood the shock of the pistol balls and the scarcely less deadly drug, had it not been for the work of another superstitious tradition, namely, that a strong man recovering from wounds must have nourishment, must have solid food, or he will die of starvation within a very short time. In cases such as that of McKinley, as experience shows, no nourishment AT ALL is needed—except that which has been stored away in the bodily tissues for emergencies when the citadel of life is invaded—not until the breach in the castle walls has been sufficiently repaired to allow a part of the vital forces to be detailed to the work of digestion and assimilation of food.

In the similar case of Garfield it was the criminal blundering of both surgeons and medical doctors that killed the patient, or rather that prevented his recovery from the nearly fatal ball of Guiteau's pistol. The repeated searchings for the ball prevented the "healing by first intention," and the administration of alcoholic stimulants instead of assisting the heart to do its work, hastened its final collapse.

DOCTORS OF LAW.

If, in the McKinley case, the doctors of medicine showed their devotion to the traditions of their craft the same can be truthfully said of the doctors of law.

If evolutionary investigations have proved anything, and if the experiences of the ages is worth anything, it has been conclusively proved to all minds open to rational conviction that punishment for crime is unscientific, irrational, inefficient—or rather that it defeats its own object. That crime is the result of ignorance, of bad heredity or of unfortunate environment, or of a combination of two or more of these causes, and that therefore both praise and blame are irrational, unscientific. That it would be quite as rational to punish a man for being sick, lame or otherwise unound (insane) physically as it would be to punish him for the commission of crime—an act which shows him to be mentally sick (insane), mentally lame, else so ignorant as to render him irresponsible.

Regardless of all the discoveries of scientific investigators, blind to the teachings of all time which show that the fear of death does not prevent killing, the law doctors in the McKinley case showed that they had not got beyond the traditions of their craft—the primeval barbaric law which says, "Whoso sheddeth man's blood, by man shall his blood be shed."

DOCTORS OF DIVINITY.

And so likewise the doctors of theology, in their treat-

ment of the Czolgosz-McKinley case. They too, as well as the doctors of medicine and of law showed their adherence to old-time tradition instead of the teachings of modern science. They too were loud if not brutal and savage in their demands for the punishment of Czolgosz. They, too, still believe in punishment as a cure for crime. With the lawyers they demand the *LEX TALIONIS*, the law of retaliation or revenge.

Their text book of theologic traditions says: "And these shall go away into everlasting punishment"—Matt. xxv. 46; also "the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death"—Rev. xxi. 8, together with much more of like tenor.

These "Reverend" gentlemen hastened to show to the world that they had more confidence in their collection of crude traditions of an obscure, non-progressive, ignorant, undeveloped and barbaric people than they have in the deductions of reason, of modern science and of larger human experience.

True to their "Bible" training and true to the customs of the Christian church when in power, they demanded that Czolgosz be burned to death in the "electric chair"—instead of the old fashioned and unscientific fire of fagots and turpentine—as a preparation for eternal burning in the next world.

THE REMEDY.

This article is already too long, but it will be very incomplete without some attempt at suggesting a better way than dependence upon our tradition-ruled doctors—of medicine, law and theology. Briefly as possible I would say that progress must come—if it comes at all—from the laity and not from the professional doctors, teachers or leaders. A careful examination of history will show as I think, that all real humanitarian progress has come from the laity, the common people, and not from the professional doctors.

For instance: The strong-hold of the persecutions against "witches" so-called was the Bible tradition or command: "Thou shalt not permit a witch to live." Medical doctors believed in witchcraft. Sir Matthew Hale, to this day a leading authority with lawyers, English and American, believed in laws against witchcraft. John Wesley, the founder of Methodism, said that to deny belief in witchcraft was to deny the Bible. Jonathan Edwards, the chief Presbyterian authority in this country, was a leader in the New England witch-burning craze. Millions were burned, hanged, drowned and otherwise put to painful deaths in obedience to this Bible-enforced superstition, and we would be today, perhaps, burning "spirit mediums" as witches if a revolt against witch-burning had not come from the laity. It was a merchant of Boston, not a professional doctor of any sort, that led the revolt that put an end to witch-burning in this country.

In like manner the revolt against the African slave trade. While the doctors of law and medicine almost without exception, and especially the clergy, were arrayed on the side of the slave-trader and the slave-driver the revolt against this relic of barbarism was led by the non-professional Quakers and by such laymen and laywomen as Mrs. Foster, Harriet Beecher Stowe, Wendell Phillips and William Lloyd Garrison.

Looking for causes, it is not hard to see why the learned professions take sides with the enemies of freedom and

justice. The learned professions are naturally clannish, exclusive, power-loving, hence it is to be expected that they would ally themselves with the purse-holders of the race—the rich, the aristocratic, and especially with the law-making and law-executing members of the body-politic. On the principle that self-preservation is the first law of nature we can expect nothing else than that the learned doctors should be conservative of the old and established, and that they should oppose radical innovations of all sorts, especially such innovations as would deprive them of their own traditional power and privileges.

The tendency of the three "learned professions" being to combine for the preservation of their traditional privileges the only way by which the laity can secure justice and equality of rights is to combine against the professionals. One of the immediately important needs of such combination is the assault on personal liberty by means of

COMPULSORY VACCINATION LAWS.

The ages-old fight for religious liberty is not yet won, as witness the Sunday laws and the compulsory taxation laws for the support of churches, etc., yet in most respects the laity have compelled the law-makers to respect the right of each to be his own priest, the right of each to freedom of religious conscience. We are not now obliged in Illinois to confess belief in a god in order to be a competent juror, or witness in court, as was the case in some states till very recently, but we are still obliged to have our children's blood poisoned by vaccine virus, in order to have them admitted to equal participation in the public school.

This is a case of combination between the law doctors and the medical doctors for the benefit of the latter fraternity. One of the medical superstitions is that disease can be cured or prevented by introducing a poison into the blood, through the stomach or by injection into the veins. Law doctors have turned over the care of the bodies of the laity to the medical doctors, as in former times they gave to the doctors of divinity the care of their souls. As a prevention of the contagious disorder called smallpox children must now be inoculated with cowpox or vaccine virus, the penalty for non-compliance being deprivation of the privileges of the State Socialistic public school. The following "special telegram" informs us that a revolt against compulsory vaccination has been begun in New Jersey. The dispatch is headed

VACCINATION CAUSES DEATH.

Camden, N. J., Nov. 18:—The latest victim of tetanus resulting from vaccination is William Bauer of East Camden, who died in terrible agony. Aroused by the eight recent deaths from this cause, the physicians will make an investigation.

The school board will be asked to repeal the order for compulsory vaccination, as parents are withdrawing their children from school to avoid its danger. The parents declare that their children shall not be submitted to the danger of tetanus and the authorities threaten action under the compulsory school law.

Smallpox has resulted in but one fatality, while tetanus, developing as the direct result of inoculation with the virus, has already claimed eight victims and the many thousands of recently vaccinated children are panic stricken.

When it is remembered how great is the influence of FEAR in causing bodily disorders of any kind we may reasonably expect that to the physical injury done to these thousands of children by the infusion of the vaccine virus into their veins will be added many serious if not fatal complications on account of the fright to which these innocents have been so cruelly subjected.

A similar telegram from Atlantic City, N. J., of same date, says, "Bessie Kessler, aged 9, died today of lock-jaw.

She had been recently vaccinated. This is the third death from lock-jaw here in the past two weeks."

It has often been urged, and will doubtless be maintained in this case by the physicians who are to make "investigations," that although vaccination is occasionally followed by disastrous results the testimony of statistics is overwhelmingly in favor of the use of vaccine as a preventive of the awful scourge known as smallpox.

To this it may be replied that statistics are of little value when manipulated by interested parties. But admitting for the argument that honest statistics do show that the usual effect of vaccination is to render the patient "immune" from the contagion of genuine VARIOLA these statistics were not designed to show and NEVER CAN show the injury done to the general health, the constitutional vigor and chances for longevity, by the insidious foe thus admitted to the citadel of life.

If the revolt begun in New Jersey against compulsory vaccination of children shall become as general and as successful as were the revolts started by a few of the laity against witch-burning and the slave trade, then the sacrifice of a dozen lives, or more, of children to the Moloch of superstitious medical-doctorism will not have been in vain.

M. HARMAN.

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L. H.

VARIOUS VOICES.

N. H. Drake, New Glasgow, N. S.:—Find enclosed \$1. renewal of my subscription to Lucifer. May your efforts for the uplifting of the weak and the defense of the oppressed, prosper.

Mrs. E. A. Magoon, 7 Chatham Pl., Worcester, Mass.:—Although in my 75th year of earth-life, there is much I would like to do to make this life enjoyable for others. Owing to the sudden taking leave of the mortal by my son, my companion in home making, I am obliged to dispose of my home in Ohio to spend the remainder of my life with my children settled in other states. Will your exchanges, new publications, as well as old friends, please make a note of my address.

Sada Bailey Fowler, 2325 Master St., Philadelphia, Pa.:—My work for social freedom has been for months past and continues to be a quiet one. Through the thought power I am bringing together the most advanced women whose souls are overflowing with the love and peace spirit. We are promulgating the truth so long proclaimed by our Light-Bearer that woman is queen in the realm of love and we are preparing mothers for their beautiful labor of love, and developing and healing by the mighty thought power.

E. Stern, 4344 Chestnut St., Philadelphia, Pa.:—Twelve deaths from lock-jaw in St. Louis, and more are expected. Th

victims were diphtheritic patients who had been treated with anti-toxin. In Ladiesburg, Maryland, John J. Liggett, a regular medical practitioner has treated upwards of 250 cases of diphtheria in the past seven years, without losing a single patient. The remedy employed is extremely simple. Flower of sulphur 10 grains, pulverised willow charcoal 36 grains, sufficient water to make an ounce; to this is added an equal quantity of simple syrup, making two ounces of the mixture. This remedy is given every half hour, retained in the mouth for a time, and then swallowed. Before taking the medicine an antiseptic gargle should be used. The patients are kept in warm rooms. It is to be hoped that physicians will write to Dr. Liggett, ascertain his experience, and use the treatment. My attention was called to the matter, and upon writing to Dr. Liggett, I received the most courteous consideration. He utterly disclaims credit for the marvelous results achieved in his own practice, frankly admitting that he had but modified another physician's prescription, obtaining better results. Called into consultation by other physicians, he states that the treatment outlined has invariably proved efficacious. Would it not be in order for your readers to call their physicians' attention to this subject. Like a true disciple of the healing art, Dr. Liggett exacts no fee for diffusing knowledge of the treatment, which he has used with such remarkable success.

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LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 47.

CHICAGO, ILLINOIS, DEC. 5, B. M. 301. [C. E. 1901.]

WHOLE No. 894

THE WIDE-SWUNG GATES.

The Genius of the West

Upon her high-seen throne,

Who greets the incoming guest

And loves him as her own;

The Genius of these States

She hears these modern pleas

For the closing of the gates

Of the highways of her seas.

"Fence not my realm," she says, "build me no continent pen,

Still let my gates swing wide for all the sons of men."

The Genius of these States,

She of the open hand,

Stands by the open gates

That look to every land:

"Come hence" (she hears the groans,

The distance-muffled din

Of millions crushed by thrones),

"Come hence and enter in.

Shut not my gates," she says, "that front the inflowing tide,

For all the sons of men still let my gates swing wide."

"And in my new-built state

The tribes of men shall fuse,

And men no longer prate

Of Gentiles and of Jews—

Here seek no racial caste,

No social cleavage seek,

Here one, while time shall last,

Barbarian and Greek—

And here shall spring at length, in narrowing caste's despite,

That last growth of the world, the first Cosmopolite.

"A man not made of mud

My coming man shall be,

But of the mingled blood

Of every tribe is he.

The vigor of the Dane,

The deftness of the Celt,

The Latin suppleness of brain

In him shall fuse and melt;

The muscularity of soul of the strong West be blent

With the wise dreaminess that broods above the Orient

"Here clashing creeds upraise

Their warring standards long,

Till the ferment of our days

Shall make our new wine strong.

Let thought meet thought in fight,

Let systems clash and clinch—

The false must sink in night,

The truth yields not an inch.

No thought let loose, ungyved, can long a menace be

Within a tolerant land where every thought is free."

The Genius of the West

Upon her high-seen throne

Thus greets the incoming guest

And clasps him as her own.

The Genius of these States

Puts by these modern pleas

For the closing of the gates

Of the highways of her seas.

"Fence not my realm," she says, "build me no continent pen,

Still let my gates swing wide for all the sons of men."

—Sam Walter Foss, in "Songs of War and Peace," 1899.

The Fulton Street Improvement Association.

In No. 890 Lillian Harman adopts the Baconian method of citing facts and figures, and then drawing inferences from them. But this method must be applied with great discrimination. It is dangerous to take one case, and deduce a whole philosophy from it.

No doubt the municipal administration of Chicago is very bad, but it so happens that Chicago is universally known to be an ill-governed city. New York and Chicago are populated by collections of people from all parts of the earth, without a common language or a common civic spirit, many of them desperately ignorant, and brought up under the worst European governments, while nearly all are there for one reason only, the desire for gain. What is the worth of any generalization drawn from such instances?

In the first place, the difficulty could only have arisen under bad municipal laws. In British Columbia, where we have the referendum in municipalities, it would be impossible. With us no municipality can borrow on the credit of the city, or grant a franchise to any street railway or other company, unless the ordinance is voted on by the rate-payers, and endorsed by a three-fifths majority. As for a local improvement, it can be prevented at once by a majority of the property owners on the street petitioning against it. So, if Mrs. Harman had had the privilege of living in British Columbia her article would not have been written.

Mrs. Harman complains of "boodle" contractors. It is true, Chicago is cursed by them, but not London, or Glasgow, or Paris, or Berlin. The London County Council has existed for twelve years; it carries out all its public works without any contractors at all; neither the word "boodle" nor any synonym for it has ever been used about the Council or any man who ever sat on it. I know councils on this continent, too, which never had a member who was otherwise than a model of integrity.

Mrs. Harman tells us that "one of the stock objections to Anarchistic voluntarism is that no public improvements would be made unless ordered by a centralized government." Not necessarily by a centralized one. London is about three times as populous as Chicago, and I believe it covers less area, but besides having the County Council for central matters, it is divided into twenty-nine smaller municipalities for local matters. Switzerland is more populous than Chicago, and has a much larger area, but is so subdivided for local government that in some cantons all the people can meet together and make their own laws. It is only a question of convenience, but not of essential principle, whether the administrative area shall be large or small. But if Mrs. Harman will strike out the word "centralized", then I agree in substance with all the rest. I have tried Anarchistic voluntarism in public improvements time and again; I have seen it tried time and again; I have always found it utterly wanting; I have never met a man who has seen it tried as much as I have and has not found it utterly wanting. Every western town starts with Anarchistic volun

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taryism. The first streets are cleared, and the first sidewalks laid, by Anarchistic voluntarism. I have lived in towns before incorporation, and have often been chosen to go round for voluntary subscriptions, having always been considered a good collector for that purpose. But I would sooner be city-scavenger than go through that work again. I am too well acquainted with the man of large property who quietly hangs back and leaves the generous man next door to improve the property of both. As for getting a uniform street grade by voluntary agreement, the idea is too ridiculous even to enter the mind of a lunatic. If one side of a street is higher than the other by nature, the people on the upper side will always build too high in order to avoid excavating, while the people on the other side are almost equally certain to build too low to avoid propping. If the street itself runs up and down a hill, it will be impossible to get a straight sidewalk; for every one wants the sidewalk to be level in front of his own door; and the result is a succession of platforms and stairs instead of a continuous slant. Then comes a great cry for incorporation; the city is incorporated; at last the streets are graded, and the sidewalks laid; at last there is a force which will make the people on one side excavate, and the people on the other hoist their buildings; at last it is possible to walk on the sidewalk in winter without falling down a flight of steps and getting a broken leg. I have seen all this too often to be mistaken. As I read in an article the other day: "Theory is a good card, but facts are trumps."

But Mrs. Harman says:—"If the officials down at the city hall are our 'servants' why should it be necessary to spend so much time and money in doing the work for which they are paid? Would an individual employer submit to such negligence by his employee?" Mrs. Harman expects too much. Of course it is easier for an individual employer to control his servants than it is for any association of persons, whether voluntary or compulsory. When one man objects to his servant, he has only to dismiss him. When a member of a partnership objects to a servant, he can call the partners together, and if a majority agree, he can have him dismissed. When a shareholder of a transcontinental railway or a bank objects to the conduct of a servant of the company, he can write to the directors, but, although he has the glory of belonging to a voluntary association, he will very likely find that his wishes do not count for much. If one of the directors is the offender, he can try to have him dismissed at the next annual meeting of shareholders, but he will not always be successful. And now, just what is the difference between the shareholders of a voluntary joint stock company and the shareholders of the compulsory association called the City of Chicago? In both cases the directors are chosen for a year. In the voluntary company all the shareholders vote, but each share carries a vote, so that the poor shareholder is utterly swamped. In the city each male, rich or poor, has just one vote. The one is absolutely governed by a majority of shares, the other by a majority of people. In both cases the majority must be got, and he who is in a minority must submit. Mrs. Harman complains of the time and money involved in getting the directors of the City of Chicago to do what she wants. Let her take a share in any joint-stock company on the continent, and see if she has not to spend more time and money in getting the directors to do what she wants. After all, Mrs. Harman got what she wanted. She was lucky. Few shareholders in voluntary corporations or co-operative societies can say as much. But it took a number to get it. The directors would not listen to one. Bravo for the directors; if the directors of any company or society, voluntary or compulsory, wasted their time in listening to individual kickers, the company would not last long. But the directors of the City of Chicago are willing to listen to a hundred kickers out of two millions, and that is more than the directors of most voluntary companies will do, unless the hundred are very large shareholders.

In short, a state or municipality is only the most democratic of joint-stock companies or co-operative societies. In all others, each has a voice in proportion to his money; in this, poor and rich have an equal voice, although not equal intelligence to use

it well. A municipality has one disadvantage; it has more stupid and ignorant shareholders than a company; and the wise have often to suffer for living in a stupid world. But the democratic state does more for its poor members after all than the oligarchic company. The latter is mainly dominated by the few who have the biggest share; the smaller shareholders are crushed with a cynical disdain rare in democratic governments; the majority are always playing the game of freeze-out with the minority; and majority rule is enforced in colder blood than in any state or city.

What then does Mrs. Harman hope for? Does she hope to carry on the affairs of the world without any co-operative action at all? Does she expect to see railways running from Atlantic to Pacific, owned and operated by individuals? Or does she admit that these things cannot be done without forming co-operative societies of some sort whether they be voluntary associations called companies or compulsory associations called states? If so, does she think that she will ever have the good luck to belong to one company in which she will have her own way? Does she think she will escape majority rule? Nay, more, does she think she will ever be so fortunate as to be connected with any railway enterprise, any mining or smelting enterprise, any iron foundry, or other business involving the union of members, in which she will find it possible to have as much say in the management as she has already had in the management of Chicago with its two million shareholders.

"But," Mrs. Harman will say, "under voluntarism I should at least be able to mind my own affairs. I could at least pull up the street in front of my own house, dig trenches in it, place barricades on it, and mend it at my own sweet will." Yes, but is that your own business? What if the neighbors on the street do not want it disturbed? And suppose it were Dearborn street? Even if all the property owners on Dearborn street wanted to tear it up and alter it, have the million other persons who use that street no say in the matter? Have they not the right to appoint a committee of directors to look after their interests? Every sensible person in the world wants to let people look after their own business. But when the business in question is also the business of a vast number of other people who have an equal right to be consulted, then the trouble begins. Somebody must give in when opinions differ; and there must be a way of deciding who it is to be. From the time of Aristotle until now a majority vote has been considered best, on the principle that it is better to disappoint forty-nine than fifty-one. But this is only a device; invent a better if you can. But do not shirk the question by pretending that it is possible for each of one hundred or two million persons to do whatever he likes in matters which equally concern all.

Mrs. Harman has written many articles against the state; but all mean simply this, that the state does bad things, and should be abolished. But is that wonderful, seeing that the state is elected by men, and that men do bad things? Does the state do worse things than the men who elect it? If it does, that would indeed be a strong argument. But does it? In the south men are burnt at the stake without trial, by voluntary organizations; the electors of the south pretty generally approve of this. Do the governments elected by these men do anything worse than burn men without trial? But look how justice miscarries. Yes, but does it often miscarry worse than when, almost on the day of President McKinley's death, a mob of Southern electors took a man named Davis and hanged him, drowning his voice when he tried to speak; and then, when he was dead, they found he was guiltless? The law is often unjust to women. Yes, but is it as unjust as the men and the women who elect the law-makers? Surely Mrs. Harman does not expect grapes from thorns.

But Mrs. Harman is in the way of truth, though she has not yet passed through its gates. She is studying facts. I hope she will go on. I hope she will not stop short at protesting to city councils, but will also take round the hat to try and get streets paved by voluntary subscription. I know she is too candid to suppress the truth, so I hope she will tell us at an early

date whether she would rather tackle individual rate-payers or a municipal council, and whether she thinks more time is wasted in collecting voluntary contributions or in making occasional protests to the city authorities. I also hope she will take a share in the most liberal-minded corporation of a million shares she knows of in the world, and then let us know whether it is easier for one individual in that company to get his own way than it is in Chicago with two million shareholders.

R. B. KERR.

Had I enjoyed the privilege of a residence in British Columbia, Mr. Kerr tells me, my remarks regarding the Fulton Street Improvement Association would not have been written. Perhaps not. But it happens that we have here theoretically exactly the protection claimed for the British Columbians. A majority of the property owners in Fulton street consented to grant a right of way to the street car company upon the company agreeing to keep the street in repair for twenty years. After using the street seven years, it was badly in need of repairs, and some one, presumably at the instance of the company requested an ordinance requiring the repaving of the street by the property-owners. ("Two or more property-owners" may legally make such request). Notice of this was sent to all property-owners, and the "Fulton Street Improvement Association" came into being to try to induce the Council to compel the railway company to carry out its agreement. It cost considerable money, and the time of fifty or more men, to hold meetings and make several trips to the city hall. If for similar legislative requirements the British Columbians get better service, it is because their municipalities are smaller and its officials easier of approach. The larger the organization, the more unwieldy, as a rule.

If no improvement is to be made until the man who is willing to do the "heavy looking on," while his neighbor does the work, is induced to do his share, a system different from any yet in operation will have to be devised. As it is, the men practically owning a large proportion of the property are not taxed for public improvements. How is the Man Behind the Mortgage to be made help bear the burdens?

I might not be a successful solicitor of contributions for street improvements. I am sure I should be a failure as a solicitor of funds to pay the ministers' salaries, build churches and monuments, sustain schools, universities, and hospitals, and send missionaries to foreign countries. Yet billions of dollars are raised for these purposes by voluntary contribution every year. The sum needed for street improvements, large as it is, is a mere bagatelle in comparison with sums voluntarily raised for these and many other purposes that could be named.

In regard to the irregularities of sidewalks, etc., I am inclined to think that more depends on "the lay of the land" than on the form of municipal government. My most vivid recollection of Kansas City, Council Bluffs, and other Missouri River cities, is of a continual going up and down stairs. And yet their street improvements are controlled by the City Councils. Even on Mr. Kerr's native heath I did not find the streets so altogether lovely. I cannot distinctly remember whether I encountered any stairs on the streets of Edinburgh, but I am sure I devoutly wished, on several occasions, that the city dads had provided elevators.

It may be that there are no "hoodle" contractors in London. It may be that the men who do the work receive only fair wages for that work, and the property owners pay only a fair price for it. But the fact that Mr. Kerr has heard no accusation does not prove that there has been none. Nor would even the fact that no protest is ever made prove that there is no occasion for protest.

Mr. Kerr thinks I was lucky to get what I wanted. I am not sure that I said I got what I wanted. As a matter of fact, I should like to have the street paved with asphalt instead of cedar blocks. But I confess to a feeling of aversion to an assessment of \$10 a foot for the work. Where I got my money's worth was in the Anarchistic arguments unwittingly used by

the agent for the association, when he said that the work could be and had been done better and cheaper when done by a contractor employed by the residents themselves than when done by the city.

It is easy for a wise man to ask more questions in three columns than I can answer in one. It is impossible, in the space to which I have limited myself, to answer all the questions Mr. Kerr asks, or touch all the points he raises so I have merely commented on the remarks immediately concerning municipal control. Burning and hangings in the south and elsewhere, and other questions relating to the lawful and unlawful cruel treatment of men by big or little mobs, I am compelled to pass over at this time. But I must say this: The action of the men who hanged Davis, "drowning his voice when he tried to speak" was as wrong as that of the men who burned Czolgosz to death with electricity, drowning his voice when he tried to speak. Both bodies of men probably believed they were doing their duty. Czolgosz believed he was doing his duty when he killed McKinley. McKinley believed he was doing his duty when he helped reward Funsten for treacherously approaching Aguinaldo as a friend, and then capturing him. Truly, we "cannot expect grapes from thorns," nor respect for human life from a people who are taught to honor and reward professional betrayers and murderers, active or passive, whether those murderers be called presidents, generals, or assassins.

L. H.

It Seems to Me.

BY ADELINE CHAMPNEY.

At the risk of "stirring up the animals" again, I would add one word to the medical controversy which lately raged in these columns. The one essential difference between the regular schools and the various "natural" methods—suggestive, dietetic, exercise or hypnotic treatments—is in this: The former are concerned with the study of diseases and ways to cure them, while the latter are engaged in a study of health and the means to retain or restore it. This is the essence of the modern systems of "healing" which, with more or less scientific basis and more rather than less success, are gaining a hold on the confidence of the people. Put it to your common-sense, which is the more rational method?

If some of these readers who complain that Lucifer's columns are monopolized by a few would send in good, sound, readable articles, concise and to the point, I think they would not fail to be given space. I find our editor very hospitable and quite liberal in the matter of accepting contributions.

Sometimes it seems to me that too many of us radicals are trying to "eat our cake and have it." Instead of studying the psychology, physiology and philosophy of love and sexual relations, learning to know our own natures and to understand our needs, and then directing our lives rationally—what are we doing? Hunting here, there and everywhere for a system, a form of ceremony or agreement, or an established code of sex-ethics that shall take the personal responsibility off our shoulders and remove the necessity for self-control and self-direction, but leave us free to follow our desires without consideration and without consequences.

It can't be done. Freedom is not to be attained by getting a divorce, nor by refusing to marry, nor by running away from responsibility. Freedom is to be won through the attainment of knowledge and the exercise of wisdom. Without self-control and self-direction, no permanency of happiness in love is to be found. You can't shift the responsibility onto a marriage bond, or a free contract.

Lunatic Asylum.

Physician—Mrs. Sharptongue was here today, and wanted her husband sent home and placed under her care.

Superintendent—Did you let him go?

Physician—No. He said he would rather stay here.

Superintendent—Hum! The man must be sane.—*Tic-Bits*.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Thanksgiving.

The Parsees, or followers of Zoroaster, worship the sun as the fountain of all life. They give thanks to the sun as the preserver of life and the giver of all earthly blessings; and yet these Sun-worshippers are not ignorant of the fact that on the arid plains of Persia and Central Africa this same sun kills without mercy, not only man and beast but nearly all vegetable life as well.

The Anglo-Saxon mind looks with pity if not with contempt upon the Sun-worshiper and his crude, illogical and unscientific faith, but how much more rational is our own national religion than that of the Sun-worshiper!

The Anglo-Saxon will say that the sun is simply a vast store-house of light, heat and electricity, that is, simply a tremendous battery of physical force or energy but utterly devoid of conscious intelligence, utterly wanting in the feelings or sentiments known as sympathy, pity, love, benevolence, malevolence or hate.

Sun-worship is simply Nature-worship in a crude or primitive form, and it is by no means hard to show that the modernized religion or cult known as Christianity is nothing more nor less than Sun-worship, Nature-worship, in a somewhat different garb, but no less irrational, illogical and unscientific than is the religion of the Parsees or Zoroastrians of Persia and India.

It is generally maintained that we as Americans have no national religion; that people of all religions and of no religion stand on equal footing. In support of this view the Constitution of the United States is referred to as a wholly non-religious document, a document that expressly says Congress shall make no law establishing a national religion, or interfering with the free exercise thereof; also the treaty with Tripoli, signed by George Washington, is quoted as saying that the government of the United States is in no sense a Christian government. If this view of our national government be the correct one; if ours is a non-religious or purely secular government, how, or by what authority does the chief officer of that government call on all the people to observe the last Thursday of November of each year as a day set apart for religious exercises?

Why should the usual and regular delivery of the mails, and other normal functions of the government, be suspended on that day if not in obedience to a religious observance, tradition or superstition?

A few questions in reference to the National Thanksgiving in which law-abiding citizens of all creeds and of no creed were called upon to participate, will perhaps not be out of place:

How much cause for thankfulness to a supposed overruling Providence had the surviving victims of the Wabash horror—the railway wreck that occurred on Thanksgiving eve near Seneca, Michigan?

Since January last, so says the "Chicago Tribune," no less than "twenty-six [railway] wrecks of more than ordinary magnitude" have occurred—all within the year for the blessings of which we are called upon to give thanks. Why were not the conductors and engineers of these ill-fated trains warned of danger ahead, if there be "an eye that never sleeps," and that ever guards the welfare of those who "put their trust in God"?

Among the victims of these wrecks, were there none who put their trust in the care of an overruling Providence?

The God to whom we are expected to give thanks is supposed to be the Divine Father of all men, of whatever land or clime, race or color. How much cause for thanksgiving have the people of the Transvaal, or of the Philippine Islands, for the blessings received within the past year?

Many other queries of like character will occur to the thoughtful observer of current human history, but it is needless to fill our limited space with questions that show the absurdity of the custom of National thanksgivings, which, after all is said, for and against, seem to be mainly observed as occasions for excessive indulgence in the pleasures of the palate. Many millions of dollars that might be spent in relieving the wants of the unfortunate and destitute, are every year worse than wasted in vicious if not criminal luxury on these Thanksgiving feasts.

But while the victims of wars, of mobs, of wrecks—by land and water, also of drouths, floods, fires, hurricanes, etc., etc., have little cause for thankfulness there are a few at least in this country who have no reason to complain of what the past year has brought to them. For instance:

Theodore Roosevelt, the man who issued the national proclamation, has much reason to thank the pistol of Czolgosz, and the bungling of the medical doctors who had charge of the wounded president.

The heads of the Billion Dollar Steel Trust, and the heads of the similar tariff-protected monopolies, should certainly be thankful to the robbed and toiling millions whose labor has earned their enormous profits; thankful also to the robber government whose land laws, money laws, tariff and transportation laws have enabled the feudal barons to increase their wealth at a rate never known before, perhaps, in the annals of this world.

The salaried officers of government, civil and military, the payment of whose salaries in gold-standard legal tender, is assured whatever calamities may overtake the producers of all wealth. Drouths and floods may destroy the crops; reduction of wages, strikes and lockouts, may cut down the income of the wage-earner to the starvation point; defalcations, embezzlements and money panics may rob the depositors in banks of all they possess, but the government bank, backed by enforced taxation, is always good for the prompt and regular payment of the salaries of office-holders, state, national and also municipal.

Yes, the office-holding class—military and civil, have much reason to give thanks that they are so well cared for by their dopes, the non-elect masses. Mem: Is it any

cause for wonder that men are so hungry for office? That they are ever ready to barter truth, honesty, honor, principle, friendship, love—EVERYTHING for office, with its sure and regular payment of salary, added to its many perquisites and opportunities for increasing the salary in ways that the ignorant and stupid taxpayer knows nothing of!

M. H.

Two Opinions of Lucifer's Work.

To show how Lucifer's work strikes different minds I herewith insert two letters received at this office within the last few days. The first is written with pencil but in a fairly readable or business-like hand, and is as follows:

EDITOR LUCIFER:—I have now received two sample copies of your abominable paper. Will you have the consideration to discontinue all sample copies to my address?

If my own heart was so corrupt, debauched, depraved, that I no longer had respect for the laws of God or man, (as yours must be) I would keep my mouth shut, and not "Prate" about it on a contemptible little sheet and send it broadcast over the land and into homes where nobody wants to see its dirty face.

I should be pleased sir, to sign myself respectfully yours but since I have no more respect for you than I would have for a little yellow dog, it is quite impossible.

MRS. N. M. CLEVENDDERFER.

To this letter the following answer was sent:

MRS. N. M. CLEVENDDERFER: We have two excellent reasons for not wishing to send Lucifer where it is not wanted. First, we do not believe in forcing anything, no matter how good we may believe it to be, on any one against his or her will. Second, Lucifer costs time, thought and money, and we do not wish to waste any copies where they are unread and unappreciated.

Your name does not appear on any regular list of ours, and I do not recollect having seen it anywhere. If the paper was stamped it did not come from our office. If it was marked "sample copy" and had no postage stamp, it was mailed here. If you receive another copy, please return it to us (in original wrapper). Enclosed find stamp for that purpose. We may thereby know where it came from, and prevent any more copies being sent you.

I respect your right to your individuality, your thought, and your manner of expression, though I do not admire nor would I like to emulate the latter.

Yours sincerely,
LILLIAN HARMAN.

The chirography of the other letter referred to, shows the writer to be a man of strongly marked characteristics, as any reader of character can readily see. It is as follows:

Boston, Mass., Nov. 22, 1901.

TO THE EDITOR OF LUCIFER, SIR:—Lucifer is surpassing itself; it has always been able but the last few numbers have shown an ability that is really wonderful. Every number is a gem, and contains food for thought worthy the profoundest mind.

With every habit and tradition and association of my parentage and education exactly opposed to the views favored by you, I find myself absolutely turned about by the power of your logic, with the wisdom of your management. I am glad to say that every friend of mine who has been induced to subscribe to Lucifer by me, is greatly pleased with it; all have the honesty to admit, with me, that we are educated by it.

I wish you and Lucifer the greatest prosperity. If every one read Lucifer with a receptive mind this world would be worth living in.

Yours truly,

PHILIP G. PEABODY.

This letter is written with pen and ink on a sheet bearing the printed caption or business card—"Philip G. Peabody, Counsellor at Law; Smith Building—Room 61—15 Court Square."

Lest any reader should infer that the letter of Mr. Peabody was inspired by the complimentary notice of him in last week's Lucifer I would say that the letter and the notice were written about the same time, and there is no connection whatever between the two.

We are in receipt of many letters similar to that of Mr.

Peabody and but few like that of Mrs. Clevennderfer, but enough to show that the work of Lucifer excites emotion widely different in the minds of different people. M. H.

Lucifer Leaflets.

Lack of time and of means to devote to that purpose has hitherto prevented the issuing of leaflet literature or Lucifer's special lines, except to a very limited extent. Many calls have been made for such leaflets and some promises have been made, but hitherto very few of these promises have been fulfilled.

To meet this demand, in part at least, it is now proposed to list the leading articles that have appeared in the paper for some months or years past—especially editorials and other articles bearing upon the live subjects, the public events, that have shaken our so-called civilization from center to circumference, within the past three months—I list these articles and advertise them as though they were detached and separate from the paper in which they appeared.

Having a surplus left over of the issues referred to, this plan will save the trouble and expense of issuing in regular leaflet form, while the purchaser will get not only what he asks for but much other matter on the same or similar lines, thrown in.

Pursuant to this plan we have listed the leading editorials in ELEVEN numbers of Lucifer, to which is added the name of one leading selection—as follows:

1. Another National Tragedy. The Medical Doctor Question. Also, Marriage Legal and Free—"When Love is Liberty and Nature Law."
2. The Lesson of the Hour—William McKinley and Leon Czolgosz. Also, Anarchism and the Trusts, by Tucker.
3. Sentenced to Die. Also, Two Epochs in Man's Progress, by Proudhon.
4. Free Unions and Parental Responsibility. Also, Individualistic Anarchism Opposed to Force.
5. Archism versus Anarchism. The Social Side of Anarchism. Also, Freedom in Love, by Heinzen.
6. Government Against the People. Also, the Goal of Anarchism—Tucker.
7. Cowardly Murder—Assassination and Electrocution. Also, Rumors Effects of Slave Labor, by Rachel Campbell.
8. The Nation's Crime. Also, Purifying the Tenements—Walker.
9. Anarchy in the Family. Also, To Mothers.
10. Socialism and Anarchism. Also, Thou Shalt not Kill, by Tolstoi.
11. The Doctors and the Laity—The Cases of McKinley and Garfield. Delusion and Crime of Vaccination. Defense Against Torture and Murder.

Any one of these will be sent, while the supply lasts, on receipt of three cents, or the whole eleven for 25 cents. Postage stamps of any denomination received as payment.

LUCIFER'S COMING OF AGE.

We have also some copies left over of the Anniversary Double Number, containing, besides much other valuable matter, nearly ten columns of condensed history of the first twenty-one years of Lucifer's life—written by the editor and by Edwin C. Walker, who was for some years associate editor of Lucifer, and who contributed much to making it a cosmopolitan or international educator.

The price of the double number is five cents each, or, while the supply lasts it will be sent free to any one who sends 25 cents for a three months trial subscription to Lucifer.

THE CHICAGO SOCIETY OF ANTHROPOLOGY meets every Sunday, Dec. 8 it will meet in Hall 913 Masonic Temple. John Z. White will speak on Robert Burns.

THE VACCINATION DISCUSSION, including the medical doctor question, has been unavoidably postponed till next issue of Lucifer.

The Home Colony.

Colonization in some form has engaged the attention of philanthropists in all ages. At the present time a number of experiments are on trial. Why so much time, energy and money has been wasted in fruitless efforts to harmonize warring factions is an unanswered question.

Today on Puget Sound, thirteen miles west of Tacoma, is a colony that has not been a disappointment to its promoters. Their experiences in a Socialist colony paved the way for the inauguration of a scheme that bids fair to be a success in the broadest sense of the term.

The Mutual Home Association was chartered Jan. 27, 1897, at the instance of O. H. Verity, G. H. Allen and L. P. Odell, whose worldly possessions were their wives, twelve children, a few household goods, a few vegetables, and \$20 in cash. This \$20 was paid on a contract for twenty-seven acres of stumpy land with the agreement to pay \$250 at stated intervals. Transportation for their families and lumber to build their shanties had to be obtained on credit. Today we own 211 acres of land with twenty-six houses, eleven of them two story with five to ten rooms, and outbuildings, a printing office of two stories, and publish "Discontent." This paper is the product of voluntary contributions—as was the first print shop. It is not an official organ of the association. "Clothed With the Sun" is published here by Lois Wainbrooker. We have twenty-four men, twenty three women, and forty children.

The title to the land is vested in the Association. To become a member no certificate of character is needed. The presumption is the would-be member knows his own business, so there is no "red tape." All that is necessary is to pay the Secretary \$2 for one lot or \$4 for two lots, and select any unchosen lots, to do with as one sees fit. The only way to lose equity in said lot is to give or sell it, or refuse to pay taxes. Removal does not alter the status of the member, for upon return he is entitled to all former privileges. Possibly the harmony that prevails may be accounted for by the fact that we have neither by-laws, rules or regulations, and no smelly committees to do the dirty work for elastic conscience; no one to preserve the peace and dignity of the state, and no need of any. We have neither church or saloon, though no one would prevent any one building these twin evils. When we need public improvements we voluntarily give of our time and means, hence own our school-house and float.

Enormous crops can be raised and the best (not largest) vegetables I ever saw. Vegetables require fertilizing to do well. No fertilizers are used to produce immense crops of fruits. The tendency is to overbear. It costs from \$50 to \$100 to clear a lot (one acre); lumber (delivered), first-class dressed, \$16 to \$18. Rough, \$9. Shingles, \$1.50 per thousand. Much has been said about the rainy season. It rains often, very often in winter. However according to U. S. Reports the rainfall in twenty-eight states and territories is greater than in Washington.

The winters are mild, seldom ice half-an-inch thick. Roses bloom out of doors until January. The nights in summer are always cool enough to sleep under blankets. Our location overlooks a beautiful sheet of water. Clams of various kinds are abundant. In my opinion no place on earth is as desirable (all things considered) for those who do not have to struggle for the necessities of life, or to raise children. The precepts and examples of self-reliance cannot be otherwise than salutary.

Home, Washington.

JAS. W. ADAMS.

To the Press-Writers' Association.

COMRADES: In view of the present attempt to establish a press censorship in America, is it not incumbent upon the members of this association to make a strong, united effort to thwart such attempts?

Would it not be good policy for us to drop all other discussion for a time, and concentrate on this one issue?

THE MAINTENANCE OF FREE SPEECH AND FREE PRESS IN AMERICA

With free expression of opinion taken away what else remains worth battling for?

Free government without free speech and free press is unthinkable. Only through the freedom of expression and experiment has the world advanced.

What is the meaning of all this furore about "Stamping out Anarchy?" In his masterly article on "Landmarks of Liberty," Louis F. Post in "The Public" answers well this question. He shows that it is only an imperialist scheme for suppressing free discussion—that is all.

In every age those who have held back the car of progress have been the ignorant dupes of unreasoning conservatism, and the present is no exception.

Comrades, why can not we unitedly use our influence to repel this avalanche of suppression and brutality? On a soil which has for more than a hundred years been consecrated to free speech and free press, shall we tamely submit to this new tyranny in the interest of ignorance and capitalistic greed? I say NO!

Let us show the reactionaries at the head of this movement that the fundamental principle upon which this government was founded must not be brushed aside. Let us do battle for liberty and human rights at any cost.

HENRY E. ALLEN.

Berwick, Ill., Nov. 24, 1901.

VARIOUS VOICES.

Jennie Wade, Memphis, Tenn.:—Your paper is to me the elixir of life, for life would not be bright without it. Enclosed find one dollar to renew subscription. I want to thank you for continuing to send it after my time had expired.

Jas. W. Adams, Home, Wash.:—An essay read by me at our Literary Society last winter containing a quotation from the "Prodigal Daughter" was published in "Discontent." An indictment of Comrades Govan, Larkin and myself, and our arrest, followed. As an illustration of how press censorship suppresses comrades in the east have printed 7,000 copies of the essay. Any one wishing a copy will please send name and address to me.

F. E. M., Wash.:—Please apply enclosed on my subscription. I do not see how I could get along without Lucifer. Its course during the so-called "Anarchist" excitement was admirable. An old soldier who wore the blue for five years, I blushed for my country—the boasted land of the free and home of the brave. I would not give the knowledge gained from Lucifer's columns for the wealth of Rockefeller. My late wife obtained a divorce last September. The blow would have been terrible to me had I not learned "Why love dies," though in her case it never was born; but I did not know that for many years. The world is certainly on the verge of great events, and Lucifer is doing its share of the work in preparing the minds of present and coming generations for the inevitable change. I find a great many who really sympathize with the Lucifer philosophy.

Paul L. Sautter, Phila., Pa.:—I heartily endorse the stand that Lucifer has taken in regard to Anarchism, and hope you will continue to do good work with tongue and pen for the abolition of all forms of tyranny and oppression. I believe Anarchism is an ideal state of society which will not be realized for many years to come; no permanent improvement in social institutions is possible until the people are prepared for that state by mental evolution. The ideas of government and authority are considered as entities by millions of minds, just as God, the supreme ruler and punisher, and a future state of rewards and punishments are also held as realities by these same millions. I believe the solution of the problem is taught by Lucifer—in Free Motherhood and the right to be born well. When this is realized that women can decide when they shall be mothers and can propagate off-spring under the most favorable conditions, selecting the most magnificent men, in their estimation, for their consorts, we may hope that the human race will arrive at that state of perfection where Anarchism is possible and will finally prevail.

Bachelor, New York:—A lady in Boston recently sent me several copies of your admirable little paper. I have read your editorials with interest; also enjoyed Lillian Harman's trenchant articles. As I board in a conservative family, I don't care to have publications of an unorthodox character addressed to me. Later I expect to enroll myself as a regular subscriber for Lucifer.

I was much amused by the article, "Women and Modesty," by Dorothy Dix, in your issue of Oct. 12. It called to mind an incident in my experience some time ago. A gentleman, his wife and I attended an amateur theatrical performance, in which half the actors and actresses were church members, and all of them "highly respectable." The play was a reproduction of one given in 1883. It was credibly rendered for amateurs, and the toilets of the ladies were pretty and appropriate, as you doubtless remember, the very "low-neck" and extremely "full back" fashion was in vogue at the period mentioned. I don't think I ever saw those features more pronounced at the opera in 1883-84 than they were at this amateur theatrical entertainment. On our way home my friend's wife (who is a very zealous Episcopalian) asked me how I liked the performance. I said I enjoyed it ever so much, and thought the costumes of the actresses were most charming. She said she thought them very pretty, too. In the exuberance of my enthusiasm I innocently remarked that it was one of the "most voluptuously beautiful displays of bust and bustle I ever beheld." My lady friend appeared to be quite shocked; she said I must not describe the ladies' attire in that frank way. I meekly begged pardon, and asked to be set right. She said I ought to say "the décolleté features were very attractive and the backs superbly amplified." I thanked her for acquainting me with the distinctions in the terms employed. At the same time I could not help thinking that if Christian women think it naughty to describe a certain fashion "frankly," isn't it just a wee bit worldly for them to exhibit themselves in a society drama thus arrayed—reasoning from their own point of view.

In the Matter of Delaying.

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"Not always," said the sad-eyed individual. "If a man delays about proposing, he may change his mind.—*Town Topics.*"

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Notice!

I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Snowville, Va. ELMINA DRAKE SLEEKES

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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 48.

CHICAGO, ILLINOIS, DEC. 12, E. M. 301. [C. E. 1901.]

WHOLE No. 895

LOVE'S DESIRE.

I ask not for possession of thy heart;
Thou art no chattel to be bought and sold,—
No precious plaything wrought with curious art,
For all to covet and for one to hold,
I ask not if the magnet of desire
Will draw at last thy spirit near to mine:
Not this my dream, but ever soaring higher
To merge at last my spirit's life in thine.

I ask no boon, no guerdon save the right
To give my love, my life, myself to thee,—
Bound to thy soul with chains of golden light,
Blest in my bondage, freer than the free.
I ask for freedom to obey love's call;
I ask for nothing, yet I ask for all.

—Edmond Holmes.

JOHN MOST AND FREIHEIT.

A Little Peep Behind the Scenes—An Ungarbled Translation—Most Describes His Experience at Blackwell's Island.

Frederick W. Mitchell, in "Truth Seeker."

The case of John Most involves such a clear question of the freedom of the press that no Freethinker can afford to overlook it. There is something interesting about the personality of this man. He and his famous weekly, *Die Freiheit*, are well known by name to two continents, but it is only a select few who can judge both understandingly.

Herr Most, like many of the radical Anarchists, was born a Catholic. He has served terms of imprisonment in Germany, England, and the United States, always for what are recognized to be political crimes, with one exception. This exception will not lower him in the eyes of the majority of readers of this paper, whatever they may think of any form of Anarchy. Augsburg, where Most was born, is a Bavarian city, and there Catholicism is particularly bigoted and intolerant. The youthful Most rebelled against going to confession, and the priest, a licentious and choleric fellow, attempted to give him corporal punishment. The priest got the worst thrashing he ever had in his life. Young Most was sentenced to jail, and registered a vow that he would never enter a church as long as he lived, which oath he has solemnly kept.

Most is a well-educated man. He is an omnivorous reader, and has made a special study of history. On this subject he has often lectured both in English and German. In the popular mind Herr Most is so thoroughly identified with the extreme Anarchists that the yellow press with one accord determined to exploit him after the Buffalo affair last September. It is said that all Most assignments given to reporters on the "Journal" and the "World" were marked respectively in the corner "P. F." and "C. S.," which meant that an interesting "story" or interview with Most could be prepared in the office, as it invariably was. P. F. means "pure fake" and C. S. signifies "color strongly."

Die Freiheit (Liberty) contains about one-third as much matter as the "Truth Seeker." Herr Most writes a most peculiar style in German. He excels in lurid invective. His paper can be understood and appreciated only by one who adds to a knowledge of German a knowledge of New York life and both German and American slang. Nobody understands and relishes pure High German better than John Most, but it suits his fancy to get up the greater part of the *Freiheit* in a strange macaronic tongue that is very puzzling to a newly-arrived German, be he ever so learned.

Most's most important Agnostic publication is *Die Gottespest* (The Religious Plague), first issued in Leeds, England, and afterwards translated into English. It has also appeared in Italian. It is distinctly original in thought.

As is well known, three sycophantic judges, toadying to a supposed public sentiment, lately condemned Most to Blackwell's Island. The main features of this case have been fully explained in "The Truth Seeker," but it will be interesting now to hear, without fake, from Most himself on the subject. Accordingly an article by him is here translated honestly. To secure Most's conviction it was necessary to garble the translation of an article in a most clumsy manner. But the article here given is transcribed from *Freiheit* with an attempt to produce the flavor of the original with no alteration, no subtraction, and no addition. It illustrates typically just how dangerous and "incendiary" *Freiheit* really is, and, what is more important, it shows us authoritatively the status of the Most case.

It may be added incidentally that Herr Most not infrequently permits himself a freedom of expression worthy of Martial, Zola, or Boccaccio.

Herr Most speaks as follows:

MY CASE.

I had hardly dispatched my last epistle out of the depths of the "Tombs" to the living when a deputy sheriff presented himself, bringing some iron bracelets, with an invitation that I and three "colleagues" should take a ride in the Black Maria to that island noted for its black wells. As a matter of fact my last day of grace had not yet arrived, but they proposed to practice some of their "swift justice" on me, better known as railroading.

Then and there I found that the barbering mania continues to play a leading role, so much so that one would think the whole matter of discipline depends on whether a man grows hair on his face or is shaved to a billiard-ball smoothness. Accordingly, after the description, characteristics, etc., were duly entered, there hobbled up a would-be barber to annihilate my mane with a species of razor which later on proved to be rather a saw.

Now, I do not wear this hirsute covering exactly as an adornment, but as a means of concealing a most repulsive nakedness. (Recall that yarn about the "zigzag-brained disciples of the zigzag-mouthed prophet," as a contemptible penny-a-liner

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put it.) So, as I was expecting a stay of proceedings, I endeavored to be exempted from this slaying process—well-known to me by a former experience.

"Well, I guess not!" answered the hall-keeper. "All the hairy people have to be shaved clean here. If a Chinaman came here it would be simply off with his pigtail."

(In fact, a few days later this procedure did occur with a Mongolian, although they only clapped three months on him for illicit opium selling.)

I appealed to the head keeper, and he went to the warden—Fallan is the name of this worthy—but the decision came back: "No exceptions." Then they proceeded to slay me, which left me looking as if some Boxers had been getting in their work under the impression that I was a missionary.

Then I was bathed, vaccinated, weighed—even the length and width of ears being solemnly documented—photographed, etc., and finally thrust into the famous zebra uniform and into a cell that was seven feet long, six and a half feet high, and four and a half feet wide. Next morning I learned that I had been pronounced competent to work at the drive-wheel in the blacksmith shop. Furthermore, there was nothing for me but to reconcile myself to the same wretched old routine that I went through and described fourteen years ago in the "hell of Blackwell's Island," where in the main nothing is changed.

Everything is done there by command, accompanied by continual abuse and insult. A man is not permitted to do a thing or refrain from doing a thing without being expressly ordered. At command he must open the door, shut it, wash himself, empty his slop-pail, sit down, stand up, etc. Then the lock-step—heaven, will you give me a gun! During the first days you feel an unutterable, impotent rage at all these humiliating, debasing, petty vexations; nothing meaner, nothing viler is to be met with in any prison in the wide world. Later on you come to the "goldsmith's apprentice's" way of thinking—to resist would be simple suicide, for the least attempt at insubordination means loss of meals, dark cell, and so on.

In the workshop, there and there alone, you begin to realize that you are almost a human being after all, and incidentally you can study a variety of things; more particularly your companions in misfortune, the majority of whom are there for petty offenses, for otherwise they would have been sent to the state prison in Sing Sing or Auburn.

There is one fellow who must sojourn here a year for "entering a house without ringing." Another gets a year and \$500 (which means for him 500 extra days) just because the wisecracks cops merely suspected that he was bent on burglary, and they found suspicious tools in his pockets, and so on.

The hardest lot is that of the "backsliders;" for the most trivial offenses they seldom get less than a year and a nasty fine to boot, which latter is nothing more than glaring class legislation, for these wretches are compelled by their poverty alone to stay longer in prison. And worse yet, these people have to languish here for nothing and less than nothing all the longer, for no other reason than that they have already been here. Take my case, for instance. Strictly speaking, you are punished for "sins" that you have already expiated. Justice, thou art a crazy beast!

Day by day my Island life was passing away, slowly very slowly, but surely; more and more I was getting reconciled to the idea of serving the whole sentence inflicted on me by three judicial cranks; but meanwhile my counsel, Hillquitt Brothers, and comrades, far and near, were hard at work raising the funds to take the necessary measures toward getting me out. And after a sixteen-day session, Supreme Court Judge McLean handed down a decision on the appeal together with a stay of execution; and, thanks to bail of \$1,500 furnished by friend and comrade Albinger, the Freiheit continued to appear.

Now observe that this legal decision made out the police judges who had condemned me to be, to a certain extent, jackasses; and it proved that their sentence, based on a never before applied and absolutely meaningless section of the code, was a high-handed, unconstitutional abuse of authority.

If this document were final in its bearing, it would be equivalent to an acquittal. It means, however, as it says, only an approval of the appeal, which must positively be acted on at the very next session of the Supreme Court to be held in December; otherwise McLean's decree would be ineffective.

Accordingly, every document bearing on the case, with the arguments of the lawyers for appeal, must be arranged in printed form in the shortest possible time—a distinctly American way of doing things which makes it impracticable for poor devils to attempt an appeal on account of the enormous preliminary expense. Our comrades will realize that I am in pressing need of their material assistance, after as well as before my trouble.

Seven higher judges have now to review the trial and decide by a majority vote whether my sentence is to stand or not. In case of an unfavorable decision, an appeal can still be taken to the Court of Appeals at Albany—the great law-dispensing Albany. Should the judgment of the seven wise men, however, be favorable to me and to the liberty of the press, that would really mean nothing more than the granting of a new trial; but as such a decision would at the same time plainly indicate the inapplicability to me of the section referred to, there would be no legal basis for any new trial, and the whole thing would have to be dropped.

Meanwhile I wander about within the limits of my golden chain, and my fate depends on the lottery of justice—perhaps, forsooth, on good or bad digestion of one of the lottery managers. A puzzling situation!

American Press-Writers' Association.

Eleven thousand pages of printed matter in the interests of the Association's work have been printed and distributed the past month at a total cost of \$24.27, and we feel that this printed matter will unify and greatly extend the usefulness of the Press-Writers. Anarchism has been for several weeks the leading topic, but the past has seen the anti-vaccinators forging to the front in various places. J. T. Small has been in evidence several times in the "Boston Traveler," W. C. Knowles in the local papers of Gardner, Mass. Dr. R. S. Clymer in Rockland, Mass., "Free Press," Philadelphia "Times," Camden, N. J. "Post-Telegram" and several local papers in Pennsylvania.

P. Wm. E. Cullington and others have appeared in the Camden papers and as yet no doctor has risen to defend the practice. Francis B. Livesey has been the leader on Anarchism and kindred lines. The "Sun-Democrat," Tacoma, Wash., gave him a column on Good and Bad Anarchists, an expose of the secret order organized to prosecute the Home people which the editor says "has suspended."

J. M. Gilbert and Dr. J. C. Barnes both appear in the "Farmer's Review" of Bonham, Texas, in defense of the Anarchist and the Infidel. Livesey also gets a good one in the "Iowa State Register" of Des Moines on Anarchism; two Maryland papers print him on Roosevelt and Anarchists, and the "Texas World" gives him a column in which to discuss the relations of schools, Anarchy and Socialism. Cassius V. Cook got a short letter on conventionalities in the "Chicago Chronicle" and the writer has a write up of "Teddy's" rebuke to the "jingo" in the "Inter-Ocean."

NEW MEMBERS.

- 174 c. Best, Miss Grace Phelps, Lilly Dale, N. Y.
- 175 b. Chapman, H. L., Marcellus, Mich.
- 176 f. Foote, Dr. E. B., 120 Lexington Ave. New York, N. Y., donation \$10.
- 177 b. Fox, Flora W., 15 E. 6th St. Rochester, Minn.
- 178 f. Hirschberg, Harry, Newburgh, N. Y., donation \$3.
- 179 b. Pleydell, A. C., 116 Ridley Ave., Sharon Hill, Pa.
- 180 b. Collins, Walter, 639 E. 21st St., Los Angeles, Cal.

CORRECTIONS.

- 22 b. Byler, J. M., 2314 Dewey Ave., Indianapolis, Ind.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester Mass.

For an impenetrable shield, stand inside your self.—Thoreau.

Bureaucracy in America.

Few of our readers are probably aware of the fact that the post-office bureau of the federal government is constantly doing things which if done by a private individual would subject him to severe punishment. While the daily press and leading magazines of the country are demanding the exclusion of foreign "Anarchists" because of the alleged danger to "free government," would it not be well to look a little into the acts of our own public officials and see whether they are not doing what in the nature of things will speedily subvert our boasted "free institutions?"

In the "Arena" for December, under the head "Bureaucracy in America," the editor, B. O. Flower, comments thus on the doings of one arm of the Federal executive:

"There are few forms of government more dangerous, and which in time become more essentially despotic, than that which is known as a *bureaucracy*. The despotism of Russia is far more bureaucratic than autocratic. The Czar is rather the figure-head, while the bureaus are in fact the iron hand which is staying progress and moral and intellectual development while crushing rightful liberty.

"During the last few decades there have been many alarming illustrations of bureaucratic tendencies in our own government—many acts that cannot be characterized other than as usurpations of power wholly unwarranted by law and in opposition to the genius of our government. Perhaps nowhere has this evil been more marked than in the postal department. For many years the post-office departments have striven to secure additional legislation that would enable the postal authorities to exercise more autocratic power, especially in relation to sample copies and the exclusion of periodicals which are available under present laws, but which are in themselves complete works, such for example as 'Les Misérables' and other standard productions which have under present laws been sent to hundreds of thousands of people who otherwise could not have enjoyed the splendid educational influence they have exerted. The plan has been that the sending of sample copies and premiums was a burden to the department and prevented it from making the financial showing that was desired. Whenever this question, however, has come up in Congress, it has been shown that the deficiency in the postal department was largely if not wholly due to the exorbitant and extortionate charges which the great railways levy upon the government and which seem to give the department little concern. Pertinent and unpleasant questions have been asked the department by our legislators, who are curious to know how the express companies are able to get better rates than the government of the United States. On the other hand, it was shown that one of the great functions of the post-office was to further the distribution of literature and thereby increase the education of the people."

Mr. Flower adds that "having failed repeatedly to secure the legislation desired, the [post-office] department has now arrogated to itself the right to gain its ends by arbitrary rulings calculated to cover the points which Congress has repeatedly refused to grant through legislation." The editor then quotes from correspondence between Gen. C. H. Howard, a Chicago publisher, and Third Assistant Postmaster General Madden, showing that the rulings alluded to in regard to "sample copies," "subscriptions in bulk," etc., are avowedly arbitrary, autocratic and unauthorized by law.

The object of this article is not to argue for or against the wisdom or justice of these postal regulations, but rather to show how rapidly our misallied government of the people is drifting into the imperialistic methods of the old-world despotisms.

As shown by Gen. C. H. Howard, in an article entitled "Publishers and the Postal Department" in the current number of the "Arena," a "National Publishers' Bureau" has been formed the object of which it is to acquaint the general public with the facts concerning these arbitrary and imperialistic methods of managing the very erroneously called people's mail.

M. H.

FOR THE HOLIDAYS.

Are you wondering what holiday present you shall select for your friend? What more appropriate than a well-chosen book, which may be treasured by its recipient not only for the sake of the giver, but for the gift's intrinsic worth? Here are a few to which we would call your special attention:

DAWN-THOUGHT, by J. Wm. Lloyd, is one of the most appropriate gift-books that could be chosen. Printed in Old Style Antique type, red-letter side-titles and chapter-initials, with portrait of author. In three editions, *de luxe*, plain and paper bound. Prices, \$1.25, \$1, and 50 cents.

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For the young nothing could be better than **SCIENCE IN STORY**; or Sammy Tabbs, the Boy Doctor, and Sponssie, the Troublesome Monkey. The interest is held through every one of the 240 pages, and "grown-up" children too, will laugh over the funny adventures of Sponssie, and with Sammy learn of the wonders of physiological science. Profusely illustrated. Five volumes in one, cloth \$2; Five volumes separate, flexible cloth, 50 cents a volume.

Another splendid story for the young is **KORADINE**, by Alice B. Stockham and Lida Hood Talbot. Illustrated. 125 pages. Extra Levant cloth. Price \$1.

NORA, A DOLL'S HOUSE, and **GHOSTS**, two of Ibsen's best-known plays, are bound together in a well-printed handsomely-bound volume, suitable for a gift-book. Price, 75 cents.

A charming present to your friend to whom the occult is interesting would be **BALZAC'S SERAPHITA: THE MYSTERY OF SEX**, by Mary Hanford Ford. Well printed in large, clear type, on heavy paper and bound in Levant cloth. Price, \$1.

MEN, WOMEN, AND CHANCE, by William Platt, is another pretty gift-book. Is handsomely printed and bound, and contains two stories: *The Ascent to the Heights*, and *Blind Men and Seeing*. Price, 75 cents.

THE BALLAD OF READING GAOL, by C. 3. 3. (Oscar Wilde) is an artistically printed and bound work in two editions—paper, 10 cents; cloth, \$1.

The presentation edition of Paine's **AGE OF REASON** would be a beautiful present for any friend who is interested in Freethought. See description in our book list.

Others in our list which would make acceptable presents are: **A CHAMBERMAID'S DIARY**; **HILDA'S HOME**; **MARTYRDOM OF MAN**; **RIGHTS OF WOMEN**; **THE WOMAN WHO DID**; **WOMAN, CHURCH, AND STATE**, and **WOMAN, IN THE PAST, PRESENT, AND FUTURE**. For prices and descriptions of these see last page of this issue.

We have two copies of **A PERSIAN PEARL** and Other Essays, by Clarence S. Darrow. This is the edition published at the Roycroft Shop, and each book is numbered. The essays are *A Persian Pearl*; *The Skeleton in the Closet*; *Walt Whitman*; *Realism in Literature and Art*; and *Robert Burns*. The book is very handsomely printed and bound, and is now "out of print." Who wants these? Price, \$2 each.

Address M. Harman, 609 Fulton street, Chicago, Ill.

A Kansas widower was recently caught hugging and kissing his housekeeper at a church social and was complained of and put on trial for disturbing the peace and for "open gross lewdness and lascivious behavior in a public place," but the jury acquitted him, the judge complimented him and the audience cheered him to the echo. Thus at a single bound he leaped into fame and honor. It may well be said "there are no flies on Kansas."

S. R. S.

Lucifer, the Lightbearer

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The President's Message.

The first message of our present chief ruler to the legislative body known as the Congress of the United States, is a long one; one of the longest on record.

This delivering a message at the opening of the annual sessions of the national legislature seems to be a survival or imitation of the custom long observed by the English monarchs at the opening of the national legislature called the British Parliament, and in so doing the American chief magistrate exercises one of the traditional prerogatives of monarchy.

The meaning of this custom, or the inference to be drawn from its observance, would seem to be that the people of the United States do not know what is best for them, neither do their so-called representatives in Congress know what is best for the general welfare, and therefore the man who is supposed to be elected to see that the laws are properly executed takes it upon himself to instruct the people—that is, their representatives, as to their powers and duties.

And thus it cometh to pass that a comparatively young man, one who until quite recently was known chiefly for his feats in hunting wild animals and as a "rough rider" or "cowboy" on the western plains, and also as the colonel of a "rough rider" regiment in the brief and inglorious war against a weak, a broken down and superannuated monarchy—this man, comparatively young and by no means noted for wisdom or prudence, assumes the role of paternal guardian of the welfare of eighty millions of people, many of whom in years, experience and wisdom are incomparably his superior—and in this capacity of paternal guardian assumes the right of authoritative instructor, not to say dictator.

I have read but little of this long perfunctory document, said to contain about twenty thousand words. Printed in small type it is tiresome to the eyes; but this is one of the least of my objections to spending valuable time in giving it a thorough perusal. A far greater objection is the wear and waste of reserve nervous energy consequent upon reading a long document that in its outset shows its author to be either very ignorant of current literature bearing upon political affairs, else a wilful falsifier and maligner of his fellow citizens, many of whom are, to say the least, as honest and as capable of forming a correct judgment on

public matters as himself, to say nothing of benevolence or philanthropy.

Before writing more about the message of "His Acquiescence,"—Andrew Johnson was so-called when he succeeded Abraham Lincoln in the office of president of the United States, I wish to say that against Theodore Roosevelt as a man I have nothing to say, and that in speaking of his public acts or utterances I shall treat him not as my lord or master in any sense, but rather as the servant of all the people, employed by them much as a constable or policeman is employed, to help defend the rights of the private citizens, that is, to help to keep the peace between man and man, holding that it is no part of his business to make laws for the government of others, nor to dictate to the lawmakers what laws should be enacted.

To put it differently I claim my right as an American citizen to criticize freely, without fear or favor, the acts and utterances of all who for the time being occupy positions of political, military or civil power, trust or responsibility.

To do less than this would be to acknowledge myself incompetent to perform the full duty of a citizen,—to be recreant to the duties rightfully imposed on him who enjoys the privileges of citizenship.

To do less than this would be to invite and tempt our public servants to usurp powers and functions that do not properly belong to them, with the result that the government of the people, by the people and for the people would soon become (if it has not already so become) a government of public servants, and by and for our public servants.

It is one of the chief characteristics of the demagogue that he appeals to the passions and prejudices of his hearers to win their favor. Whether Theodore Roosevelt in his carefully prepared opening speech to the American congress exhibits the arts of the demagogue I leave to the readers of Lucifer to say. Out of more than a whole long column of closely printed talk about Anarchy and Anarchists, as given in the daily papers, I select a few characteristic paragraphs, supposing that not all our readers will have the opportunity of reading the message entire for themselves:

"The Anarchist is a criminal whose perverted instincts lead him to prefer confusion and chaos to the most beneficent form of social order. His protest of concern for workingmen is outrageous in its impudent falsity; for if the political institutions of this country do not afford opportunity to every honest and intelligent son of toil, then the door of hope is forever closed against him. The Anarchist is everywhere not merely the enemy of system and of progress, but the deadly foe of liberty. If ever Anarchy is triumphant, its triumph will last for but one red moment, to be succeeded for ages by the gloomy night of despotism."

"For the Anarchist himself, whether he preaches or practices his doctrines, we need not have one particle more concern than for any ordinary murderer. He is not the victim of social or political injustice. There are no wrongs to remedy in his case. The cause of his criminality is to be found in his own evil passions and in the evil conduct of those who urge him on, not in any failure by others or by the state to do justice to him or his. He is a malefactor and nothing else. He is in no sense, in no shape or way, a 'product of social conditions,' save as a highwayman is 'produced' by the fact that an unarmed man happens to have a purse. It is a travesty upon the great and holy names of liberty and freedom to permit them to be invoked in such a cause. No man or body of men preaching Anarchistic doctrines should be allowed at large any more than if preaching the murder of some specified private individual. Anarchistic speeches, writings, and meetings are essentially seditious and treasonable."

"Anarchy is a crime against the whole human race, and all mankind should band against the Anarchist. His crime should be made an offense against the law of nations, like piracy and that form of man stealing known as the slave trade; for it is of blacker infamy than either. It should be so declared by treaties

among all civilized powers. Such treaties would give to the Federal Government the power of dealing with the crime."

Just here I would remind our readers that I distinctly decline to stand sponsor for the opinions or the utterances of any man, or men. I represent no one but myself, and myself only for the present hour. I am liable to change opinion at any moment. What I say in this article is not in defense of Anarchists as such but simply in defense of personal right and personal liberty. If Roosevelt had called all Christians criminals and demanded that they be treated as murderers because one of their number assassinated James Garfield I should raise my voice against such injustice.

And so also when all Anarchists are denounced as criminals because a man calling himself an Anarchist killed William McKinley I raise my voice against such injustice.

With the poet Lowell I would say, "They are slaves who dare not speak for the fallen and the weak"—no matter by what name they may be called. We all remember the story of the Quaker who had a dog he wanted killed. Being very tender-hearted he said to the dog, "I cannot kill thee, but I will give thee a bad name." So he called to the passers by, "Bad dog, bad dog." The people understood him to say mad dog, and so they quickly killed him without stopping to inquire what evidence there was against the poor beast.

So it is with Roosevelt and Archists generally. They know that philosophic Anarchists—the only kind who can rightfully claim the name—are very well-behaved people, but their teachings are considered dangerous to the interests of those who systematically rob the masses of people, and so to get rid of the dangerous teachers these Archists proclaim it from pulpit, press and platform and from the Presidential chair, that Anarchy means assassination, that it means "confusion and chaos," that "no man or body of men preaching Anarchistic doctrines should be allowed at large, any more than if preaching the murder of some specified private individual."

According to Roosevelt Thomas Jefferson should "not be allowed at large," if alive now and talking as he did in the Declaration of Independence and in his other published works. Quoting from Trumbull's pamphlet entitled "Thomas Jefferson," here are a few of his utterances:

"I am convinced that those societies which live without government enjoy in their mass an infinitely greater degree of happiness than those who live under European governments. Among the former, public opinion is in the place of law, restraining morals as powerfully as laws ever did anywhere."

Then speaking of the three forms under which "societies exist," he mentioned as first—"Without government, as among the Indians," adding, "it is a problem not clear in my mind that the first condition is not the best."

Who is the better authority on matters of political or civil government, Thomas Jefferson or Theodore Roosevelt?

M. HARMAN.

Hygiene and Therapeutics.

Once more the solar year is nearing its close—that is, for the inhabitants of the northern hemisphere of the earth's surface, bringing the season of sudden atmospheric changes, especially sudden changes of temperature from pleasantly warm to disagreeably cold. These changes are very apt to have a disastrous effect upon health, especially of people whose bodily condition has been impaired or weakened by

dietetic errors, by breathing foul air, by neglect of bathing, lack of proper physical exercise or by some one or more of the many bad habits of most dwellers in our crowded cities, and also of those who live in rural districts, as well.

Believing that to learn from experience and observation is the art of living I propose in this article to give some of the results of my own experience and observation as to the best methods of avoiding the "colds," "coughs," pneumonias, etc., so frequently prevalent in high northern latitudes, and also in the so-called temperate zone, during the winter and early spring months.

During the first half of my life I was much afflicted with the disorders just mentioned. Nearly every winter, and often till late in summer my lungs were in a state of acute or chronic inflammation, more or less pronounced.

Now, and for many years past I very rarely have any trouble with my lungs, and when a cold is taken it lasts but a short time. Briefly told my methods of prevention and cure of colds, pneumonia, and other bronchial, nasal and pulmonary troubles are these:

First, the habit of deep and full breathing, being careful to breathe pure and cool or cold air. When I first began these conscious efforts at full inflation of the lungs the process was difficult and painful, but by persistence—many times each day inhaling all the air possible, then slowly expelling it, with head erect and arms extended, the exercise soon became easy and pleasant. At night I am specially careful to have my sleeping room well supplied with pure air, and frequently during the night the full breathing exercises are repeated.

Second, a daily bath in tepid, cool or cold water, followed by brisk towel or hand rubbing, with an occasional warm or hot bath—the common tub-bath or "cabinet" vapor bath, followed by cool or cold water over the whole body.

Third, daily exercise of the muscles in the open air, or in a well ventilated room. I regard walking as probably the best of all the physical exercises for health, being careful to carry the head erect and the lungs well inflated. Next, perhaps, comes exercise with dumb bells, Indian clubs, parallel bars, etc., also rowing or horse-back riding if convenient and safe.

To cure colds, coughs, obstructions of the nasal passages, bronchial troubles and pneumonia, the treatment is much the same as for prevention. With the very first symptoms of "taking cold," as the phrase is, special treatment should begin. Dr. Hall's prescription for a cold is excellent, so far as it goes. He says:

"Stop work at once. Go to your room, a warm but well ventilated room: put your feet in hot water and keep them there at least one hour, and be sure to have the water hotter when you take them out than when you put them in. Wipe them dry; put on clean warm stockings. Stay in your room and eat nothing whatever for twenty-four hours."

My own experience would add to the above as follows: With the feet in hot water take a "cabinet" or vapor bath, for the entire body. If the nasal passages are closed, sniff hot water—as hot as can be borne, holding the water in the nose for some minutes. At first the effort will probably fail, but a little perseverance will open the passages. Repeat the process until the catarrhal symptoms disappear. If the throat is sore, continued gargling with hot water will give relief.

If no cabinet is handy, and no better way of providing steam, let the patient sit, naked or nearly so, on a cane-bottomed chair covered with towels; put an ordinary iron pot half-filled with hot water under the chair. Into the pot, drop hot stones or brick-bats—being careful not to scald

the patient by having the stones too hot, and confining the steam by blankets tucked under the patient's chin. If the patient is weak or feels faint the head should be kept cool with cold water appliances.

This is a cheaply improvised Turkish bath, but with a little tact may be made quite as satisfactory in results as the more expensive kind. The bath should be continued until thorough sweating is produced, or if the patient is too weak to set up the sweating can be accomplished by the application of hot bricks, or better still, by means of ears of corn (maize) taken from boiling water and placed around the body, the limbs and feet of the patient in bed, and persisted in until the desired result is obtained.

In this primitive and clumsy way I have very successfully treated pneumonia in country places where no better appliances were obtainable.

To show that fevers may be successfully treated by the application of water alone, and without the complicated apparatus used by many water-cure doctors, I herewith give the experience of an old farmer living in southern Missouri, and printed more than half a century ago in the "Water-Cure Journal," published by Fowlers and Wells, New York:

"East Prairie, Mississippi Co., Mo., Nov. 30, 1850.

"MESSRS. FOWLERS AND WELLS:

"I am a farmer, in my seventy-fifth year. I have taken your Journal since January last, but in none of your Journals do I see where fevers have been treated with the success that I have treated them with for more than thirty years, and I have never failed in a single case to make a perfect cure in a few minutes. I have no interest in deceiving you or any other person; and as for having my name published in your Journal as a great Water-Cure doctor, I wish you not to publish this, but give it to some person of your acquaintance in whom you have confidence, who will give it a fair trial, or to several, and if it succeeds, as I know it will, publish the fact in any person's name you please except mine.

"I have treated all fevers, fever and ague, etc., alike. My plan is simply to bathe at the time the fever is at the highest; if the fever has passed its highest point, and is going off, I let the patient alone until it returns. I know nothing of wet sheets, bandages, etc.; but when the fever returns, or gets as high as I think it will go, I put the patient in a hoghead that I keep for bathing. I have him go entirely under water, head and all, for three or four times, keeping his head under each time as long as he can conveniently hold his breath; then let him dabble in it up to the chin until the heat is reduced to the natural temperature, and the patient feels comfortable; then let him come out and wipe dry with towels, put his clothes on, walk about, lie down, or do as his inclination leads; eat what he will, drink what he pleases; as for rubbing, I do nothing of the kind. I pay no attention to the temperature of the water, the object being to bring the patient to the natural heat, and this can be done in fifteen or twenty minutes.

"When I have no convenience for bathing, and, in fact, sometimes, as a matter of preference, I pour water on the patient's head, instead of bathing; and surprising as it may seem, this always has the same effect that bathing has, and I do not know that it takes longer to cool the body in this way than it does by bathing. I have the patient lie with the head over the edge or side of the bed, so that the water will not wet the bedding. I then get a bucket of the coldest water, place it under the head, and pour the water over the back of the head from one temple to the other, the patient lying with the face downward. I pour it on moderately, and at the height of the fever; I think it will have little effect if done at any other time. Pouring water on the head in this way will cool the whole body nearly or quite as soon as going all under water, as before directed. If the water is not poured on long enough at first, the fever will return in a few minutes, but repeat the pouring then as at first. I have known the fever return twice before it was finally driven away.

"The next day after the treatment the patient is capable of attending to his business as usual, and I do not recollect a case in which the patient had another attack the same season.

"I am sure if my mode is not employed as directed, at the height of the fever, it will fail. As stated in the beginning, I am no doctor, neither did I make this discovery myself. I lived forty-two years on the Scioto bottom-lands, in Scioto county, Ohio, the most noted place for bilious complaints perhaps in the

world. A physician who had attended my family, being about to move away, I asked him whom I should apply to after he was gone, in case of sickness. He then told me how to apply water in all cases of fever. I have now tried it more than thirty years, and have never failed.

"The effect the cold bath had on me last spring, in the worst dysentery I ever experienced, no person would believe. I could name a great many cases of different kinds of bowel complaints, which have been successfully treated with Water-Cure. . . . but I have found that almost ninety-nine in a hundred have been opposed to the application of cold water in any case whatever. The few who have tried the cure as directed, have never failed to get well speedily; yet, even they would almost always, on the second attack, apply to a drug-doctor. In the cases of small children, I have induced their mothers to hold them in a bucket or tub of water, and wet their heads continually for five minutes. I have never known this fail to cure the chills and fever; let it be done also when the fever is at the highest.

ABRAHAM MILLAR."

My experience corroborates that of Mr. Millar, and when he speaks of the popular prejudice against water-cure treatment of fevers and of other diseases, so-called; also when he says that after being cured by this simple, rational and inexpensive method his patients "would almost always, on the next attack, apply to a drug-doctor," showing that the drug superstition, in physical therapeutics, is nearly if not quite as hard to overcome as is the vicarious atonement superstition in psychic therapeutics, or soul-healing.

I have many and very faithful and helpful friends among the medical fraternity some of whom still give drugs to their patients; mainly, as I think, because these patients expect and demand drug-medication,—knowing from long experience that, as the old Missouri farmer says, to refuse to prescribe drugs is simply to send the sick man to a doctor who will; thus losing the case, the fee, and also the opportunity to do something towards eradicating the old barbaric medical superstition.

M. HARMAN.

Albert Chavannes has just issued the second edition of his "Studies in Sociology." In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. We shall add this work to our book list and send it on receipt of 25 cents.

VARIOUS VOICES.

L. B. Davis, Lawrence, Kas.:—I don't think I will be here a great while longer. I was born Jan. 3, 1820. Maybe you can tell how old I am. I have been taking Lucifer about as long as it has been published. Enclosed find \$1 for another year.

Mrs. Robt. Donnell, Pittstown, Pa.:—Have received a copy of your most excellent paper and have read it through today. I feel so thankful for it, for I have received so much good from it. I enclose 29 cents for Lucifer, "The Prodigal Daughter," and a copy of the anniversary number.

Sadie A. Magoon, Home, Wash.:—We are very glad to be here, and hope nothing will ever occur to send us adrift. We like the place, and the people seem near and dear to us. I cannot imagine a colony better than this, where the people are kind, love each other, and "mind their own business."

Francis Barry, Kent, Ohio:—Through a long life of intense interest in everything spoken or written in defense of right, and in condemnation of wrong, I do not recollect ever to have been so supremely thankful as I am for what Moses Harman has written and quoted on page 371 of Lucifer No. 893.

A. J. Adl, Calpella, Cal.:—I am not an Anarchist. I do not even believe in absolute freedom of speech, much less absolute freedom of action. But I am interested in the theory, and wish to investigate. Several weeks ago I received a sample copy of

Lucifer, which I find intensely interesting, and I am now taking a trial trip with you. I received and read "The Prodigal Daughter," and though I do not thoroughly endorse everything therein, I wish every man and woman on earth could carefully read it. Many thanks for putting me in the way of reading the interesting literature you publish and sell. I enclose 90 cents for which send me the accompanying list of pamphlets.

Cassius V. Cook, Lake City, Iowa:—Only very lately have I had access to any libertarian periodical. Our mutual friend Frederica de Crane has supplied me with a large quantity of back numbers of Lucifer. I must say that I thoroughly enjoyed them, for they contain such valuable information on the questions so important to human welfare. In fact I have had Lucifer for breakfast, Lucifer for dinner, Lucifer for supper, and if any one were to ask what I wanted more of—it would perhaps be Lucifer. I have read that very valuable book "A Cityless and Countryless World" and am sorry to observe that it is no longer presented to the public through your advertising columns.

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THIRD SERIES, VOL. V., No. 49.

CHICAGO, ILLINOIS, DEC. 19, E. M. 301. [C. E. 1901.]

WHOLE No. 896

TO MAKE MEN FREE.

To make men free has been the dream
Of every noble soul on earth—
To bring a better time to birth;
To see the future's hills agleam
With the first holy light
Of a new era bright,
From which the human night
Of ages speeds away,
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on,
Into the grander day.

To make men free from court and throne,
Free from the money-changer's greed,
Free from hypocrisy and creed,
Free from the dreaded lash of need,
And free to reap where they have sown,
Free from earth's scourge, the conqueror,
Free from the murderous lust of war;
Free from the robber's cry of more,
And free to have their own;
Free voluntarily to share
Their blessings for the common good,
Free to each other's burdens bear
In helpfulness and brotherhood;
Free in security to live
And seek the blessings of content;
Free in the freedom love can give;
The freedom of enlightenment!

To make men free! It is with me
The dearest purpose of my heart,
That I may know and do my part
To speed the cause of Liberty;
My energy and life to be
Made consecrate to the one theme,
The single purpose and the dream,
In every land to make men free—
To make men free!

—J. A. E.

Crime and Criminals; or, the Problems Presented by Anti-Social Acts.*

BY E. C. WALKER.

Herbert Spencer says: "In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from perception of something we have not perceived."

If I am not positive tonight, if I do not zealously advocate a theory and undoubtingly offer a panacea, it is because I realize, in the spirit of Spencer's thought, that there are many sides to and factors in this problem. But a very few of them can be examined, even in summary, at this time, so I shall try to confine myself to the consideration of the question, What shall be done with the men and women who commit deeds universally recognized in our civilization as anti-social, as criminal?

*Read at Dinner of Sunrise Club, Dec. 9, 1901.

This is our most intricate and painful social problem, even when many of its economic, sumptuary, and ethical parts are excised. My purpose is to deal only with the crimes of individuals, or very small groups of individuals, those acts which generally are accepted as invasive, inimical to personal safety, destructive of peace and security in society, for no advance toward a solution of the problem of social defense and the reformation of the criminal can be made while we are fundamentally divided as to what is crime and who is the criminal.

To this end, I wish to leave out of particular consideration on the present occasion, as causes of crime,

First. The vast mass of industrial spoliation and the equally vast mass of blundering waste in the use of external nature. Each of these constitutes a great problem in itself and is receiving the attention of large numbers of persons. But neither of these evils, enormous as it is, is so complicated as is the other segment of the whole question, the segment which I wish you to help me examine now.

Second. So also we will leave to one side the thousands of offenses against the law which are created by prohibitory statutes, license regulations, Sunday edicts, tariff restrictions (from the last-named comes smuggling and undervaluation of imports), and "moral" (sexual) enactments. Many of the victims of these various kinds of misdirected effort will be found in the classes of criminals which are under our present inspection, but now we need to consider them only as offenders against other individuals, not regarding their position as effects of removable causes, causes that may have started them toward the way in which they are now stumbling.

Third. Neither shall I consider war, which is organized and wholesale appropriation and destruction of property and infliction of torture and death, in connection with this question of personal crime. Until economic mal-adjustment and spoliation, until waste of natural resources, until paternal moral legislation, until war, are approximately as unpopular with the masses of the people as the anti-social acts of individuals are now we shall not be in a position to calmly and improvingly examine our relations to criminals, in so far as their wrong-doing might be directly and consciously traced to monopoly, general ignorance, invasive legislation, and war. The best we can do, in a practical way, is to examine the position, influence, and probable future of those who are designated criminals by the consensus of the people's voices, leaving to a more enlightened time the deeper probing for causes and a more accurate and just classification. Said in another way—while doing all we can to secure that deeper probing and that more just classification, we, as practical and humane men and women, have to face a very near and vital issue. What shall we do with, what shall we do for, how shall we guard ourselves against, those individuals whom public opinion and the law agree in classing as criminals, as anti-social beings? We believe there will be an almost incalculable diminution in the number of these social offenders in the "sweet by-and-by," when there is more justice, more liberty.

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among men, when War has sheathed his dripping sword, but we are living in the Now, and it is with the conditions of this day, not of the Twenty-fifth century that we must deal. So long as there is a great difference of opinion regarding monopoly, wastefulness, paternalism, and war, so long as the people are herded into parties on such issues, so long as political campaigns are fought to determine which view shall prevail—the affirmative or the negative as to the unwisdom or criminality of monopoly, or paternalism, or war—so long will it be impossible to dispassionately and profitably discuss these matters as parts of the criminal problem. We must continue to regard them as general sociological problems, concerning which equally earnest and good men and women may differ. So long as this wide disagreement persists, each person can present his or her view and the arguments in support of it, but until the controlling forces in society agree that a given act is iniquitous against by one or a hundred of us is a crime, an anti-social act, we can do nothing.

In other words, there are two stages in the study and treatment of crimes and criminals. In the first stage, we have to determine what is crime and who are criminals. In the second stage—having named our crimes and found our criminals—we proceed to discuss the questions. What shall we do with these criminals? How shall we stop the commission of these crimes? Manifestly, we can not ask these questions in other than an academic way as regards the deeds of monopolists, of wasters of nature's riches, of paternal moralists, of warring nations. We have not yet educated the moving forces in society to look upon these actions as crimes, upon their doers as criminals.

Thus it comes to pass that I wish you tonight to confine your attention and remarks to the second stage of criminal study. Let us leave out of consideration for this time all partisan contentions as to what are crimes and who are criminals and take cognizance only of those delinquencies about which there is practically no disagreement. Even when thus restricted, the subject is altogether too extensive and involved to be settled in a hundred years of serious and unimpassioned consideration.

There is substantial agreement that non-national killing is murder, is anti-social, is a crime; that non-legalized rape is a most serious offense; that arson, that train-wrecking, that kidnapping, are atrocious wrongs; that theft, in its various forms, is a grave denial of the toiler's right to the products of his toil. No political parties exist to defend these actions; no political campaigns are conducted with these for issues. The race, as we know it here, has reached practical agreement that all these are anti-social acts, are crimes, and that the perpetrators are not mere political heretics, are not simply misdoers, but are criminals. As regards these actions, then, we are in the second stage of the study of criminology. Now we may legitimately ask, What shall be done with these offenders? What shall we do to reduce their capacity for harm, to protect other individuals against them, to reform them, to prevent other men and women being affected for evil by their example?

Having indicated the parts of the great social problem which it is not my intention to attempt to examine here and now, having shown, in the shortest possible way, the offenses which the people of our day and country generally agree in classing as criminal, having accepted as proper subjects of study those individuals whose anti-social acts are universally condemned, and without going "behind the returns" to ask what sort of lives these persons might have led in a different society, I recur to and repeat the real question of this hour. How shall we act toward these offenders against the property, persons, and lives of others?

I have to confess to you that I do not know, that I do not pretend to know. My purpose is to counsel with you as serious, humane, candid men and women. Every scheme proffered as a solution proves, on fair and full examination, to be no solution, or, at best, but a partial solution of some small part of the problem. There are so many factors to be taken into account, so many moral, economic, psychological, and passion elements to be considered and weighed, that, so far, it has been found impossible to reach a satisfactory conclusion, even a half-way or a merely tentative, conclusion.

Even should we narrow this discussion still more by leaving out all reference to crimes caused by economic wrongs and ignorance of world statesmanship, and even should we ignore the "labor" difficulty found in the maintenance and employment of prisoners, and so find ourselves facing only the difficulties presented by the crimes of violence springing from envy, jealousy, revenge, and other passions, and crimes such as embezzlement, forgery, malfeasance, and the like, which are inspired by greed and avarice, by gambling on a large scale, by extravagance and love of display, we should still be at our wits' end to find a way to be at once effective in defense against and consistent and humane in our treatment of criminals.

Contrasting the present with the past, we see that enormous gain has been made in the direction of humanity in the treatment of social offenders. Even the worst prisons and the horrible convict camps of some of the states are almost immeasurably better than the best prisons of past centuries and of some countries today. Physical torture, using the word torture in its chief sense, has vanished except, perhaps, in sporadic cases, and in general prisoners are well fed and do not suffer from cold. There are exceptions, in some states and in some prisons in other states, but the strong and dominating tendency everywhere is toward the putting of all prisons on the level of the best.

But this is saying far less than we, with our rising ideals, wish we could say. What effect upon the future convicts have our methods of restraint and care? The man who comes out of prison—what chance has he to remain out for the rest of his life? How does the public look upon the convict? What reception does it accord to him when he again stands among free men? More particularly and pertinently, what do you and I say and do if we come into immediate contact with him in the concrete and the singular? What effect have the associations of the prison upon the first-term prisoner?

(Concluded next week.)

From the Socialistic Viewpoint.

In the editorial—"Socialism and Anarchy" published in *Lucifer*, No. 892, you did much to confirm a view that I have held for some time: That Anarchists are quite ignorant of the political doctrine known as Socialism.

The editorial was based upon an article from the "Chicago Chronicle" representing the Socialists of that city as resolving to take sides with the Anarchists against the forces now in control of society and declaring that this resolution showed the essential connection between Socialism and Anarchy.

The editor's remarks upon this article tending to endorsement of the idea of an essential connection between the two doctrines, as well as the inadequate definition of Socialism which he quotes, leave that doctrine of which I am a humble advocate very unfairly represented. It is my purpose to show that Anarchism and Socialism are essentially opposed to each other and that their followers cannot consistently work together save in fighting for some common right; such as freedom of speech or of the press—necessary to each for the propagation of their respective doctrines; and this I opine is the measure of the co-operation with Anarchists contemplated by the Socialists of Chicago.

Modern Socialism, according to Frederick Engels, one of the founders of the doctrine, is, in its essence, the direct product of the recognition, on the one hand, of the class antagonisms existing in the society of today, between proprietors and non-proprietors, between capitalists and wage-workers; on the other hand of the Anarchy existing in production.

Note that Engels considered the present industrial situation a condition of Anarchy for which Socialism was the remedy. Anarchy in industry is in direct opposition to Socialism in industry.

That Engels was right in calling the present capitalist methods of production Anarchy is fully proven by the article from the pen of Benj. R. Tucker, "The Goal of Anarchism," published in *Lucifer* No. 888. In this article it is clearly stated that Anarchy demands the competitive methods of production and

distribution; methods which Socialists denounce as "planless production and industrial war," (see platform upon which Debs ran for president.)

Anarchists teach that all forms of oppression originate in and are maintained by the government or central organization of society. That to do away with government is to do away with most of the evils that afflict society.

Scientific Socialists teach that all political, religious and social institutions of a given period, find their origin and explanation, in the mode of production and exchange prevailing at that time. If this theory is correct then governments, or political institutions, cannot be the primary source of the evils complained of, since it is itself a product of a pre-existing cause viz. the economic system.

But the point of evident divergence between Socialism and Anarchy is in the methods they use to bring about their respective ideals of "Free Society" on the one hand and the "Co-operative Commonwealth" on the other.

The scientific Socialist has before him a clear definite policy which he follows year in and year out; that is to educate the workers to a knowledge of their rights and power, and to organize them into a class-conscious political party with which to capture the machinery of the government and with the power thus acquired, transform our industrial condition, from a capitalistic system, under which the despoiling of the worker is a necessity, to a collectivist system under which the worker would receive his entire product.

The Anarchist, on the contrary, will have nothing to do with political parties. He refuses to vote, and in many instances to serve on juries or perform other functions of citizenship. Refusing the use of the ballot-box by which peaceful changes in the policy of the country may be made he is left no recourse but to endure what he believes to be unjust, or vainly appeal to force. And as his hatred of authority is so great that he could not organize a rebellion (an army to be efficient must have unquestioning obedience of the rank and file to the leaders), individual assassination becomes his only active method of protesting against existing institutions. The result of such methods are too well known to call for comment here.

The Socialist cries to the workman "The only real power you have is your power at the polls! Go to the ballot-box and vote your class interests!"

The Anarchist cries "Beware of the ballot-box! The election game is in the hands of your enemies and the dice are loaded!" Can there be any doubt which cry the capitalist would have the worker heed? If the workman would only voluntarily eliminate himself from among the factors of political control it would save the capitalist a great deal of trouble by removing what is at present a perpetual menace to his position. But as the worker will not do this the capitalists are quietly devising schemes to relieve him of the burden of the ballot. Witness the suffrage restrictions lately enacted in the South.

To sum up—The economic ideal of Anarchists "Free competition," is diametrically opposed to the economic ideal of Socialists—"The Co-operative Commonwealth." To achieve his ideal, the Anarchist seeks to destroy the political state. This very state will be the means, the instrument by which the Socialist will usher in the Co-operative Commonwealth. Seeking the abolition of the state Anarchists perform the duties of citizenship only under protest. Seeking to control the state Socialists gladly perform and urge others to perform the full duties of citizenship.

In conclusion I would urge Anarchists, and all other persons really desirous of understanding Scientific Socialism, to read "Socialism—Utopian and Scientific" by Frederick Engels. On page 76 of the cheap edition there is this consolation for the Anarchist: "The first act by virtue of which the state really constitutes itself the representative of the whole of society—the taking possession of the means of production in the name of society—this is, at the same time, its last independent act as a state. State interference in social relations become, in one

domain after another, superfluous, and then dies out of itself; the government of persons is replaced by the administration of things, and by the conduct of processes of production. The state is not "abolished." It dies out.

"Socialism—Utopian and Scientific" can be obtained of Lucifer, 211 N. Wabash St., Chicago, Ill. J. D. WILHITE, Vallejo, Cal.

American Press-Writers' Association.

NOTES FOR THE WEEK ENDING DEC. 7.

Anti-vaccination has been the leading subject with the Press Writers this week, and Dr. R. S. Clymer has been the leading writer. His appearances on that line as reported this week have been in Rockland, (Mass.) "Free Press" Nov. 26; "Pioneer Press" Nov. 30; "Post Telegram" (Camden N. J.) Nov. 25; "New Democrat" (Belleville, Ill.) Nov. 30. T. J. Small, Geo. B. Wheeler, F. Wm. E. Cullingford and Francis B. Livesey appeared on the same line with Dr. Clymer in Camden, N. J. papers and W. C. Knowlton in the Gardner, (Mass.) "News" Nov. 25.

Hindsboro (Ill.) "News," Nov. 29, prints a two and a half column tribute to the memory of Mrs. Elizabeth B. Barnes from the pen of her bereaved husband Dr. J. C. Barnes. Dr. Barnes also got a good letter on Anarchism in the Chicago "Chronicle."

Mabel Gifford is heard from this week in the big "Cincinnati Enquirer" in defense of free land. Francis B. Livesey on Nov. 29 appeared in "Baltimore World" on Roosevelt and Anarchists and in the "Texas World" Nov. 30, on Czolgosz Denied a Christian Chance. There has also been much activity in other lines.

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"These are the employers."

"Are the interests of the two classes mutual? Can easy-going optimism conjure up any relation between the two? Can any bridge span the chasm between them?"

"When I go through our factories and see fine, able-bodied, dextrous, earnest men working nine hours every day and every year a lifetime through, fashioning the uncouth raw material of wood and metal and marble into house material, I ask myself, 'Will the laborer' have any of these polished and luxurious appliances in the home of his family or will they only go into the houses of the well-to-do, the mansions of the rich, the 'employer' class? Are the interests of the laborer and the capitalist mutual in this work?"

"I know full well that many will say that money payment settles the whole score; but even if that were so, is there any mutuality when one makes and the other enjoys?"—Bishop Potter.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Quote Fair, Socialists!

On last Sunday eve the writer of these lines listened to an earnest and eloquent address by one of the leading Socialist orators of Chicago, Thomas J. Morgan. His main contention seemed to be that there are but two classes of people in the world, Socialists and Anarchists. That our present and popular methods of doing business, by which the few exploit and rob the many, are the methods of Anarchy, while the ideal Co-operative Commonwealth, in which the worker gets all he earns and he who does nothing gets nothing, is the ideal of Socialism.

In this week's issue is found a somewhat extended article by J. D. Wilhite of California, in which the same ground is taken as to the meaning of terms, and in which article Anarchists generally and Lucifer's editor in particular, are charged with ignorance in regard to Socialism and Socialists. Frederick Engels is quoted by Mr. Wilhite as authority for the statement that "the present industrial situation is a condition of Anarchy, for which Socialism is the remedy."

Not as an Anarchist, or partisan of any kind, but simply as a lover of fairness, of justice and of truthfulness, I would say that while freely granting to Friends Morgan, Wilhite and Engels the right to use language in any way that pleases them, I still think it would be better to stick a little nearer to the original meaning of words, to say nothing of the usual or commonly accepted meanings. If these gentlemen choose to say that the natural color of the Ethiopian is white and that of Caucasian black, all right! We shall all know hereafter what they mean when they say black or white.

"Define your terms," said the great Voltaire, "else there's no use arguing."

But while freely admitting the right of all men to define terms to suit themselves I strenuously object to the very common practice of making your opponent say what he did not say, in order to gain a point—as when Friend Wilhite refers to the article in Lucifer entitled "The Goal of Anarchism" as proof "that Engels was right in calling the present capitalist methods of production Anarchy." Our correspondent did not say in so many words that "Anarchy demands the [present] competitive methods of production and distribution," but this is just what most readers, if not all, would infer from his reference.

In answer to the questions—asked by those who followed Warren and Proudhon,

Why all prices do not fall to labor cost?

Where is there any room for incomes acquired otherwise than by labor?

Why does the usurer, the receiver of interest, rent and profit exist?—Mr. Tucker says:

"The answer was found in the present one-sidedness of competition. It was discovered that capital had so manipulated legislation that unlimited competition is allowed in supplying productive labor, thus keeping wages down to the starvation point, or as near it as practicable; that a great deal of competition is allowed in supplying distributive labor, or the labor of the mercantile classes, thus keeping, not the prices of goods, but the merchant's actual profits on them, down to a point somewhat approximating equitable wages for the merchant's work; but that almost no competition at all is allowed in supplying capital, upon the aid of which both productive and distributive labor are dependent for their power of achievement, thus keeping the rate of interest on money and of house-rent and ground-rent at as high a point as the necessities of the people will bear."

Mr. Tucker then proceeds to show, as had been shown before by many of his predecessors, that it is not competition that causes those who do the hardest work to get the least reward for their labor, but the DENIAL of competition, the defeat of competition, through legislative interference with the equal right of all to a share of nature's opportunities—giving to a few what belongs to all.

In other words Mr. Tucker shows that it is the socialistic and partialistic features of political governments that produce the terrible inequalities—the pauperism and overwork on the one hand, and the superfluous wealth and idleness on the other.

If our readers care to see and read for themselves, they can find in the article The Goal of Anarchism, in condensed form but very clearly stated, how it is that competition is denied and defeated by the State-Socialistic laws in regard to money, land, trade (tariffs) and patents (monopoly of ideas.)

Speaking for myself alone, I see very little difference between the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean

LIBERTY AND JUSTICE FOR ALL

and privileges for none.

In his lectures in Chicago last winter the most distinguished authority on modern Socialism—if there be such authority—Prof. Herron frequently said that to him "Socialism is not a goal but a ROAD;" and that goal, as I understood him, is Perfect Individual Liberty—which, as all know, is also the goal of Anarchism.

Out of the "fifty-seven kinds of Socialism" there is one only that to my mind leads to the Co-operative Commonwealth, and that is

VOLUNTARY SOCIALISM.

Between Voluntary Socialism and Philosophic Anarchism there seems the difference 'twixt tweedledum and tweedledee, no more.

THE BALLOT-BOX.

Speaking of Anarchistic methods our critic says, "Refusing the use of the ballot-box, by which peaceful changes in the policy of the country may be made he is left no recourse but to endure what he believes to be unjust, or vainly appeal to force."

Did our Socialistic friends ever hear of the saying, The Pen is mightier than the Sword? The pen is but a symbol of the power of public opinion intelligently directed. It is his silent yet all-powerful engine that the entrenched hosts

of despotism fear, far more than they fear cannon-balls, bayonets, dynamite bombs, cartridge boxes or ballot-boxes. So long as they can prevent the pen from getting in its work, so long as the masses of fighters with ballots or bullets can be prevented from reading the literature of Anarchism—the literature of liberty and justice, just so long the continuance of their power is assured—just so long the reign of official plunder and legalized murder will continue to curse mankind.

Logically then, sensibly then, the main care and effort of the Archons—the rulers in church and state—is expended in keeping the people ignorant, prejudiced and blinded as to the true aims and doctrines of Anarchists and Socialists.

If Anarchists and Socialists can be provoked or persuaded to take part in deeds of violence, or in the battles of the ballot-box, they then cease to be sources of terror to the ruling classes. If Anarchists and Socialists resort to violence the armies, the navies and the arsenals of the world are ready to crush them—incidentally giving these armies and navies the needed excuse for drawing their pay from the working masses.

If Anarchists and Socialists vote and submit to the arbitrament of the ballot the Archons know full well that the game of voting is in their own hands, and if by any chance it should slip out of their hands they know they still have the armaments of the world to fall back on—as the western gambler when beaten at cards, draws his pistol, saying, "Gentlemen, here is a card that always wins!"

Has it ever been otherwise when the existence of the "State" itself has been threatened?

What is The State, anyway?

The French King struck it right when he said, "I am the State!"

That is, the state is simply the man or the men who administer the invisible, intangible thing called "the government," sometimes in accord with certain rules called "laws" or "constitutions"—mere figments of the brain with less substance than the BREATH of the men who make them—but often without these formalities, and in defiance of these formalities; as witness the doings of our present Post-office department!

In other words, and in still truer words, the state is simply

THE SPOILS OF OFFICE.

both the direct, the frank and the open spoils but still more the indirect, the partially concealed or wholly concealed spoils of office—the PRIVILEGES enjoyed by the rulers and their special friends, their unofficial pets and backers, together constituting, as they do, the "ruling classes."

Was not the historian Ridpath in the right when he wrote, "The iron jaws which close on the marrow bone of privilege were never known to relax their hold till broken?"

Has human history shown an instance to the contrary?

It will be asked, perhaps, why, if this is true, why do not the leaders of the Republican and Democratic parties appeal to the cartridge-box when defeated at the ballot-box?

Ask us something HARD; this is too easy!

Simply because the spoils-of-office system is not threatened. Simply because these great parties are twins, each trying to outdo the other in loyalty to the government-of-man-by-man system, and each has a share in the spoils. But let a party calling itself the Socialistic Labor Party, or any such name, become strong enough to threaten the life of the spoils system by trying to substitute individual self-

government, or the Co-operative Commonwealth, or any system that would mean the death of the authoritarian State—as our friend acknowledges the triumph of Socialism would mean, then if such new party were not met by enactments against treason, and by prisons and halters, and (if necessary to suppression) by cannon and bayonets—then the history of this old world would turn a leaf never turned before.

To sum up in few words:

The common interest, the common work, of both Socialists and Anarchists is the EDUCATIONAL one.

In order that this work be made efficient and thorough, free speech, free press and an untrammelled mail, are indispensable. Our common enemies, the ruling classes, are working night and day to deprive us of these indispensable means of showing to the world what Philosophic Anarchism and Scientific Socialism really mean. The utmost vigilance and diligence in regard to these citizen rights are therefore demanded of all who believe there is something better for humanity than to be tyrants, exploiters, robbers and murderers, on the one hand, or slaves, exploited, robbed and murdered, on the other.

Another work in common for Socialists and Anarchists is the work of showing how Individual Liberty and the Co-operative Commonwealth can both be achieved without resort to violence.

Whether accepting or rejecting the ballot-box, as a means of eliminating the capitalistic and monopolistic state, both Anarchists and Socialists agree that the work can be done without resort to cartridge-box, cannon, bayonet or dynamite bomb. Archists murder men, women and children by the thousands, every year, and little is said about it, but when a mis-called Anarchist at Buffalo kills one man, or when the police attack a peaceable meeting of Socialists at Chicago, and get worsted by a bomb thrown by some one unknown, then these Archists speak and act as though the right to kill is a Divine right delegated to them alone, and the whole land from ocean to ocean is filled with horror and righteous indignation at the barbarity and bloodthirstiness of all Anarchists and Socialists.

But "wisdom is justified of her children," saith the proverb. Let Philosophic Anarchists and Scientific Socialists be judged by their acts; judged by the same standards that equity shows should be applied to their slanderers, and let impartial posterity pronounce the verdict.

THE SOCIAL SIDE OF ANARCHISM.

The last paragraph in the article, "The Goal of Anarchism," to which our correspondent refers, reads as follows:

"Even in so delicate a matter as that of the relations of the sexes the Anarchists do not shrink from the application of their principle. They acknowledge and defend the right of any man and woman, or any men or women, to love each other for as long or as short a time as they can, will, or may. To them legal marriages and legal divorce are equal absurdities. They look forward to a time when every individual, whether man or woman, shall be self-supporting, and when each shall have an independent home of his or her own, whether it be a separate house or rooms in a house with others; when the love relations between these independent individuals shall be as varied as individual inclinations and attractions; and when the children born of these relations shall belong exclusively to the mothers until old enough to belong to themselves."

In this paragraph is briefly outlined the chief difference between Philosophic Anarchists and Socialists of all grades—with few exceptions. Anarchists demand free competition, untrammelled liberty, free opportunity—in mating

for reproduction, as well as in all other phases of human relationship. They say to the Archons of church and state, "Hands off! Your touch is profanation. Give the children a chance to be born well, if born at all. Let every child be born of love and mutual respect, mutual desire. No more unwelcome children, no more unwelcome motherhood!"

Anarchists believe that under the rule of Liberty with Responsibility in sex-relations there would be less room for the claim—as made by a leading clergyman—that it is right that one man shall have fifty-times as much pay as other men, because of his superior natural ability. A few generations of natural selection—of free and responsible competition in the realm of reproduction, and the human type would approach the plane of perfection which we now see in the higher species of birds in a state of nature.

"Free Competition is diametrically opposed to the Co-operative Commonwealth," says Mr. Wilhite. I fail to see the truth of this statement. Free competition is quite consistent with voluntary co-operation. Under our improved methods of production—the result of competition more or less free—co-operation becomes a necessity, resulting, in the end, in the largest possible conception of voluntary co-operation—the Co-operative Commonwealth of the World!

How this is to be practicalized can only be hinted at in this article.

M. HARMAN.

Good Advice for Legislators.

Before the new administration in New York city is inaugurated, all the officials should read E. C. Walker's late pamphlet "Vice: Its Friends and Its Foes," and then forward the same to members of the legislature. This is probably the only perfectly sane treatise on the subject. The author has less to say about the foes of vice than about its friends, these latter being the promoters of purity crusades, prosecutors of fallen women, the opponents of divorce, and the rigid moralists generally. He notes that the downward career of girls generally begins with a seduction, and nearly all seductions that are such in fact are accomplished under promise of legal marriage; and in this way, we are brought to observe, marriage serves to bribe and corrupt virtue. I have not seen that point before, nor this presentation of the divorce question: "A person against whom a decree is issued (says our author) is forbidden to marry again because he went outside his home. Well, if he could not keep good when he had a wife, what power on earth or elsewhere, is going to make him a celibate for the rest of his life?" If he could not resist outside temptation with a wife to help him, will he resist it when freed from her restraining influence? If we did not know that Mr. Walker means well, we might be inclined to censure him for his criticism of approved methods of making bad matters worse, as also for soaking us with conundrums that have no answers.—Geo. E. Macdonald in *Truth Seeker*.

She "Behaved Like a Lady"!

A little girl from an East End slum was invited with others to a charity dinner given at a great house in the West End of London. In the course of the meal the little maiden startled her hostess by propounding the query:

"Does your husband drink?"

"Why, no," replied the astonished lady of the house.

After a moment's pause the miniature querist proceeded with the equally bewildering questions:

"How much coal do you burn? What is your husband's salary? Has he any bad habits?"

By this time the presiding genius of the table felt called upon to ask her humble guest what made her ask such strange questions.

"Well," was the innocent reply, "mother told me to behave like a lady, and when ladies call at our house they always ask mother those questions."—*Clipping from an English Paper*.

VARIOUS VOICES.

R. O. Stoll, Eau Claire, Wis.:—I thank you for a sample copy of *Lucifer*. Though not in sympathy with the ideas you advocate, I ardently support freedom of press and intelligent investigation of all phases of sociology. For the enclosed 25 cents please send me Dr. Foote's "Borning Better Babies."

E. L. Small, No. Truro, Mass.:—Boston is in the agony of a vaccination panic, as notice enclosed slips. The "Post" established a free vaccination station at which more than 3,000 men, women, and children were vaccinated during the three days it was open. I notice my subscription is nearly expired. Enclosed find \$1 for renewal.

A. B. Bennett, Norwalk, Conn.:—Your brave little paper still comes to me, and I am sending you \$1.50 on subscription and to pay for pamphlets. I think *Lucifer* is the best, most progressive and truly patriotic paper now published and should be read by every liberal-minded man and woman. Your late editorials are alone worth a year's subscription.

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Lucifer's Leaders.

For the convenience of our friends, the most important articles recently appearing in *Lucifer* are listed below.

1. Another National Tragedy. The Medical Doctor Question. Also, Marriage Legal and Free.—"When Love is Liberty and Nature Law."
2. The Lesson of the Hour—William McKinley and Leon Czolgosz. Also, Anarchism and the Trusts, by Tucker.
3. Sentenced to Die. Also, Two Epochs in Man's Progress, by Proudhon.
4. Free Unions and Parental Responsibility. Also, Individualistic Anarchism. Opposed to Force.
5. Archism versus Anarchism. The Social Side of Anarchism. Also, Freedom in Love, by Heinzen.
6. Government Against the People. Also, the Goal of Anarchism.—Tucker.
7. Cowardly Murder—Assassination and Electrocuting. Also, Ruminous Effects of Slave Labor, by Rachel Campbell.
8. The Nation's Crime. Also, Purifying the Tenements.—Walker.
9. Anarchy in the Family. Also, To Mothers.
10. Socialism and Anarchism. Also, Thou Shalt not Kill, by Tolstoi.
11. The Doctors and the Laity—The Cases of McKinley and Garfield. Delusion and Crime of Vaccination. Defense Against Torture and Murder.

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LUCINDA B. CHANDLER will address the Society of Anthropology—613 Masonic Temple, Sunday Dec. 22, 3:30 p. m., Subject—Humanity.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

FOR THE HOLIDAYS.

Are you wondering what holiday present you shall select for your friend? What more appropriate than a well-chosen book, which may be treasured by its recipient not only for the sake of the giver, but for the gift's intrinsic worth? Here are a few to which we would call your special attention:

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MEN, WOMEN, AND CHANCE, by William Platt, is another pretty gift-book. Is handsomely printed and bound, and contains two stories: **The Ascent to the Heights**, and **Blind Men and Seeing**. Price, 75 cents.

THE BALLAD OF READING GAOL, by C. 3. 3. (Oscar Wilde) is an artistically printed and bound work in two editions—paper, 10 cents; cloth, \$1.

The presentation edition of Paine's **AGE OF REASON** would be a beautiful present for any friend who is interested in Freethought. See description in our book list.

Others in our list which would make acceptable presents are: **A CHAMBERMAID'S DIARY**; **HILDA'S HOME**; **MARTYRDOM OF MAN**; **RIGHTS OF WOMEN**; **THE WOMAN WHO DID**; **WOMAN, CHURCH, AND STATE**, and **WOMAN, IN THE PAST, PRESENT, AND FUTURE**. For prices and descriptions of these see last page of this issue.

We have two copies of **A PERSIAN PEARL** and **Other Essays**, by Clarence S. Darrow. This is the edition published at the Roycroft Shop, and each book is numbered. The essays are **A Persian Pearl**; **The Skeleton in the Closet**; **Walt Whitman**; **Realism in Literature and Art**; and **Robert Burns**. The book is very handsomely printed and bound, and is now "out of print." Who wants these? Price, \$2 each.

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THIRD SERIES, VOL. V., No. 50.

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WHOLE No. 897

THE PERFECT STATE.

Where is the perfect state
Early most blest, and late
Perfect and bright?

'Tis where no palace stands
Trembling on shifting sands
Morning and night.

'Tis where the soil is free,
Where, far as eye can see,
Scattered o'er hill and lane,
Homesteads abound;

Where clean and broad and sweet
(Market, square, lane and street,
Belted by leagues of wheat)
Cities are found.

Where is the perfect state
Early most blest, and late
Gentle and good?

'Tis where no lives are seen
Huddling in lanes unclean,
Crying for food;

'Tis where the home is pure,
'Tis where the bread is sure,
'Tis where the wants are fewer,
And each want fed;

Where plenty and peace abide,
Where health dwells heavenly-eyed,
Where in nooks beautified
Slumber the dead.

Where is the perfect state
Unvexed by wrath and hate,
Quiet and just?

Where to no form or creed
Fettered are thought and deed,
Reason and trust?

'Tis where the great free mart
Broadens, while from its heart
Forth the great ships depart
Blown by the wind;

'Tis where the wise men's eyes,
Fixed on the earth and skies,
Seeking for signs, devise
Good for mankind.

—Robert Buchanan.

The Fruits of Liberty.

Ariosto tells a pretty story of a fairy who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her hideous aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war.

Such a spirit is liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and

frightful shape, shall at length be rewarded by her in the time of her beauty and glory.

There is only one cure for the evils which newly acquired freedom produces, and that cure is freedom. When a prisoner first leaves his cell, he cannot bear the light of day, he is unable to discriminate colors, or recognize faces. The remedy is, to accustom him to the rays of the sun.

The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to contend, and begin to coalesce. And, at length, a system of justice and order is educed out of the chaos.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.—Macaulay.

DEAR OLD LUCIFER:—The above is a copy of Lesson 16, page 162, of the National Fifth Reader, published by Silver Burdett & Co. (New York, Boston, and Chicago). These lessons are taught in our common schools today, hence our common schools cannot be altogether bad.
J. F. MILES.

Crime and Criminals; or, the Problems Presented by Anti-Social Acts.*

BY E. C. WALKER.

(Concluded.)

The modern rationalist, the man of science, the student of anthropology, of psychology, realizes, in general terms of perception and admission, that every organism is the resultant of antecedent and contemporaneous forces which are operative outside itself as well as formative within itself; he knows that men are what their heredity, their early education and racial and climatic surroundings, and their present environment compel them to be. He knows that, given the same factors of formation and direction that the criminal had, he himself would be a criminal. The scientific man, I say, perceives this truth as a general, or abstract, proposition, but he does not always remember it when he is confronted by crime and the criminal in the concrete. He is sometimes no more ready than is the untaught rural lyncher to repudiate the idea of "punishment," to forego the gratification of vengeance.

It seems to me that there are six important rules of action which society should adopt in its handling of anti-social individuals:

a. Never for a moment should the offender be led by the

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actions or the utterances of the authorities or of teachers to believe that he is being "punished," in the sense that vengeance is being inflicted, that the treatment meted out to him is being made to "fit the crime," that, to illustrate, he is struck in order that he may suffer by a blow as the one he assailed suffered from his blows, on the savage principle of "an eye for an eye, a tooth for a tooth."

b. No irremediable penalties should be imposed, such as death or mutilation, because human senses are fallible in their testimony, because witnesses may falsify, and the man adjudged guilty today tomorrow may be proven to be innocent. There are other reasons, which I shall refer to later.

c. No penalties, either of fine or imprisonment, should be inflicted when such punishment is likely to cause deprivation and suffering to those who are dependent upon the labor of the offender. The laws and the prison regulations should be such that the prisoner, if able-bodied, can earn sufficient to pay for his maintenance while in prison and to keep his dependents from suffering. He should also be enabled to save something with which to begin again the struggle of life when released. But this must be considered in connection with the next rule of action.

d. The prisoner should be taught always that society has but three objects in view in its dealings with him—the protection of uninvolved persons, restitution to his victim or victims, and his own return to the world as a self-sustaining, self-respecting individual. Of course, the prisoner cannot be so taught unless these are the objects of society.

e. While in prison the man or woman should not be idle, mentally, physically, or emotionally. You cannot make men and women better unless they are occupied with something in which they are interested. And all prisoners, at prescribed times, should be cheered, humanized, invigorated, inspired and kept sane by the unwatched visits of those who wish to see them and to whom they are attached.

f. The people should be told the truth, that they cannot be excused from responsibility if they do not give released men a chance to redeem themselves, that these men are the products of efficient causes, just as is the man who was demented but is now sane, just as is the man who is physically deformed. If these sufferers are to be hooted at and shunned, as the savage or the untrained child hoots at or shuns the alien, the cripple, or the unconventionally dressed person, there is no hope for the released prisoner but in a return to crime and then to the shelter of the prison, and the criminal problem is indeed and forever insoluble.

I have said that it seems to me these six rules of action should guide the authorities and the people, but I know that each of these proposed principles of conduct is open to a multitude of objections, that the cases easily falling under each rule are no more numerous than the apparent exceptions, that in the way of the application of each there are mountains of difficulties, and this is why I said in the beginning that I am not here to enthusiastically propagate a theory, to undoubtedly offer a panacea; why I said later that I do not know what is to be done, that I come only to counsel with others.

Now let us glance a little more in detail at these six proposed rules of conduct: It is objected to *a* and *b* that often men commit offenses which are best punished by bodily chastisement, as wife-whipping or petty theft. It is argued, and truly, that flogging does little good as a deterrent in the case of the wife-whipper and merely takes food out of the mouths of the wife and children, while imprisonment has the same effect. It is said, too, that the wife is likely to get another beating in punishment so soon as the husband returns from prison, while, on the other hand, no salutary is the remembrance of the whipping, that he is far less apt to resort to violence again in revenge for her complaint than he would be had that complaint resulted in a less sharp punishment. That is to say, the whipping is a better deterrent than flogging or imprisonment, does not take from the man money that should go to the support of the wife and children, and does not impose upon the people the burden of his support, as would

imprisonment. To this argument comes the rejoinder that physical chastisement is degrading, alike to the receiver of it and to all who have to do with its infliction or witness or learn of its infliction. This is unquestionable, but it might be said again that those who impose fines and those who have prisoners in their care are not observed to become refined and elevated by their vocation. It is not possible that they should be, so long as the existing ideals are in vogue. The moral tone of the physician or the attendant in a hospital for the insane is not necessarily degraded. This is because we are coming to take a scientific, a sane, view of the subject of insanity. In the ages when an insane person was looked upon as simply a tenement for devils those who in any way had charge of him were degraded by that work even more than are the keepers in the worst of our prisons today. The lesson is obvious.

Opponents of capital punishment encounter objections that cannot be laughed out of court, objections which must be taken and carefully weighed in the scales against the considerations that impel us to antagonize the infliction of the death penalty. What shall be done, it is asked, in the case of a man who deliberately sets fire to a crowded tenement house because he wishes to collect insurance or has a grudge against the owner of the building or the lessor or the janitor or a tenant, thus putting in deadly peril the lives of scores or perhaps hundreds of persons who have never injured him? Here was the Sandmere, on Eighth avenue, the other night—set fire to and the vestibule doors carefully fastened to keep out the firemen as long as possible. This was not a murder, or an attempted murder, of sudden passion, a blow struck in moment, but a carefully planned deed of wholesale destruction of property and life, in intention. Or here is a tramp or a discharged farm-hand or a neighbor who sets fire to the barns where are scores of horses and cattle and other animals, which die a cruel death in the flames. Or here is a man who wrecks a passenger train and maims and kills many persons, and this for purposes of robbery or to get revenge on the road or an employe or a passenger. What is society to do with these men if they are apprehended? Is not the prolongation of their lives too great a risk and too onerous an expense, taking into consideration the cruel ruthlessness of their natures? Can they be transformed into useful and harmless members of the social body? We kill the rabid dog or cow without question, though they are less dangerous than such men and though they are surely and completely the products of antecedent causes and present environments. It is answered that while we are unable to reason with and apply moral suasion to the animals named, we can reason with and apply moral suasion to the incendiaries and train-wreckers. But, in the words of Dr. Frederick R. Marvin, is it not true that "there are paths of development behind the ape and there are men who tread them"? The difference seems to be that while, as a rule, we kill the rabid dog in a panic, but without attaching moral blame to it, we kill the men in anger with all possible opprobrium, sometimes deliberately by law, and sometimes in a frenzy, by mob action, with accompaniments, frequently, of an atrocious cruelty not dreamed of in the case of the dog. We think the dog has no mind and no will to do wrong, while the men have minds and they will to do wrong. This is a survival of the ancient delusion of an uncaused, a free will. Still the question remains, What is it best to do with these exceptionally destructive men? On what grounds shall we take the risk of their continued living? I see but two, the first of which is found under *b*, and is that we should inflict no irremediable penalties, lest we put beyond rescue an innocent life, and the second of which is that the deliberate taking of human life is a bad example for society to set and tends to keep alive the thirst for blood, especially in all who have immediately to do with the taking of human life by law.

Coming to *c* and *d*, we are confronted with Labor's strenuous denial of the right of prisoners to be engaged in productive labor. But I maintain there should not be an idle man or woman in any prison or reformatory, that is, if he or she is physically able to work, and that the rights of outside laborers are to be safeguarded in ways that will not utterly ruin the

lives of the unfortunates who are behind the bars, just as I maintain that the wives of undeveloped men are to be protected by giving them more liberty, especially liberty to get away from their lash-wielding masters, instead of trying to protect them by putting a lash into the hands of a constable for application to the backs of the husbands. Idleness in prison, even more than idleness elsewhere, is destructive to moral, mental, and physical fiber and is worse for society than would be the summary execution of every man sentenced in court. And the work done in prisons must be done because it is a pleasure to work, not because work is supposed to be inflicted as a punishment. There are fewer men than we think who do not wish to do something, and the task of the men in charge of our prisons is to find in every case, if they can, what work the prisoner prefers to do, what work he is really interested in, and then provide that work for him, if possible. There is not another thing that can be done which will be so effective as this in turning loose in society men who are better fitted to lead useful lives and who will be more desirous of leading such lives than they were when arrested. Writing on this subject, Elbert Hubbard says:

"Let us determine that we want to increase the honest productive capacity of every person sent to prison, that we are no longer to be satisfied with the imposition of a task as a form of degradation, and that making a better man of the convict is not to be permitted to make a poorer man of the outside worker, and we shall surely find the ways and means whereby to put our determination into effect. The rights of the 'free laborer' are not to be secured by further brutalizing the convict and by driving hope of better days out of his heart; but by wresting from the monopolist and the despot the privileges and powers which they have usurped."

I said under *d* that one of the three objects society should have in mind in dealing with anti-social persons is restitution. Vengeance is of the savage, and we should be done with it. The punishment of one to deter others from the commission of like offenses may be of some value sometimes, but it bears too close a resemblance to vicarious atonement, and its beneficent results are so hard to find when one is in a hurry, that we may be pardoned if we fail to see in it so much importance as many sociologists think it possesses. Restitution, however, is affirmative, and while I am very far from claiming that its application is possible in even a majority of instances, I am inclined to think it should receive far more serious consideration than it has from moralist, lawmaker, and judge. Where is the economy, political or other, in sending a man to prison for a year because he has stolen property to the value of five dollars? The punishment is out of all proportion to the amount of plunder, and teaches the offender nothing except hatred for the power that is robbing him far more than he robbed the merchant or householder. He will come out of prison with about every chance in favor of his becoming a criminal in perpetuity or a homeless vagabond. But if society said to him, "See here, Brown, this is not a fair deal; Smith did not owe you anything and you should not have taken his property. Pay him five dollars and deposit the cost of collection and you may go about your business, and may it be a fairer business than this last enterprise of yours." My impression is that this would be fully as effective, to say the least, in restraining Brown from further depredations and in deterring others as would his imprisonment for a year, and it would be worlds cheaper for society, besides leaving Brown free to work for the support of his family. But, says the critic, suppose Brown has no money to pay Smith and the cost of collection? That would mean that to the cost of collection would be added the item for his keep while he was earning the money. The important consideration is that it would be impressed upon him that society was not seeking vengeance, but trying to secure restitution to the wronged person. A man can not restore the life he has taken, do you say? True, but may it not be that he can, to some extent, take the place of his victim as a provider for the helpless? And if he steals much, disposes of what he has taken, and is too old to make much, if any, restitution through labor for the robbed, I do not see that the principle of restitution is invalidated through his inability to give back what he

has taken. In the case of the murderer, no one is benefited by his execution, save the tax-payer, and I doubt if even he is in the long run, while setting the murderer to help support the children of his victim is better for them than the legal killing of the murderer and may at once give back to the tax-payer a part at least of the expense incident to keeping the murderer alive, by reducing the tax-payer's bill for the support of pauper children.

I am not unaware that our courts today often make the return of stolen property the basis of clemency of the prisoner, but I do not think so far as my observation goes, that the judge takes enough pains to impress the fact and its relation to the principle upon the understanding of the culprit. And assuredly the principle is not applied in the case of other crimes than larceny.

American Press-Writers' Association.

Anti-vaccination continues to come uppermost in the Press-Writers' field of activity. Belleville (Ill.) "Advocate" and "News Democrat" Dec. 2 printed two column articles from Dr. R. S. Clymer; on Dec. 6 a well-known Chicago Press-Writer follows up the opening, and on Dec. 11 Dr. Clymer again appears in both papers, challenging the Belleville doctors to discuss the subject of compulsory vaccination with him in the papers of Belleville. Philadelphia "Times," Dec. 8, prints a letter from W. C. Knowlton in reply to an editorial belittling the anti-vaccinators. Beverly (Mass.) "News," Dec. 3, and Boston "Banner of Light," Dec. 14, print able articles against vaccination.

"Texas World" (Houston, Tex.), Nov. 30, prints an article by Francis B. Livesey, entitled "Czolgoss Denied a Christian Chance," that aroused considerable sympathy and no criticism when it appeared in the Philadelphia "Bulletin," where Livesey is now carrying on a lively debate with several opponents on the public school question. Livesey also appeared in the Baltimore "World" Nov. 29 with a letter on Roosevelt and Anarchists. In Rockland (Mass.) "Independent," Dec. 6, Edward W. Chamberlain has "Some More Most." The Boston "Traveler" has printed fine letters from T. J. Small, Kinghorn Jones, A. A. Orcutt, Francis B. Livesey, Cassius V. Cook, and W. A. Hutcheson in defense of the unpopular cause. Dr. Immanuel Pfeiffer has been so favorably impressed with the work of the Press-Writers he has not only joined but placed the name of every member on the free list of his publication, "Our Home Rights," as a compliment to the association.

NEW MEMBERS.

- 187 f. Lloyd, Warren, North Platte, Neb.
- 188 c. Dudgeon, R. T., Cane Valley, Ky.
- 189 c. Brown, J. O., Box 399, Wheaton, Minn.
- 190 f. Pfeiffer, Dr. Immanuel, Room 6, 247 Washington St., Boston, Mass.

CORRECTIONS.

- 138 d. Rogers, Joseph, (Lower) Bingham Canyon, Utah.
- 158 c. Varley, Gerrard, 247 W. 25th St., New York, N. Y.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

Anti-Vaccination and Anti-Vivisection.

Lucifer has given much space to a consideration of these subjects, recently, and much interest has been expressed by our readers. To those who wish to see a more exhaustive examination of the questions, we would recommend the following named pamphlets:

"Personal Experiences of Two American Anti-Vivisectionists in Various Countries." By Philip G. Peabody. With an appendix by Robert G. Ingersoll. Price reduced to 15 cents.

"Vivisection," by Albert Leffingwell, M. D. A reproduction of the paper under this heading, which originally appeared in Lippincott's Magazine. Also, "Does Vivisection Pay?" A paper by Dr. Leffingwell appearing in "Scribner's Magazine." These two valuable contributions to the literature of vivisection appear in No. 1378 "Lovell's Library." Price reduced to 15 cents.

"Vaccination a Gigantic Crime. The greatest fraud ever perpetrated upon the human race." By Samuel Darling. Price reduced to 15 cents.

Address M. Harman, 500 Fulton St. Chicago.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Looking Backward.

In its annual revolution round its parent, the Sun, our earth has once more reached the point of shortest days and longest nights, for the inhabitants of its northern half. That is, we now have arrived at our winter Solstice, or Sun-stand. Tomorrow the days will begin to lengthen and the nights to shorten.

Looking backward over the record made by the year just closing—the first year of the new century, according to popular but very unscientific methods of reckoning time—we see many things that naturally cause us to pause in our race for wealth, for honors and for sensuous gratifications generally and to ask as did the Congressman,

"Where are we at?"

What have we as a nation—or as a branch of the great Caucasian division of the human race, done to show our superiority over other and less favored divisions, tribes, communities or nations of people?

The events of the year just closing are of a nature so exceptional as to mark them epoch-making events in the world's history. Prominent among these phenomenal or record-breaking events is the attitude assumed, the position assumed, by the United States of America as a first-class military and diplomatic power among the nations of the world.

Hitherto the policy of this government has been that of non-interference with the affairs of Europe, Asia or Africa, contenting itself with the affairs of America proper, and especially with the countries thereof called republics—the enforcement of the "Monroe doctrine," which in substance is that if the nations of Europe and Asia will keep their hands off the territory now claimed by the Republics of the New World the United States will not meddle with the affairs of the Old World, so-called.

Not that the change of policy from non-interference to interference in the affairs of the old world was begun by the Washington government during the year 1901, but that an event occurred during that year—just one event, that fixed upon us the policy of interference, the policy of expansion in the territory of the eastern hemisphere, as no other event had ever done.

I need not say that that event was the tragical death of WILLIAM MCKINLEY.

Previous to the sixth of September last the absorption of the Philippines as part of our national domain could hardly be said to be the fixed policy of our political leaders. Not only Democratic politicians but many of the ablest Republicans as well, were strenuously opposed to the policy of imperial expansion on the opposite side of the globe, but the "martyrdom" of the head of the administration that had made itself responsible for the new departure seems to have crushed the spirit of the opposition and COMPELLED, so to speak, the complete abandonment of the policy inaugurated by President Washington in his Farewell Address to the American people.

Since the foregoing lines were written I have read the protest of Mr. McCall in the National Congress against the passage of a law taxing the Filipinos to support the government that enslaves them. As a brief review of our dealings with these people for the past three years I find it so just and truthful that instead of inserting my own review I quote his, in part:

"What have we seen in the last three years? We have witnessed the solemn face of four or five very estimable American gentlemen sitting as a Legislature over 10,000,000 people of whose language, customs, conditions, and existence they were probably ignorant four years ago. We have witnessed the spectacle of an American army numbering over 70,000 men engaged in conquering a people struggling for independence. We have seen our highest court apparently forgetful that this nation was established as a protest against the power of one people to tax permanently another people, declaring Congress exempt from the constitutional limitation upon the great central power of taxation, and thus opening the way for autocratic government, and for the exploitation of subject peoples.

"We have seen ourselves take a position highly inconsistent in point of justice with the Monroe doctrine, when, demanding that the governments of the overcrowded eastern continent shall keep their hands off from this hemisphere, we ourselves, with hundreds of millions of untitled acres, and vast untouched forests, seize at one stroke a thousand islands in the other hemisphere. . . . It was a policy which has been followed by the destruction by us of tens of thousands of innocent brown men who had never done us any harm and who were lured by our own glorious history to fight for their freedom and their homes. It was a policy, too, as a result of which thousands upon thousands of the sons of American mothers will sleep their last sleep upon the banks of the Rio Grande and the Pacific.

"I know it is said that it will give us commerce. Our trade with those islands appears today to have reached the magnificent proportions of the trade of a corner grocery, but if it should promise to bring to this country all the wealth of the Indies, I believe that our national honor, the preservation in their integrity of republican institutions, our future peace and safety—every dictate of interest and justice—demand that we shall now so shape our steps that we may return again to the God of our fathers."

All in vain! The only answer to this eloquent and truthful appeal to their sense of shame was the swift passage of the Philippine revenue bill, by an overwhelming majority of the House of Representatives, the popular branch of our national legislature. This trumpet-toned call to halt in our headlong career towards imperialism and despotism, seems to have excited expressions of derision rather than of serious consideration. Of Republicans only five, headed by the man from Massachusetts from whose ringing impeachment I have just quoted, were found voting against a measure that will long be remembered as part of the infamous record of the present session of the American Congress.

As already indicated, the most notable event, the event most tremendous in its consequences upon our political institutions that has occurred during the year now closing, is the death of William McKinley, by the hand of Leon Czolgosz. Not that the effects of this tragical event will be

at once apparent to the eye of the average observer of human affairs. The effect, the far-reaching influence, of the tragical death of the Nazarene and of his immediate apostles, in shaping the history of the world, was not apparent till some centuries after these tragedies occurred. Not till the Roman Pontiff became king of kings, lord of lords and bishop of bishops, in the political and religious life of Europe, Western Asia and Northern Africa, did the full significance of Christian martyrdom make itself known, and though shorn of much of its political power the Christian church—the result of Christian martyrdom, not of intellectual power or prestige—still remains the most impassable of all barriers to human progress, over nearly the whole of Europe and America.

And so, likewise, will it probably be with the martyrdom of William McKinley. If this man had been permitted to serve out his second term as president of the United States he would probably have retired to private life with little more of honor or lasting distinction than had Grover Cleveland or Benjamin Harrison. The policies with which his administration had become identified would have stood in history upon their own merits, and might, perhaps, have been reversed during the incumbency of his successor in office.

In passing, however, it may be said that while as a man of genius or of culture William McKinley was probably not above the average American chief magistrate, in one particular he was eminent if not pre-eminent, and that is in the possession of FACT. As was said of Louis the Fourteenth of France, often called the "Grand Monarch," namely, that while he was not a great statesman; not a great captain; not a great philosopher nor great man in any sense, he was in pre-eminent degree a great KING. He understood kingcraft as few kings had ever done.

In like manner it can truthfully be said of McKinley: He was not a great warrior; not a great statesman; not a great philosopher or great man in any sense, but he was, in one respect at least, a great PRESIDENT. He understood PRESIDENT-CRAFT. He understood how to prevent party strife, how to head off the factional spirit that so often disrupts and defeats political parties in the hour of victory.

But the fates that preside over human destinies—if there be such fates—did not allow William McKinley to end his days in peaceful retirement, as is the wont of our ex-presidents. When at the height of his popularity—personal and political—and while still in the prime of a vigorous manhood he is struck down by the hand of an assassin whose chief and only claim to distinction is that he was accused and heralded far and wide as a believer in a philosophy or cult the most feared and hated of all cults, philosophies or political faiths that have ever been preached or promulgated in the annals of this world—that of ANARCHISM—with the natural result, the logical sequence, that in order to show their hatred of Anarchism and their love and reverence for the victim of Anarchism, the loyal and patriotic citizens of this country—Democrats no less than Republicans, will now do their utmost to carry out the policy inaugurated by the fallen political chief.

A few "voices in the wilderness," like that of McCall, may still be heard, warning of the dangers ahead, but these voices will probably soon be drowned in the wild cry, "Down with all Anarchists and all sympathisers with Anarchy! Long life to the Empire and the EMPEROR!"

Not without carefully weighing my words have I said

that Czolgosz was ACCUSED of being an Anarchist. If he ever called himself an Anarchist he did so in ignorance of the meaning of the word, and of the methods of propaganda taught by the leaders of that cult. In his ignorance he probably had heard that the slayers of King Humbert and other European crowned heads were Anarchists, and may have thought it would add to his own fame to call himself by that name.

While it is much too soon to expect a rational estimate to be put upon the life and character of either Czolgosz or McKinley it is interesting to note that a quiet reaction is going on against the insane folly of the first utterances in regard to the tragedy of September 6. One month ago the "Chairman of the Current Events Committee of the Worcester (Mass.) League of Unitarian Women," Mrs. E. O. Cumming, had the courage to say, in a paper read before a session of that League:

"William McKinley will go down in history as one of our loved American martyrs, but to my view there is a sadder phase to that tragedy than the death of our President, a greater martyr, whose name will only be heaped with revilings and execrations for all time, but whose undoubted bravery and unflinching martyrdom to what he believed was duty, in the face of the hatred of the entire world, was more than courage, it was sublime in its simplicity and directness, and the evil of his action does not detract from the fact that martyrdom to a belief was poor Czolgosz's portion fully as much as ever martyr of old died for a mistaken cause."

That there are many thoughtful persons of both sexes who think as Mrs. Cumming does, but who lack the courage to speak out their thoughts, is very probable. For myself, while freely giving to Leon Czolgosz the credit of good intentions I confess to finding it hard to feel sympathy for those who voluntarily seek the martyr's crown. When imprisonment or death is forced upon anyone while non-invasively discharging self-imposed duties, it is quite another thing, but while I have no word of condemnation, as such, for the Ehuds, the Cordays, the Brescias and the Czolgoszes of history I have absolutely no sympathy for their methods of trying to make the world better.

THE DIVORCE QUESTION.

Among the questions most vital to human progress that have received attention during the year 1901 is that of divorce and remarriage. Strong efforts have been made to compel the Protestant churches to make divorce more difficult, and remarriage impossible for the "guilty partner." The superannuated head of the Roman church has just thundered his anathemas against divorce, declaring it "to be a desecration of all religion and contrary to the law of God. Divorce is the moral ruin of woman, etc."

Against the barbaric ethical code championed by the power-loving hierarchs, both Protestant and Roman, I gladly quote again from Mrs. Cumming:

"I am, for one, glad that another stumbling block is not put in the way of some poor soul who may want to be freed from galling chains that do herself and no one else good, but an infinite amount of harm. I have never happened to want a divorce, but were I in the case of some poor soul I imagine it would take more than the law of one denomination to hold me to what I should deem but legalized prostitution, and let alone the thought of the criminals likely to be brought into the world through the revolt in the poor mother's mind."

MISSIONS TO THE HEATHEN.

Closely connected with the religious superstition that causes men to meddle with the sex-relations of other people and to deny to woman the right to escape from the thrall of an unwelcome conjugal partner, is the superstition that impels men and women to go to foreign lands to "convert" those they call "heathen" to their own religious faith.

During the past year a conspicuous instance of this strange folly, not to call it by a harsher name, has attracted the attention, and to some extent the sympathy of English speaking countries. I refer to the case of Miss Stone, an American missionary in Bulgaria, held in captivity by brigands. The comments of the able reviewer just quoted are so very pertinent that I reproduce part of what she says in regard to the effort to raise money for the release of Miss Stone:

"Have people a right to jeopardize and lose so much for so small a result when half the amount expended wisely among our own benighted, more benighted because half civilized, heathen at home would bring in so much larger a harvest of souls, if it is souls they are after? Sometimes in thinking of the conversion of souls I am reminded of a girl I knew in my young days who was not over-bright, but had been worked upon at a revival until she tried to urge us all to her way of thinking, and she earnestly assured us that all we needed was a 'change of intellect.' And so I sometimes think it a vast price to pay for so impossible an object as a changed intellect for the heathen."

THE LYNCHING MANIA.

In looking backward over the record of the dying year there is nothing that to us Americans can cause a more poignant sense of regret and humiliation than the frequency of lynchings—burnings and hangings of the helpless victims of hate and revenge. Almost always these victims have been negroes, leaving the painful inference that race prejudice has much to do with these reversions to the middle-age atrocities instigated by religious bigotry and intolerance. One more quotation from the "Report of Current Events" by Mrs. Cumming, must close for this issue our retrospect of events of the year 301 of the Brunonian calendar:

"I became acquainted a short time ago with a pretty and perfect-mannered little lady from the west, visiting in Worcester and in the quietest, most refined tones she described a lynching she had attended in the west, where a negro was burned at the stake and the pyre lit by the hand of a woman, the mother of the girl he was accused of having assaulted. When I exclaimed at a woman doing such a deed, she defended it as perfectly right for the mother to act as executioner to the murderer of her fourteen year-old daughter, saying: 'You, yourself, had you been there in that mother's place, would have done the same, as would every mother who saw him burned.'"

Farewell, Old Year! May the escutcheon of your successor show a larger proportion of bright spots, or credit marks, as against the black spots or marks of demerit, than are to be found on the panoramic scroll of the veteran whose requiem is now about to be chanted by uncounted millions of earth's inhabitants.

M. HARMAN.

A New Phase of Postal Censorship.

The last few mails have brought us inquiries from all parts as to why "Discontent" did not reach the subscribers. An investigation found the last six issues of the paper held up at the Tacoma postoffice. The postmaster at Tacoma does not know why they have been held, nor how long they will be held. He received his order from J. D. King, inspector in charge at Spokane, Wash. Those who pay for their paper have to wait until the postal censors get ready to deliver it; while we as publishers have issued the paper each week, paid the required postage, complied with all the postal laws, only to find that one man can set aside all laws and order mail held up. We have written the inspector asking for an explanation. If one is accorded us we will write you the full particulars.

OLIVER A. VERITY, Home, Wash., Dec., 17, 1901.

THE CHICAGO PHILOSOPHICAL SOCIETY meets at room 200, 26 Van Buren St., every Sunday evening at 8 o'clock. Admission and discussion free. Dec. 29, Franklin H. Wentworth speaks on "Mazzini."

"Christmas comes but once a year," and it now is past. But New Year's day will soon be here, and you may want to give your friend a souvenir of the season. Why not select a book from our lists?

Commonplace Things.

BY H. E. ALLEN.

On my way to Chicago last week it was my privilege to visit the Western Pipe Mills at Kewanee, Ill.

Nearly 2500 men work in this enormous factory, turning out steel and iron pipe, square and round. It is perhaps the most complete mill of the kind in the world. The latest and best machinery is employed in almost every operation, and yet accidents to the men are of almost daily occurrence.

In conversation with one of the employees I learned that nearly all these accidents could be prevented by very trifling expenditures to guard against mishaps, but which are neglected on account of the cost.

Everywhere under capitalism we see the same thing—human life sacrificed for greater dividends. As a commodity in the market human life is too cheap to waste expense to save it from destruction.

Think of men being literally roasted alive, or having their limbs torn from their bodies, eyes put out, feet crushed, etc., etc., to satisfy human greed! But such is capitalism today. It was not nearly so bad in the past, when we had a new western continent to spread over, and when the tools of production were simple and inexpensive.

As I walked through these acres of smoke begrimed men, sweltering before seething furnaces, dodging serpents of glowing steel billets more than forty feet in length, hissing from the rolls, the thought occurred to me—

When the better day, the day of Liberty, Equality and Fraternity, shall have dawned, will men produce any article of use or necessity under conditions such as these?—long hours of the most exhausting toil, a wage that covers mere subsistence, and exposed to dangers easily avoidable?

When industry becomes organized in the interest of the workers, these brutalities will cease, but not before.

Benton Harbor, Mich.

VARIOUS VOICES.

Ed. Armand, N. Y.:—I am glad to say that Lucifer is the best exponent on Anarchy that I have seen. May Lucifer's career be long and prosperous. The "editorials" relative to assassination were the sanest I saw, while editors in general went wild. I enclose \$1 for a year's subscription.

Mary E. Hibbard, N. Y. City:—I see by my wrapper that my subscription is getting near the danger line, so enclose \$2 to pay two years in advance. I cannot do without Lucifer, the only paper I have found time to read, of late. I wish you all good health and good cheer for the coming holidays.

John Ostrom, Enterprise, Kas.:—We send herewith \$7 to pay for one year's subscription to Lucifer and the accompanying list of books. It does me good to read your comments on the President's message, because you write like a man. I wonder if there are many men and women in America today who dare to write for the public as you folks do. I hope you will live a long time yet to speak your manly sentiments to the delight of your fellow beings.

Joseph Mitchell, Grand Rapids, Mich.:—I enclose 95 cents for books. Please send me two copies of Lucifer each week. I will give one copy to my friends, hoping thereby to interest them in your work. Later, I will send you \$1.

[To those of our subscribers who wish to use extra copies of Lucifer in this way, we will make a rate of 40 cents a year for the "missionary" copies. We hope our subscribers will circulate many copies of our paper at this rate. L. H.]

Caroline C. Maupassant, Otter Lake, Mich.:—I enclose \$1 for my subscription. Lucifer is improving every week. Lillian says it's clear, but she must not lose her temper and be sarcastic

about Mr. Kerr's "native heath." Mr. Kerr is clever, too, and I wish you many subscribers as clever and well-meaning.

[No "sarcasm" was intended, and never was my temper better than when writing the remarks referred to by Mme. de Maupassant. Mr. Kerr is one of Lucifer's best friends, and a personal friend of my own, as well. I regret the unfortunate impression made by my words. L. H.]

FOR THE HOLIDAYS.

Are you wondering what holiday present you shall select for your friend? What more appropriate than a well-chosen book, which may be treasured by its recipient not only for the sake of the giver, but for the gift's intrinsic worth? Here are a few to which we would call your special attention:

DAWN-THOUGHT, by J. Wm. Lloyd, is one of the most appropriate gift-books that could be chosen. Printed in Old-Style Antique type, red-letter side-titles and chapter-initials, with portrait of author. In three editions, *de luxe*, plain and paper bound. Prices, \$1.25, \$1, and 50 cents.

SONGS OF THE UNBLIND CUPID is a dainty little gift booklet, also by J. Wm. Lloyd. For description see our book-list.

MARRIAGE IN FREE SOCIETY, by Edward Carpenter, is a well-printed, daintily-bound booklet, written in the author's well-known charming style. Price 25 cents.

For the young nothing could be better than **SCIENCE IN STORY**; or **Sammy Tubbs, the Boy Doctor**, and **Sponsie, the Troublesome Monkey**. The interest is held through every one of the 240 pages, and "grown-up" children too, will laugh over the funny adventures of Sponsie, and with Sammy learn of the wonders of physiological science. Profusely illustrated. Five volumes in one, cloth \$2; Five volumes separate, flexible cloth, 50 cents a volume.

Another splendid story for the young is **KORADINE**, by Alice B. Stockham and Lida Hood Talbot. Illustrated. 125 pages. Extra Levant cloth. Price \$1.

NORA, A DOLL'S HOUSE, and **GHOSTS**, two of Ibsen's best-known plays, are bound together in a well-printed handsomely-bound volume, suitable for a gift-book. Price, 75 cents.

A charming present to your friend to whom the occult is interesting would be **BALZAC'S SERAPHITA: THE MYSTERY OF SEX**; by Mary Hanford Ford. Well printed in large, clear type, on heavy paper and bound in Levant cloth. Price, \$1.

MEN, WOMEN, AND CHANCE, by William Platt, is another pretty gift-book. Is handsomely printed and bound, and contains two stories: *The Ascent to the Heights*, and *Blind Men and Seeing*. Price, 75 cents.

THE BALLAD OF READING GAOL, by C. 3. 3. (Oscar Wilde) is an artistically printed and bound work in two editions—paper, 10 cents; cloth, \$1.

The presentation edition of Paine's **AGE OF REASON** would be a beautiful present for any friend who is interested in FreeThought. See description in our book list.

Others in our list which would make acceptable presents are: **A CHAMBERMAID'S DIARY**; **HILDA'S HOME**; **MARTYRDOM OF MAN**; **RIGHTS OF WOMEN**; **THE WOMAN WHO DID**; **WOMAN, CHURCH, AND STATE**, and **WOMAN, IN THE PAST, PRESENT, AND FUTURE**. For prices and descriptions of these see last page of this issue.

Address M. Harman, 500 Fulton street, Chicago, Ill.

Personal: An experienced nurse will take into her own home an invalid or elderly person requiring special attention. The best of care given. Pleasant room, and excellent board. List of references. Address Lillian Harman, 700 Fulton St., Chicago.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Snowville, Va. KENNETH FRANK SLENNER

Wanted: Children to board and educate by a woman of large experience and unusual success in the training of children. A good home, pleasant surroundings, and gentle, wise discipline guaranteed. For particulars, references, etc., address Lillian Harman, 500 Fulton St., Chicago.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

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